

The Contextualization of *Hijrah* Based on *Maqashid Al-Syariah* Perspective

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Abstract. Over time, the meaning of hijrah is increasingly varied according to the meaning of the present context. Hijrah in the millennial era is a term that emerges with changes in information consumption patterns via digital (social media). The widespread trends in the use of the term hijrah is because of the emergence of a call from preachers targeting young people and even adults as objects of awareness to become a better person, such as the Sahabat Hijrah Bone community (SHB). In this study, the meaning of the context of hijrah will be analyzed through the perspective of maqashid al-shariah as a way of knowing whether the phenomenon of hijrah is in accordance with the aims and objectives of sharia. Maqashid al-syari'ah consists of two words, maqashid and al-syari'ah. Maqashid is a plural form of al-qashdu which means the way to the source of water. Al-qashdu also means the path to the direction of the main source of life.

Keywords: Contextualization, Hijrah, Maqasid Al-Sharia

1 Introduction

Hijrah (or emigration in English) means to move [1]. Some of them interpret the word *hijrah* with flight even though the flight implicitly contains a negative stigma, because its connotation means to run away. The meaning of *hijrah* is much criticized by Muslim intellectuals because it is not in accordance with the substance of the Prophet's migration [2]. Another meaning of *hijrah* is *al-tarku* which means to leave something. In Islamic law, *hijrah* is interpreted as separating or moving from a kufir country to an Islamic country because of worrying about the safety of religion [3]. The word *hajara* also has a meaning of severing relations [4].

Al-Raghib al-Asfahani interpreted *hijrah* lexically to someone who left the other, physically, verbally, even psychologically [5]. According to Ibn Faris, migration is the opposite of *washal*, migration is also the departure of people from one region to another [6].

Prophet Muhammad Saw. said:

وَهِيَ أَرْضٌ صِدْقٍ حَتَّىٰ يَجْعَلَ اللَّهُ لَكُمْ فَرَجًا مِمَّا أَنْتُمْ فِيهِ. لَوْ خَرَجْتُمْ إِلَىٰ أَرْضِ الْحَبَشَةِ، فَإِنَّ بِهَا مَلِكًا لَا يُظَلِّمُ عِنْدَهُ أَحَدًا

"You should migrate to the land of Habasyah, because there is a king where there is no one wrong by his side. Habasyah is a land of honesty where Allah will make it a solution for you from the suffering you experienced." [7]

The hadith above explains that a substantial *hijrah* does not always mean migrating from a pagan country to a Muslim country, but sometimes it means migrating because it preserves

continuity of religion as part of the benefits of *hifdzu al-din*. *Hijrah* in the hadith above has a broad meaning in the context of an effort to realize the movement from bad things to good things, from bad circumstances to good conditions, from *mafsadah* to *maslahah*. Contextually, *hijrah* has a broad meaning and does not merely mean moving from an old domicile to a new domicile, as happened during the time of the Prophet, when Muslims moved from Mecca to Habasyah, so did the large-scale *hijrah* that occurred 10 years after the Prophet's prophethood, emigrated from Mecca to Yathrib / Medina.

The *hijrah* trend as a call for change is packaged in a variety of interesting variants such as *dakwah* in cafes, seminars, talk shows, ground coffee, to large-scale meetings such as the *hijrah* fiesta with the gathering of *hijrah*-loving communities. To maximize activities, public figures, such as *ustadz* or *habib*, even artists who proclaim themselves as part of the *hijrah* community, are invited because their *dakwah* is commonly loved and popular on social media. The existence of a public figure as a role model among young people also influences the *hijrah* interests of society, especially the younger generation. Invitations to *hijrah* in this modern era continue to roll in the middle of society and touch all segments and social strata.

The massive flow of the *hijrah* campaign in social media and visual media initiated the formation of communities in several areas which were spread not only in the capital but also in the regency cities.

The formation of *hijrah* community was accompanied by various taglines such as *ayo hijrah*, *hijrah yuuk*, and taglines that invite others. Various perceptions about the meaning of *hijrah* also cause pros and cons at various levels of society. Apart from the pros and cons of *hijrah*, it did not make the *hijrah* campaign subsided. It even became a topic of conversation since the last three years after the term was popular through social media. The *hijrah* movement campaign on social media can be seen by the proliferation of accounts affiliated with the *hijrah* invitations, such as the *hijrah* Instagram account which aims to recruit youth to join the *hijrah* community, because of youth as the most Instagram users as well as other accounts, such as Facebook and Twitter. An example that was accessed on an Instagram account including @pemudahijrahmakassar was followed as many as 12,200 followers, as many as 340 posts and even *hijrah* hashtags can be found in all provinces in Indonesia and almost all districts/cities in Indonesia have *hijrah* hashtags, as well as other migratory accounts. The hashtag of @pemudahijrah, managed to post as many as 3,800,000 posts, and the hashtag of @pemudahijrahbandung uploaded as many as 35,500 posts, and @hijrahquote shared as many as 464,000 posts and even the *hijrah* hashtag spreads as many as 8,000,000 posts, Indahnya_hijrah_bersama has 334,000 followers, and as many as 1.111 post, Hanan Attaki as the founder of SHIFT Pemuda Hijrah, has a follower of 7,600,000 people, with 715 pictures and lectures.

On Facebook, a page related to *hijrah* like pemuda *hijrah* was followed by 138,000 thousand followers. Pemuda Hijrah located in Mecca has 6,372 group members. The FB account of Pemuda Hijrah Shift, for example, has a tagline. The shift is a movement of pemuda *hijrah* who wants to leave the things that are forbidden by Allah Swt and become obedient youths. Sahabat Hijrah who has a tagline of QS.4: 100, with the mission of becoming a better human being, had as many as 51,748 followers. This account was created on April 3, 2012. The making of this account indicates that the *hijrah* campaign has basically been echoed in the last few years but the invitation for massive and popular *hijrah* is around the last three years. If it is calculated from the whole *hijrah* account followers spread over Instagram it could reach tens of millions. This figure continues to move from time to time, as an indicator that the *hijrah* campaign received a positive response, especially among millennials.

2 Method

The type of this research is descriptive qualitative research by using phenomenology as a methodological approach. Phenomenology is assessment based on a study of the phenomenon by looking at and observing various subjective aspects of object behavior. This research is also related to natural observation by observing the behavior of the *hijrah* person either individually or communally.

Furthermore, researchers conducted data mining in the form of how object meaning gives meaning to related phenomena. Data mining is carried out through interviews with objects or informants deemed competent in the study. Data is also obtained through direct observation of the object of research, through social media and the social life of the surrounding community. Then the data is interpreted in a descriptive form.

In this study, object of phenomena will be analyzed using perspective of *maqashid al-shariah*. This method is aimed to test the suitability of the phenomena caused by the subject to its object with the objectives of sharia, namely observing the phenomenon of *hijrah* movement in terms of context both in the real world and the virtual world by confronting a sharia perspective.

3 Result and Discussion

The Nature of *Hijrah*

Rasulullah SAW. said:

وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ

"The essence of *hijrah* is the person who abandons what is forbidden by Allah," (*Muttafaq 'alayhi*) [8].

Hijrah is essentially a *tark al-manhiyyat*, which means leaving what is prohibited by the Shari'a. It means that *hijrah* is not limited to the meaning of migrating outwardly, but also includes migrating inwardly (outward and inward changes) [9].

According to Quraish Shihab, *hijrah* is leaving the bad to the good. *Hijrah* is an expression of homeland love exemplified by the Prophet Muhammad Saw. For the Indonesian people, *hijrah* must be interpreted to love the motherland more to create a country that is just, peaceful and prosperous.

Hijrah was chosen for the Islamic New Year because it has three important values that must be understood by Muslims. Firstly, there is a link between *hijrah* and security because at that time there was terror or death threats against the Prophet and his followers.

Secondly, even though the *hijrah* was a direct command from Allah, the Prophet continued to plan before *hijrah* to Medina. According to him, before *hijrah* to Medina, the Prophet first moved to Habasyah (now Ethiopia) even though the country was led by a Christian king. Because the king was good and just, the Prophet ordered *hijrah* to Habasyah, before then *hijrah* again to Medina.

Thirdly, Quraish Shihab argued that in the *hijrah* there was togetherness because at that time there were children, teenagers, and parents. He asserted that the Islamic New Year began with a period of *hijrah* of the Prophet Muhammad, not when the Prophet won a victory [10]. In psychology, certain names or symbols provide suggestions and stimuli to someone. Thus, the name '*hijriyah*' in the Qur'an is referred to by various derivations 27 times. The mention of

isim is only 8 times, while the more number (19 times) is called *fil*, either *madhi*, *mudhari*, or *oramr*.

Today, according to Quraish Shihab, *hijrah* can be realized by creating a better life in all fields such as education, economy, social, ideology, in realizing a just and prosperous Indonesian society. Not *hijrah* to war, let alone killing fellow human beings [11], he also emphasized that in realizing *hijrah* it would require careful and good planning for the benefit of the nation and the motherland.

The meaning of *hijrah* for Quraish Shihab is more highlighted on the social side, compared to the *ta'abbudi* side. It covers a part of the Prophet's *shijrah*, which was preceded by physical and spiritual preparation to move from one region to another, from one condition to another, aimed at the realization of *aqidah tauhid*, the correct sharia, and morality and brilliant character. All these are a unity between the relationship of the servant with his Lord and the relationship of the servant with the servant, in accordance with the aims and purposes of the shari'a (comprehensive *hijrah*).

Pros and Cons of *Hijrah* in Millennial Era

The phenomenon of *hijrah* is one of the derivative impacts of government policies in the past. Ariel Heryanto, through his book *Identitas dan Kenikmatan: Politik Budaya Layar Indonesia* (2015) states that there has been a resurgence of Islamization towards the end of the New Order's rule. Islamic groups that were previously regarded as extreme right was later embraced and made new allies of the Suharto government to strengthen its political position which was currently weakening.

It was a time when using veil was no longer prohibited, and Islamic groups began to express their political aspirations openly without fear of being oppressed by the ruling regime. *Hijrah*, in this context, is a derivative impact of the policy.

The *hijrah* movement is a movement sponsored by the industry. It is no longer a secret that industry commodifies everything for sale, including religious observance. Before the massive *hijrah* campaign was carried out, the industry had already co-opted the religious observance of the community for commercial purposes. This can be seen from the production of clothing and various beauty products, such as soap, shampoo, and special makeup for Muslim women. These beauty products even hold various beauty contests specifically for veiled Muslim women [12].

There are two reasons for the movement of *hijrah* into massive movements, because there are opportunities that can accommodate the interests of "person of *hijrah*" and the observant of the clothing industry producing *shar'i* outfit with modern style and in accordance with millennial trends.

Apart from the impact that the fashion industry has had on the *hijrah* movement, the other side of the *hijrah* movement massively is due to the increasingly open opportunities to *hijrah* very easily through various means that can be accessed by everyone, such as opportunities through social media besides this movement is open to the public through community formation like as in Bone district. According to the main initiator Arfan, the Sahabat Hijrah Bone (SHB) community came from various backgrounds, including police, military, civil servant, businessmen, housewives, bankers and others. This community also consists of people from different religious organizations, such as the community of *jamaah tabligh*, *Wahdah Islamiyah* and others.

According to him, the spread of SHB's dakwah was not only in the mosque, but also in cafes and coffee shops, because SHB's targets were people who wanted to be better. An

expertise to gather *dakwah* material and carefulness get people interested in involving with SHB. In refreshing the ties for this *hijrah* community, administrators of SHB initiate family gathering, bicycles and futsal competitions. Arfan as the initiator of the dawn prayer movement in congregation claimed that holding a *hijrah* community is a representation of his efforts to facilitate people who want to change from bad behavior to good behavior such as not performing the five daily prayers to become a Muslim who routinely performs the five-time prayer, from drunkards to leaving liquor and the like, from disobedience to obedience . It is based on his experience for decades as a Muslim because Islam is only listed on the identity card. The same thing was expressed by his wife about the different attitudes of Arfan pre and post *hijrah*.

It cannot be denied that the majority of people who participated in the *hijrah* were mostly from the upper middle class. The *hijrah* did not necessarily eliminate one's identity and preferences. As revealed by Ustadz Yusuf Khalid Da'i who comes from Pangkep regency, South Sulawesi that what interesting about this *hijrah* invitation is a fact that someone who participates in the *hijrah* can still wear their favorite clothes, such as luxury watches, branded shoes, outfit alloys favored. It means that person of *hijrah* does not change much, but change in their lives is his/her spiritual values, so that his/her appearance can still adjust to the surrounding conditions, and what changes from his habit is from not getting used to the mosque to becoming diligent to the mosque after *hijrah* . Moreover, the person of *hijrah* can still enjoy life on traveling abroad with several communities. For them, this wealth does not affect his spiritual, because basically they continue to recite in *majelis taklim* in several places.

It is different from what was conveyed by the two informants whose writers interviewed. Aksi Hamzah actually responded to the phenomenon of the *hijrah* movement as the existence of a phenomenon of saturation with the concept of hedonism in millennial circles. This saturation triggers a search for new patterns that are more elegant and capable of satisfying their inner self which has been empty with the current model of life. The *hijrah* movement became massive because of the emergence of the phenomenon of saturation in the concept of life.

The positive impact of the *hijrah* campaign began with the rise of millennial activities in a religious approach with packaging that was also in the millennial concept. For example it was hold a recitation at a café, and it was formed a community with shar'i outfits. Islamic symbols through style began to appear among young people such as happy to maintain beards and even trousers are symbols for young people who emigrated. The preservation of this symbolization according to the Hamzah Action, religion becomes crystallized in the world of fashion and entertainment rather than the content of Shariah teachings. The world of fashion cares with the phenomenon of the rise of people who emigrate but are ignorant of the rules of *shari'a*. Ustadz is more striking in the pattern of entertainment in the form of oral skills but poor in terms of substantial teaching content

During his interview, Aksi Hamzah also mentions some of the characteristics of the person of *hijrah* as follows: 1) Performing with certain communities; 2) Prioritizing symbolization rather than substance; 3) Insisting with certain propositions and being less tolerant of differences; 4) Exposuring to social activities; and 5) Delighting to upload and sharing the role models they follow

Apart from the pros and cons of the *hijrah* movement, the phenomenon of *hijrah* is not only being the target of economic development but *hijrah* has also become an identity achievement as a status of self-committed to beliefs relatively.

Maqashid Al-Sharia

According to al-Syatibii, the goal of shari'a can be achieved by humans through two things. The first is through fulfilling the demands of the shari'a (*taklifi*), in the form of demands to realize Allah's commandment by carrying out them. The second is maintaining them and avoiding the restrictions in the shari'a [13], [14]. Associated to the definition of *maqashid al-shariah*, al-Syatibi said that the shari'ah maker in determining the shari'a was aimed at realizing the benefit of His servants in the world and the hereafter as well.

The concept of al-Syatibi about *maqashid al-sharia* is basically aimed at realizing benefit for humans. In line with al-Syatibi's statement, Fathial-Darini revealed that the purpose of the law was made for the benefit of the people [15].

The content of *maqashid al-shari'ah* al-Syatibi is benefit. Emphasis on *maqashid al-shari'ah* made by al-Syatibi generally starts from the content of the Quranic verses which shows that God's laws contain overall benefit [16].

Related to the statement above, Rasulullah Saw said, "لا ضرر ولا ضرار", this hadith indicates the necessity to maintain benefit and prevent damage (*mafsadah*), because the synonym of *dharar* is *mafsadah*. Thus, if the Shari'a denies or prevents damage then it has become a necessity to realize benefits as *maslahat*. Between *mafsadah* and benefit (*maslahat*) are two opposites, and there is no mediator between the two.

The most powerful theorem in shari'a is *nash* and *ijma'*. Both may be in accordance with the maintenance of the benefit or may be contradictory. If both (*nash* and *ijma'*) match the maintenance of the benefit, then it is good and there is no contradiction because the three are in line with the law. However, if both of them contradict the *maslahah*, then it is obligatory to prioritize the *maslahah* of both by way of *takhsis* [17] and the *bayan* of both by not canceling both as prioritizing the Sunnah rather the Qur'an by the method of *bayan* [17]. However, Najmuddin al-Thufy asserted that what was meant with prioritizing the *maslahah* of the texts and *ijma* related to *mu'amalah* not worship is a fact that worship is a special right for God. This right cannot be known with certainty about quantity, quality, time, and place except according to His instructions. In contrast to human rights, laws such as the *siyasahsyar'iyah* are made for human benefit. Thus, benefit is what is taken and achieved its purpose [18].

Al-Syatibi divides this benefit (*maqashid*) into three important parts, namely *dharuriyat* (primary), *hajiyyat* (secondary), and *tahsiniyat* (tertiary).

The *Maqashid al-Dharuriyyat* is something that must exist in order to realize the benefit of religion and the world. It is intended to eliminate difficulties or make maintenance of the five main elements. The *Maqashid Tahsiniyat* is intended for humans to be able to do their best to perform the five main elements. If there is no *Dharuriyat* benefit, it will cause damage and even loss of life, such as eating, drinking, praying, fasting, and other worships. There are five *maslahat* or *maqashidal-dharuriyat*, i.e. religion (*addin*), soul (*al-nafs*), descendants (*annasl*), treasure (*al-mal*) and mind (*al-aql*) [16].

Maqashid al-sharia is always in line with the benefits and always puts the benefits in the first place. *Maqashid al-syariah* accommodated *hijrah* in the millennial era as an effort to move from a bad situation to a better one as President Joko Widodo called for Indonesia to migrate from poverty to prosperity to migration to economic justice. According to him, everything still needs a non-instant process.

It is *hijrah* from inequality to economic justice. The *hijrah* for Indonesia needs a process. It cannot be in 1 and 2 years. There is a process. There are stages of magnitude. "In essence, trying hard to bring Indonesia to move from backwardness to progress," he added [19]. Other calls were also made for young entrepreneurs, asking young entrepreneurs to have productive

behavior, not consumptive. The point of *hijrah* suggestion of the president is to invite Indonesian people to make Indonesia more prosperous. If this statement is analyzed by using *maqashidal-sharia*, it is categorized as part of the point of *al-dharuriyat* covering the *maslahah 'ammah* in *hifdzal-nafs* and *hifdzal-mal*.

The *hijrah* in context of the millennial era is an invitation and a call to make a move from bad habits and bad behavior to good habits and behavior, so that the benefits are realized in accordance with the goals and intentions of sharia and each individual can realize that benefit with the preservation of religion, soul, mind, descent and wealth. With the invitation to *hijrah* by the president is in line with the invitation to *hijrah* from the *hijrah* movement which is promoted and spread by the *hijrah* account and the *hijrah* community. This appeal is relevant with *maqashid al-shariah*.

4 Conclusion

Hijrah has two meanings. *Hijrah Makaniyah* is migration from one place (territorial) to another place because the destination is considered better than what will be abandoned, such as the *hijrah* of the Prophet with his friends and followers from Mecca to Medina in order to save himself and his religion from the threat of people who don't like it.

Hijrah also has another meaning in terms of *maknawiyah*, namely *hijrah* which is *isi'tiqadiyah / ta'abbudiyah*. The *hijrah* aims to save beliefs and maintain *aqidah* and worship. *Hijrahaqliyah* strive for thinking to be brilliant with increasing knowledge so as to understand which is ordered by the Shari'a and which it forbids. Thus it does not easily affect the bad things. The *hijrah* of *syu'uriyah* keeps as much as possible to prioritize a sense of goodness by prioritizing desires that have an impact on the consequences of the world and the here after *maslahat*. *Hijrah sulukiyah / akhlaqiyah* is a form of maintenance on acts that are relevant to the commands of Allah and the Prophet, both *qauliyah* and *fi'liyah* and *fikriyah*.

The meaning of *hijrah* as stated in this study is an effort to be good and try to obtain the good of the world and the hereafter, in line with the purpose of the Shari'a. As the negative things that are attached to the perpetrators of *hijrah* are the imperfect part of someone who is just learning religion. This is important to keep in mind by person of *hijrah* so it is not easy to blame people who are not in line with what is found in the journey of *hijrah*.

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