

**"The Meaning of Hijrah in Quran perspective of Cah Hijrah
Community, Lampersari, Semarang"**



**Submitted to Ushuluddin and Humanity Faculty in Partial Fulfillment of
the Requirement for the Degree of S-1 of Islamic Theology
on Tafsir - Hadith Departement**

Written by:

Muhammad Halim Alfikri
(1404026043)

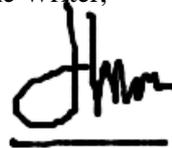
**SPECIAL PROGRAM
OF USHULUDDIN AND HUMANITY FACULTY
STATE ISLAMIC UNIVERSITY (UIN) WALISONGO
SEMARANG
2020**

DECLARATION

I certify that this final project is definitely my own work. I am completely responsible for content of this final project. Other writer's opinions or findings included in the final project are quoted or cited in accordance with ethical standards.

Semarang, December 4, 2020

The Writer,



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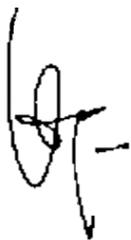
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Assalamualaikum Warahmatullah Wabarakatuh.

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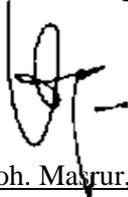
"The Meaning of Hijrah in Quran perspective of Cah Hijrah Community,
Lampersari, Semarang"

Dengan ini telah kami setuju dan mohon agar segera diujikan. Demikian atas perhatiannya diucapkan terima kasih.

Wassalamualaikum Warahmatullah Wabarakatuh.

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telah dimunaqasahkan oleh Dewan Penguji Skripsi Fakultas Ushuluddin dan Humaniora Universitas Islam Negeri Walisongo Semarang, pada tanggal **28 Desember 2020** dan telah diterima serta disahkan sebagai salah satu syarat guna memperoleh gelar Sarjana dalam ilmu ushuluddin dan humaniora.

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Demikian surat keterangan ini dibuat sebagai **pengesahan resmi skripsi** dan dapat dipergunakan sebagaimana mestinya

Semarang, 29 Desember 2020

an. Dekan

Wakil Bidang Akademik dan Kelembagaan



MOTTO

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعَمًا كَثِيرًا وَسَعَةً^ج وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ^ط وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Meaning: “He who forsakes his home In the cause of Allah. Finds in the earth many a refuge. And abundance Should he die as a refugee from home for Allah and His Messenger, His reward becomes due and sure with Allah: and Allah is Oft-forgiving and Most Merciful.”¹ (An-Nisa: 100)

¹ Abdullah Yusuf Ali, The Holy Qur'an, Text, Translation and Commentary, (Kuala Lumpur: Islamic Book Trust, 2005), p 465

DEDICATION

The final project is dedicated to:

My dear parents; H. Muchlis and Hj. Kelip Khanifah, love and respect are always for you. Thank you for the valuable efforts and contributions in making my education success.

•

My beloved brothers

(Muhammad Hakim Azzikri, Muhammad Haekal Alfalah, and Muhammad Haedar Alfatah)

Thank for your love for me and keep a fire in my study.

•

My Lecturers and My Teachers, especially both of my final project advisors Moh. Masrur, M.Ag and DR. Ahmad Musyafiq, M.Ag

•

My Mother and Father's Families
(Bulek Titin, Budhe Chofsah, Om Agus, Mbak Lilla)

•

My Olders FUPK and my last Classmate (Mbah Fahmi, and Nur Hudha)

•

A big family of FUPK, it is an honor to be part of you.

•

And All my beloved Lecturers of Fuhum Uin Walisongo

being a part of your memory is a gift to me

ACKNOWLEDGMENTS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All Glory is to Almighty Allah SWT, Who bestowed His blessing upon us and enabled myself to accomplish this final project entitled “The Meaning of Hijrah in The Quran by Cah Hijrah Community’s Perspective Lampersari Semarang.” Peace and salutation are always offered for the Prophet Muhammad SAW, the most beloved Prophet of Allah, his relatives and companions.

In preparing this final project the writer gets many help guidance and suggestions from various parties so that the preparation of this final project is resolved. So that, I would like to express very deepest gratitude to Prof. Dr. H. Imam Taufiq, M.Ag as rector of State of Islamic University (UIN) Walisongo Semarang. And Mr. Dr. H. Hasyim Muhammad, M.Ag as Dean The Faculty of Ushuluddin and Humanity for providing academicals facilities which supported the researcher in completion of this final project.

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Finally, the researcher expects that this final project may be helpful for all. Amin.

Semarang, August 8, 2019
The Writer

A handwritten signature in black ink, appearing to be 'M. Halim', written over a horizontal line.

Muhammad Halim Alfikri
NIM. 1404026043

Transliteration

Table of the system of transliteration of Arabic words and names used by the Institute of Islamic Studies, McGill University.

b	=	ب	z	=	ز	f	=	ف
t	=	ت	s	=	س	q	=	ق
th	=	ث	sh	=	ش	k	=	ك
j	=	ج	s{	=	ص	l	=	ل
h{	=	ح	d{	=	ض	m	=	م
kh	=	خ	t{	=	ط	n	=	ن
d	=	د	z{	=	ظ	h	=	ه
dh	=	ذ	'	=	ع	w	=	و
r	=	ر	gh	=	غ	y	=	ي

Short : a = اَ ; i = اِ ; u = اُ

Long : a< = آ ; i> = إ ; ū = و

Doubled : iyy = يَّ ; uww = وَّ

Diphthongs : ay = آي ; aw = آو

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ABSTRACT

Hijrah phenomenon is widely discussed in Indonesia and becomes a trend among Muslims, especially young people. Hijrah movement was initiated with a youth-style concept carried out by the Shift Community in Bandung and became the cause of the emergence and proliferation of similar hijra movement communities in various cities in Indonesia including the city of Semarang. In Semarang city, there is a hijra community with the name Cah Hijrah and the design logo of the striking community has a fresh concept for the youth of Semarang city to do hijrah. By looking at the phenomenon above, the researchers carried out a study titled "The Meaning of Hijrah in Quran Perspective of Cah Hijrah Community, Lampersari, Semarang"

The researcher uses field qualitative research. Qualitative research with a phenomenological approach with interview data collection method and documentation to obtain accurate data and obtain convincing research results. Processed by analysis method Miles and Huberman field model so that this research can describe the hijra phenomenon and produce that the meaning of hijrah in the hijra community there are three meanings, namely the process of change and self-improvement or the way of life of a person from bad to good or from someone personally for the better; Displacement with the sense of leaving from something negative to something positive, be it moving to the scope of the environment, character, nature and attitudes, friends, and so on to the path that God has given; Learn to understand religious science more comprehensively and apply it in life. And the implications of Cah Hijrah community both individuals and communities have a *maslahat* for the surrounding environment.

Keywords: Hijrah Phenomenon, The Meaning of Hijrah, Cah Hijrah Community.

Chapter I INTRODUCTION

A. Background

Hijrah is a good step in maintaining the faith and the foundations of religion to obtain help, glory, and virtue. This is like Sunnatullah which has been applicable to prophets, messengers and believers since the prophet Adam Peace be upon him. Likewise the Prophet Noah alaihis salam who emigrated with believers using ships, the young Kahf who migrated from the cruelty of the ruler into the cave, until the migration of the Prophet Muhammad from Mecca to Medina. Sunnatullah is contained in the Qur'an in the story of Noah who emigrated with people of faith due to rejection and hatred of the preaching of Noah.¹

Hijrah in Islam has many meanings. Actually The word *hijrah* which comes from the root word ه-ج-ر in the Qur'an has many forms of word derivatives. Each derivation has a different meaning. Which it means to be which has the meaning of moving, leaving, not caring anymore, and looking away.

Allah mentioned the word of *hijrah* as repeated 28 times in 19 verses.² And The one of verse explains how important the urgency about *hijrah* and Allah gives multiple rewards to who emigrate. As Allah mentioned in the Quran:

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعَمًا كَثِيرًا وَسَعَةً ۗ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Meaning: “He who forsakes his home In the cause of Allah. Finds in the earth many a refuge. And abundance Should he die as a refugee from home for Allah and His Messenger, His reward becomes due and sure

¹ Muhammad Abdullah Al-Khatib, Makna Hijrah Dulu dan Sekarang, (Jakarta: Gema Insani, 1990), p. 9

² Muhammad Fu'ad ' Abd al-Baqi, Mu'jam Mufahras li Alfaz Qur'an (Egyptian: Dar al-Polar al-Misriyyah, 1945), H. 730-731

with Allah: and Allah is Oft-forgiving and Most Merciful.”³ (An-Nisa: 100)

The Hijrah phenomenon at the time of the Prophet Muhammad was due to the great amount of intimidation and violence perpetrated by the Quraysh infidels to the Muslims. On the orders of the Prophet Muhammad SAW, the move that was carried out was to move from Mecca to Habasyah, Mecca to Medina to save the lives of the Muslims who were oppressed in the land of Mecca.⁴

But definition of Hijrah in the Quran spread in any verses that has five meaning based of Mufassir interpretation, which is: Insubordination and Neglect (الترك والإعراض), Shameful Words (الإفحاش في القول), Migration from one country to another country (الانتقال من بلد الى بلد), Separate beds (هجر), Solitude, isolation, and distancing (الانفراد والعزلة والابتعاد).⁵

Unlike *hijrah* phenomenon the old generation, *hijrah* phenomenon that happened around artists, popular instagram user (instagram celebrity), and teenagers recently becomes a popular topic among society in Indonesia. The reasons that a lot of artists, popular Instagram users (Instagram celebrity) transform their usual behavior become religious. Their forms of *hijrah* are different kinds.

The growth of *hijrah* communities increased the enthusiasm of people to *hijrah*. Like the Youth *Shift* community in Bandung, “Garasi Hijrah” community in Jakarta, and “Cah Hijrah” community in Semarang. “Cah Hijrah” Semarang Community is a community that is gathered from different backgrounds. According to Community Chairman of “Cah Hijrah”, Istajib Barlian or called mas Tatang revealed that there were members of ex-band music background (music band members), drunkards, tattooed people, even

³ Abdullah Yusuf Ali, The Holy Qur'an, Text, Translation and Commentary, (Kuala Lumpur: Islamic Book Trust, 2005), p 465

⁴ Ibnu Katsir, *Al-bidayah wan nihayah*, (Jakarta: Penerbit Pustaka Azzam, September 2012) p. 216-235

⁵ Ad-Dhursi, Mahmud Ahmad, *Hijru al-Quran al-'Adzim 'Aanwa'uhu wa ahkamuhu*, (Riyadh: Darul Ibnu Al-Jauzy, 2008), p. 22-26.

ex-bank people (ex-bank employees). A community of “Cah Hijrah” Semarang was established to guide those who had recently *hijrah* to be closer to God by teaching Islam from a basic understanding. Such as the implementation of prayer (Sholat), zikr prayers, Sirah Nabawiyah, and reading and writing Al-Quran. The “Cah Hijrah” Semarang community has a number of religious teachers to fill out a study that is held once a week on Thursday at the An-Nur Lampersari Mosque in Semarang. The study is filled with different themes each week. The first Thursday is filled with the theme "Descriptive Fiqh", the second Thursday is filled with the theme "Ukhwah Islamiyah", the third Thursday is filled with the theme "Sirah Nabawiyah", and Sunday is filled with studies for the sisters (women). This activity can be seen in the Instagram account post of “Cah Hijrah” Semarang (@cahhijrah).⁶

From that background, it is very important to be researched so that researchers are interested in lifting the title " The Meaning of Hijrah in Quran perspective of Cah Hijrah community, Lampersari, Semarang " with the hope of being able to contribute thoughts to the creation of a society that understands exactly what the real meaning of hijrah.

B. Research Question

From the background of the above problems, there are several problems that will be examined through this research, the problems are as follows:

1. How is the Cah Hijrah Community Semarang understand the meaning of Hijrah in Quran?
2. How is implementation of hijrah understanding by Cah Hijrah Community Semarang in life?

C. Research Purposes and Significances

1. The research purposes are:
 - a). To find out the understanding of the meaning of hijrah in the Cah Hijrah Community Semarang

⁶ First Interviewed with Istajib Barlian, Chief of “Cah Hijrah” Semarang, 20 Agustus 2019

- b). To find out the implementation of the verses about hijrah in the Cah Hijrah community Semarang.
2. The research advantages are:
- a). Academically, the results of this study are beneficial for writers as a condition of completing the Strata 1 (S1) at Uin Walisongo Semarang, Faculty of Usuluddin and Humanities, Department of Al-Quran and Tafsir Sciences.
 - b). Methodologically, this research is expected to be one of the scientific works and add insight that is beneficial to the reader in general.
 - c). Practically, may this research can reduce the wrong understanding among community members in understanding the issue of Hijrah. Besides, it can add stability in the critical and analytical Hijrah in the right understanding.

D. Literature Review

Some researches that the researcher has found, both from books, thesis, journals and internet articles, mention that research about Hijrah has been discussed by some people.

The literature review is intended to prove that the study is different from others. Some previous studies which discuss the Hijrah Issues will be presented as follow:

Thesis with the title "The Concept of Hijrah in Perspective of the Qur'an (Study according to Prof. Dr. M. Quraish Shihab's, MA's View in Al-Misbah Tafseer book) compiled by Murni, student at UIN ALAUDDIN MAKASSAR in 2013. This thesis explains the analysis of the meaning of hijrah in al-Quran and include their correlation with the meaning of hijrah in general. The discussion of hijrah in this thesis is based on the descriptive method. So the

discussion of this thesis is purely descriptive and does not lead to more specific discussion.⁷

As for the difference, Murni's thesis uses a descriptive research model by collecting and understanding of the six verses relate to the *Hijrah*. The difference with this research is qualitative research using the phenomenology approach to get hijrah meaning. And this research titled as The Meaning of Hijrah in the Qur'an Perspective of the Cah Hijrah Community, Lampersari, Semarang.

Thesis with the title "Hijrah according to the perspective of Buya Hamka in Al-Azhar Tafsir compiled by Romandona, student at Institut Dirosat Islamiyah Al-Amien Preduan Sumenep Madura East Java. The thesis explains the meaning of hijrah according to Buya Hamka and explains that hijrah is still very relevant today in four forms including: a. Hijrah and faith, b. State Hijrah and prosperity, c. Hijrah and self-change, d. Hijrah and jihad.⁸

The difference is that the thesis uses a descriptive analysis method and limits the data collection technique to only hijrah verses in the Quran. And this research is qualitative research using the phenomenology approach The Meaning of Hijrah in the Qur'an Perspective of the Cah Hijrah Community, Lampersari, Semarang.

Thesis entitled "هجرة القرآن العظيم انواعه وأحكامه" written by Dr. Mahmud bin Ahmad bin Salih Ad-Dushariy was published by Dar Ibnu Al-Jauzy in 1428 Hijri in Riyadh.⁹ Explain the forms of hijrah and the laws of hijrah. The difference with this research is qualitative research using the phenomenology approach to get hijrah meaning. And this research titled as The Meaning of Hijrah in the Qur'an Perspective of the Cah Hijrah Community, Lampersari, Semarang.

⁷. <http://repositori.uin-alauddin.ac.id/1874/> retrived on 22 Agustus 2019 at 8 am

⁸. <http://repo.idia.ac.id/items/show/166> retrived on 22 Agustus 2019 at 8am

⁹. <https://ar.islamway.net/book/12785> retrived on 22 Agustus 2019 at 8am

Thesis with the title "الهجرة في القرآن الكريم" compiled by Umar bin Abdul Hayy bin Hamdan Ali Syirab Islamic University of Gaza in 2012. Explains the types of hijrah, the degree of hijrah and uses descriptive methods in its preparation. The difference with this research is qualitative research using the phenomenology approach to get hijrah meaning. And this research titled as The Meaning of Hijrah in the Qur'an Perspective of the Cah Hijrah Community, Lampersari, Semarang.¹⁰

In addition to the book author also found a journal titled "Contextualise *Hijrah* as the point of the renewal of Education" written by Muhammad Taufik Ismail and Zainal Abidin, Journal SUHUF Vol. 29, No. 1, May 2017:50-65. The journal explains the outline of the *Hijrah*, the essence of the *Hijrah* from education sides to build up civil society become Madani Society.¹¹

The difference with this research is qualitative research using the phenomenology approach to get hijrah meaning The Meaning of Hijrah in the Qur'an Perspective of the Cah Hijrah Community, Lampersari, Semarang The discussion of *Hijrah* in this journal is based on the thought of Muhammad Taufik Ismail and Zainal Abidin as writers.

The journal titled "*Hijrah* in Sozio-Cultural historical Perspective" was written by Hamka, Journal of Hunafa Vol 2 No. 2 August 2005:119-130. This journal explains the term of *Hijrah* through the Sozio-historic viewpoint. Describes the condition of the people of Mecca and Madinah before and after the prophet Muhammad's movement.¹²

¹⁰ Umar bin Abdul Hayy, *Al-Hijrah fie Al-Quran* , Disertasi, Gaza Islamic University, 2002

¹¹ <http://journals.ums.ac.id/index.php/suhuf/article/download/5087/3442> retrived on 22 Agustus 2019 at 9am

¹² <https://www.jurnalhunafa.org/index.php/hunafa/article/view/304/291> retrived on 22 Agustus 2019 at 10 am

The difference with this research is qualitative research using the phenomenology approach to get hijrah meaning. And this research titled as The Meaning of Hijrah in the Qur'an Perspective of the Cah Hijrah Community, Lampersari, Semarang.

The book titled "*Hijrah* in the view of the Qur'an" was written by Azami Samiun Jazuli published by Gema Insani Jakarta in 2006. This book discusses the widespread participation in its discussion, from the history of *Hijrah*, the types of *Hijrah*, the impact of the inclusion of the *Hijrah* between the city of Mecca and Medina.¹³

The difference with this research is qualitative research using the phenomenology approach to get hijrah meaning. And this research titled as The Meaning of Hijrah in the Qur'an Perspective of the Cah Hijrah Community, Lampersari, Semarang.

E. Research Methods

1. Types and Research Approaches

The research used is qualitative research, research procedures that can generate descriptive data in the form of written words, verbal or behavior of the person being observed.¹⁴

While the research approach used is a phenomenological approach, Meaning that researchers will see the symptoms that occur in the society (Cah Hijrah Community Semarang) and expose as it is without the perception of

¹³ Ahzami Samiun A, *Hijrah dalam Pandangan Al-Quran* -ter. Eko Yulianti, Gema Insani, Jakarta, 2006.

¹⁴ Lexy J Moleong, *Penelitian Kualitatif*, PT Remas Rosadakarya, 2002, Bandung h. 6

researchers (verstehen). In seeing the symptoms that occur, researchers seek not to engage emotionally.¹⁵

2. Research Subject

In this research, the researcher uses information and explanation that can help the researcher obtain data. As for the data source itself is divided into two, it is the primary source of data and secondary source data.

a). The Primary data sources

The primary data source is the authentic data or data derived from the first source¹⁶ or it is obtained directly from the research subject by using measurement tools or direct data retrieval tool on the subject as the information source. This data source is the main data in this research which will get information of hijrah interpretation from the members and the crew team of Cah Hijrah community at Lampersari, Semarang City.

RESEARCH AREA	DATA THAT WILL BE STUDIED	INFORMANT	METHOD
<i>Cah Hijrah Community</i>	<i>Cah Hijrah Community biography; about area, members, crew team, agendas, etc</i>	The founder, the chief of community, the crew team, volunteer, and etc	Interview, observation, and documentation

b). The Second Data Source

The secondary source is sources that are taken from other sources obtained for primary sources¹⁷ or data that is usually intangible data, documentation or report data. This data source is a supporting data for the primary source. In this research, the secondary sources are books like Mu'jam Al-Mufahros, Tafseer Book by Ibnu Katsir, Quraish Shihab, Qurtubi and Buya Hamka. And additional book as dictionaries include

¹⁵ Muhammad Idrus, *Metode Penelitian Ilmu Sosial*, Erlangga, Bandung, 2009, h. 246

¹⁶Hadari Nawawi dan Mimi Martini, *Penelitian Terapan*, (Yogyakarta: Gajah Mada University Press, 1996), p. 216-217.

¹⁷Saifuddin Azwar, *Metodologi Penelitian*, (Yogyakarta: Pelajar Offset, 1998), p. 91.

dictionary online and dictionary books, magazines, newspapers, the internet.

c). Population and samples

Population is a generalization area that consists of objects / subjects that have certain qualities and characteristics determined by researchers to be studied and then drawn conclusions.¹⁸

In connection with the population, the elements involved therein are: Community leader, Community advisor, Crew Team community, and the general public who participate in the Cah Hijrah community events. Of these four elements, intended as respondents to this research sample.

The sample is part of the amount and characteristics owned by the population.¹⁹ While the sample techniques used in this study are purposive sampling. Sampling of data sources with specific considerations. Adapted to research objectives and characters from various elements of the population to facilitate researchers in conducting research.

3. Focus Research

This research is a qualitative research which is how to understand the CahHijrah Community about the meaning of Hijrah using this method and their implementations in life. It is known that there are many terms of hijrah in the Al-Qur'an, but here the researcher will focus on some basic questions, namely how the Cah Hijrah community understands hijrah and how they do to impenmentation in their activity.

4. Technique of Data Collection

This research is a type of field research, namely research that is directly carried out on respondents. Therefore, to obtain data in this study, the study used several research methods, which are as follows:

¹⁸ Sugiyono, *Metode penelitian pendidikan*, Bandung: CV Alfabet, h. 117

¹⁹ Ibid, h. 118

a). Interview Method:

Interviews means the communication process by asking directly to the informant to obtain information or description of the researchers wanted. Interviews are a number of questions that have been compiled and prepared to be submitted to respondents or informants in order to obtain data or specific particulars required of a research.²⁰.

b). Documentation Method

The method is find data or collect information from writing papers, oral and images. And from the writings are books, journals, magazines. As for the equipment that can help in data collection is tape recorder, digital camera, Handycam, etc.

5. Data Analysis Method

Data analysis in quality research was working during the process of the field along with data collection. Qualitives data analysis are interactively and continuously until it's complete, so the data is complete. In this case the researchers use data analysis on Miles and Huberman model field.²¹ Which is a data-observation and interview that has been obtained in the field directly written and carefully incomed. With data reduction, researchers embrace, choose the principal things, focus on the important theme and patterns.

Then, the reduced data can provide a clear picture, and make it easier for researchers to do further data collection. Then the researchers present the data presented in narrative form. Data conclusion and verification, the researcher conducts a credible verification and conclusion supported by valid evidence obtained by the researcher while in the field.

²⁰ M. Farid Nasution, *Penelitian Praktis*, IAIN Pres, Medan, 1993. h. 21

²¹ Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*, Bandung: Alfabeta, 2014, h. 338

F. Writing Order

The first chapter, this chapter is an introductory chapter that will lead to the next chapters. In this chapter outlined several things that form the basic framework in the research that will be developed in subsequent chapters, while the order of discussion is:

The first chapter, this chapter contains Background of the Problem, Problem Formulation, Research Objectives and Research Benefits, Literature Review, Research Methodology, and interests, Research Systematics.

The second chapter, this chapter describes the theory used in conducting research. This chapter is information about the theoretical basis for the object of research as contained in the thesis title. The basis of this theory is conveyed in depth regarding the term of hijrah, the derivative of the meaning of the word hijrah, about the verses of hijrah and their sources and kinds.

The third chapter, this chapter is an explanation of the complete research data on certain objects. The researcher will discuss a little about the Overview of the Cah Hijrah Semarang Community, then focus on the meaning of the Hijrah according to the Cah Hijrah Semarang Community which will be the location of the research.

The fourth chapter, this chapter will analyze descriptively the meaning and implementation of the perspective of the Cah Hijrah Community Semarang.

The fifth chapter, this chapter is the final discussion of researchers who will provide some conclusions related to the results of research that have been presented in previous chapters. Also includes criticisms and suggestions so that the results of this research can be perfected by readers.

Chapter II

The Meaning of *Hijrah* in Islamic Perspective

A. *Hijrah* Definition and Derivative Word of *Hijrah*

Hijrah in etymology has many meanings. The word of *hijrah* is formed from a root arabic word (*ha-ja-ra*) ه-ج-ر, it means moving, leaving, not caring anymore, and looking away.¹ Muhammad ibn Makarran explained that *Al-Hijrah* is opposite word of *al-washal* (arrive or connected).² Then from the word *hijrah*, it has a derivative form (*هجرانا و هجرا - يهجر - هجر*) *Ha-ja-ra-hu, yah-ju-ru-hu, hij-ran dan hij-ra-nan* which means to decide, both of them. (*يتهاجران, يهتجران*) *yah-ta-ji-ran* or *ya-ta-ha-ja-ran* namely leaving each other. The isim form is (*الهجرة*) *al-hijrah*.³ In Al-Munawwir dictionary, Munawir explained the term of *hijrah* was taken from [*هجر - قطع - هجرانا*] namely decide. [*واهجره: تركه: هجر*] namely leaving.⁴ Mahmud Yunus explained in his dictionary that the word *hijrah* (*هجرة*) from form [*هجرا - هجرانا - هجر*] that means, to break the bond with him. Al-Qurtubi defines *hijrah*, as *al-hijrah* which is opposite word of *al-washal* that means arrive or connected, *al-hijrah* from root word of *hajara, hajran wa hujranan*. And the Isim form is *al-hijrah*.⁵

¹ Hasan Muarif Ambari dkk, Ensiklopedi Islam, (Jakarta: Ichtiar Bareu Van Hoeve,2005), hal 20.

² Muhammad Ibn Makarram ibn Mandhur, Lisan al-Arab, Juz V, (Beirut: Dar Al-Kutub al-Ilmiyyah), hal 293

³ Ahmad Warson Munawir, Kamus Arab-Indonesia, (Surabaya: Pustaka Progresif, 2002) hal 1489.

⁴ Mahmud Yunus, Kamus Arab- Indonesia, Cet. I, (Selangor: Klang Book Center, 1991), hal 447.

⁵ Abi Abdillah Muhammad ibn Ahmad al- Ansari al- Qurtubi, Al-Jami' Li Ahkamil Qur'an, terj. Fathurrahman dkk, Jilid III, Cet. I, (Jakarta: Pustaka Azzam, 2008), hal. 113.

As written above, the conclusion of the meaning of *hijrah* is divided into several derivatives as shown in the table below⁶:

No.	Lafadz	Latin Lafadz	Meaning
1	هَجَرَ - يَهْجُرُ - هَجْرًا وَهَجْرَانًا	<i>Ha-ja-ra, yah-ju-ru-hu, hij-ran, dan hij-ra-nan</i>	Abandon, renounce, leave (wife)
2	أَهَجَرَ - يُهَجِّرُ - إِهْجَارًا	<i>Ah-ja-ra, yuh-ji-ru, ih-jaa-ran</i>	Mock, discard, dump
3	هَجَّرَ - يَهَجِّرُ - مُهَجَّرٌ	<i>Haj-ja-ra, yu-haj-ji-ru</i>	Evicted by, be aggravated
4	هَاجَرَ - يَهْجُرُ	<i>Haa-ja-ra, yu-haa-ji-ru</i>	Migrate, immigrate, expatriate, emigrat

Hijrah in the Big Indonesian Dictionary (KBBI)⁷ defined as : First, Displacement of the Prophet Muhammad. along with some of his followers from Mecca to Medina to save themselves from the pressure of the Quraysh infidels. Second, Move or move away temporarily from one place to another which is better for certain reasons (safety, kindness), etc. Third, Changes (attitude, behavior, etc.) to be better person.

Hijrah based on definition in the Oxford Dictionary of Islam explained as Migration or withdrawal. Typically refers to the migration of Muhammad and his Companions from Mecca to Medina in 622 C.E., the first year in the Islamic calendar. *Hijrah* symbolizes the willingness to suffer for faith and the refusal to lose hope in the face of persecution. And it can be undertaken individually or collectively in response to a threat to survival. In modern times, *Hijrah* has been used to oppose colonial rule, Iegitimize Muslim migrations, settle Bedouin tribes, and consolidate power. Most recently, it has referred to a form of withdrawal from the politics of secularism, capitalism, socialism, and modernization/ Westernization. For Sufis, it refers to the

⁶ <https://www.almaany.com/ar/dict/ar-ar>

⁷ <https://kbbi.kemdikbud.go.id/entri/Hijrah>

process of self-purification during the inner spiritual journey of returning to God.⁸

Meanwhile, in the terminology definitions, *hijrah* has a variety of definitions in accordance with the perspectives of each ulama. Some of the views that the *hijrah* has several meanings: First, Muslims leave their home countries under the authority of pagan governments. Second, abstaining from sin, and third, as the beginning of the date of Islam.⁹

In the view of Muhammad Iqbal, the *hijrah* in the Qur'an has two understanding: First, the transfer of Prophet Muhammad with some of his followers from Makkah to Madinah to save himself from Pressure of the Heathen Quraish. Second, *hijrah* has the moral meaning of human movement from evil to the way of Allah.¹⁰

Meanwhile, the definition of *hijrah* according to the Shari'a has several opinions from the Ulama. First: Ibn Arabi, Ibnu Hajar Asqalani dan Ibnu Taimiyyah said "*Hijra is a transfer from the land of the heathen or war condition (Dararul Kufri wal Harbi) to Muslim land (Daarul Islam)*". What is meant by the heathen states that they are a state of being or his reign being run by unbelievers and their laws. Second: "*Hijra is the transfer of the People Zhalim (Daarul Dzulmi) to the land of the Fair People (Daarul Adli) with the intention of saving religion*". *Daarul Adli* can be interpreted as a land led by the heathen but it gives a high tolerance. Third: According to Ibn 'Arabi's previous understanding of *Hijrah*, *Hijrah* has a wider meaning. "*Leaving a country that is being fought (daarul harbi) to an Islamic country (daarul Islam), leaving a country that is inhabited by bid'ah experts, leaving a country filled with It is haram while looking for something halal is the duty of every Muslim, to escape for the safety of the soul, to migrate to worry about disease in a country that is plagued by plague(so he leaves the country for a*

⁸ The Oxford Dictionary of Islam –editor John L. Esposito (Oxford University Press, 2003), p.112.

⁹ Hasan Muarif Ambari dkk, Ensiklopedi Islam, (Jakarta: Ichtiar Bareu Van Hoeve,2005), p. 20.

¹⁰ Muhammad Iqbal, *Kamus Dasar Islam*, (Jakarta: Inovasi, 2001), hal 108.

healthy country without plague), fleeing for the safety of property (because the honor of a Muslim's property is like the honor of his blood, while his family has the same or even higher honor)”.¹¹

In the view of Quraish Shihab, the meaning of *hijrah* is to leave, namely leaving because of displeasure (hatred) towards him. In accordance with the meaning of this language, the Prophet and his companions practiced when they made their move by leaving the city of Mecca on the basis of displeasure with the attitude of its inhabitants (Quraish Infidels) who committed polytheism and humiliated humanity.¹²

So, from some opinion of the scholars above explained that *Hijrah* has a sense of which is not different away from the other and have the meaning of coming out of a land to save themselves, treasures, souls, and religions.

B. The Verses of Quran talk about *Hijrah*

1. *Hijrah* Phenomenon in The Verses of Quran

The phenomenon of *Hijrah* in the Qur'an is contained in the stories of the prophets before the prophet Muhammad. The events of the Hijra had started before the Prophet Muhammad's *hijrah* from Mecca to Medina.

The phenomenon of *Hijrah* first started with Prophet Adam when he was seduced by Satan in heaven until Prophet Adam was tempted and sent down to the earth by Allah SWT.

As stated in surah Al-Baqarah verses 34-37:

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْا اِلَّاۤ اِبٰلِیْسَۙ اَبٰیۙ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِیْنَ ۙ
وَقُلْنَاۤ اٰدَمُۙ اَسْكُنْۙ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًاۙ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ
فَتَكُوْنَا مِنَ الظَّالِمِیْنَ ۙ فَاَزَلَهُمَا الشَّیْطٰنُ عَنْهَا فَاَخْرَجَهُمَا مِمَّا كَانَا فِيْهِ ۗ وَقُلْنَا اهْبِطُوْا بَعْضُكُمْ

¹¹ Ahzami Samiun A, *Hijrah dalam Pandangan Al-Quran* -ter. Eko Yulianti (Jakarta: Gema Insani,2006), p.17-19

¹² Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an* (Jakarta: Lentera Hati,2004) Vol 7, hal 230.

لِبَعْضِ عَدُوِّكُمْ فِي الْأَرْضِ مُسْتَقَرًّا وَمَتَعًا إِلَىٰ حِينٍ ۚ فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ

إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

34. And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblis (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allah). 35. And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the Zalimun (wrongdoers)." 36. Then the Shaitan (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time." 37. Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.¹³

According to the verses above, so Adam's move to the world differed from the expropriate of his descendants, both the apostles and the Elect of God. However, it essentially migrated in common, including: First, who drove out the apostles from his home were the people of Mushrik And the cause of the destruction of Adam as he was thrown out of heaven is Satan. Secondly, it is Satan who asked the idea of the prayer of the Mecca meeting in Darun Nadwa. Meanwhile, The Messenger of Allah ﷺ had to be move out of Mekkah, because of the Polytheists were following whispering of Iblis.

While the phenomenon of the migration of Prophet Noah as is to invite his people to the right path that is to believe in Allah swt. Prophet Noah as who lived for 950 years was only able to invite a small part of his people to follow his believe. And the rest were continuing to oppose and insult and accuse Noah for being a heretic. Therefore, Allah swt as the Most Wise substance gave help to the Prophet Noah and his faithful followers by signaling to migrate. Allah swt commanded Prophet Noah to prepare the migration that

¹³ Muhammad Muhsin Khan,dkk. *The Noble Qur'an English Translation of the meanings and commentary*, (Madina: King Fahd Printing Complex, 1984), p. 22

went from land to sea by using the ark. While people who do not believe in Allah swt will be drowned in the water.

This was told in Qur'an Surah Hud verses 36-37:

وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ
﴿۝۳۶﴾ وَأَصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرِضُونَ ﴿۝۳۷﴾ وَيَصْنَعِ
الْفُلَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأْ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ۗ قَالَ إِنْ تَسْخَرُوا مِنِّي مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا
تَسْخَرُونَ ﴿۝۳۸﴾

36. And it was revealed to Nub (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do. 37. "And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned."¹⁴

Similarly with the migration of Prophet Ibrahim. He was born in the midst of a society full of disbelief and polytheism. They made idols as gods. Moreover, his own father named Azar is an idol sculptor. In this case, Prophet Ibrahim Peace be upon him as the messenger of Allah was present to straighten their beliefs from worshiping idols to worshiping Allah SWT. And Prophet Ibrahim destroyed all the idols made as God. As a result, Prophet Ibrahim had to deal with his King named Namrud. Then Prophet Ibrahim was sentenced to death by burning him down. However, Allah SWT as the Most Protective substance who protects his servant by making the hot flames to be turned cold, so that Prophet Ibrahim did not feel the heat in the flames.

In this regard, Prophet Ibrahim's nephew Luth justified Ibrahim's prophethood. Then, Allah ordered Prophet Ibrahim to leave the area to migrate to another area.

¹⁴ Muhammad Muhsin Khan, dkk. *The Noble Qur'an English Translation of the meanings and commentary*, (Madina: King Fahd Printing Complex, 1984), p. 304

This was explained in Surah Al-Ankabut verse 26:

قَامَنَّ لَهُ لُوطٌ ۖ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي ۖ إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ

So Luth (Lot) believed in him [Ibrahim's (Ibrahim) Message of Islamic Monotheism]. He [Ibrahim (Ibrahim)] said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise."¹⁵

There are several places where Prophet Ibrahim migrated, namely:

- a). *Hijrah* from Babylon to Syria (Syria) and Palestine.
- b). *Hijrah* to Egypt
- c). *Hijrah* from Egypt back to Syria
- d). *Hijrah* to the land of Mecca and build the Ka'bah

Thus, the phenomenon of migration of Prophet Lut coincides with the migration of Prophet Ibrahim. This is also explained in Surat Al-Anbiya verse 71:

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ

And We rescued him and Lut (Lot) to the land which We have blessed for the 'Alamin (mankind and jinn). (Al-Anbiya: 71)¹⁶

In the development of his da'wah, the life of the people of the Prophet Lut occurred a deviation from the law set by Allah SWT. In fact, God has created men and women so that they can form unity through the eternal bond of marriage. Meanwhile, what happened in the life of the people of the Prophet Lut is the tendency of men to love men and women to love women. In this case, Prophet Lut as the messenger of Allah SWT gave reprimands and warnings to them. But no one cared, including his wife. Therefore, they were destroyed by Allah because they did not believe in Allah swt and Prophet Lut Peace be upon him. Then at the urging of Prophet Ibrahim, Prophet Lut and his daughter left their place to go to another area, namely Sodom. The

¹⁵ Ibid., p. 545

¹⁶ Ibid., p. 449

migration that Lut once performed was twice, namely the migration with Prophet Ibrahim and the migration to Sodom.

In contrast to the phenomenon of the migration of the Prophet Moses. Even though he was raised in Pharaoh's family, Prophet Musa (as) did not follow in Pharaoh's footsteps. Prophet Musa (as) differed in belief from Pharaoh. Pharaoh considered himself as God, while Prophet Musa (as) did not want to consider Pharaoh as God. The God worshiped by Prophet Musa is Allah SWT as the creator of heaven and earth and all its contents. As a result, Moses left the place and went to another place. The places that were migrated by Prophet Musa Peace be upon him are Egypt, Madyan and Syria.¹⁷

The Qur'an has given us an example of the migration performed by the previous prophets and their followers, so that it is clear to us that migration is a sunnatullah in da'wah. Every believer can reflect on the story if his faith and glory demand it. He can migrate if the conditions allow and with that migration his honor and glory are maintained.¹⁸

The *hijrah* phenomenon of the Prophet Muhammad saw is very different from the *hijrah* of the previous prophets. The Prophet saw did not immediately *hijrah* without thinking about the fate of peace and life of those who *hijrah* with him to Medina. This is evidenced by the strategy of the Prophet saw to migrate which began with the election of 12 people from the Khajraj and Aus tribes after the occurrence of the second Aqobah temple agreement between the Prophet saw and the Khajraj and Aus as responsible for the oath of allegiance to their people in Yathrib. By appointing these 12 people in addition to being responsible, they became the beginning of the entrance of the Prophet saw to send his Companions to migrate to Yathrib and to be responsible for the safety of the companions of the Prophet who migrated from Mecca.

¹⁷ Suarni, *Sejarah Hijrah dalam Perspektif Al-Quran* ., Jurnal Al-Mu'ashirah Vol. 13, No. 2, Juli 2016 p. 5-8

¹⁸ Ahzami Samiun A, *Hijrah dalam Pandangan Al-Quran* -ter. Eko Yulianti (Jakarta: Gema Insani,2006), p.119

People who swear Bait Aqobah named the Anshar. After the Bait Aqobah was completed and the news of the Anshar returning to Yathrib safely, Rasulullah saw received a sign from Allah swt to migrate to Yastrib.

As Muhammad saw said:

(2272) حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ اللَّهِ بْنُ بُرَادٍ الْأَشْعَرِيُّ، وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ - وَتَقَارَبًا فِي اللَّفْظِ - قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ جَدِّهِ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ، فَذَهَبَ وَهَلِي إِلَى أَنَّهَا الْبِمَامَةُ أَوْ هَجْرٌ، فَإِذَا هِيَ الْمَدِينَةُ يَثْرِبُ، وَرَأَيْتُ فِي رُؤْيَايَ هَذِهِ أَنِّي هَزَزْتُ سَيْفًا، فَانْقَطَعَ صَدْرُهُ، فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ، ثُمَّ هَزَزْتُهُ أُخْرَى فَعَادَ أَحْسَنَ مَا كَانَ، فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ، وَرَأَيْتُ فِيهَا أَيْضًا بَقْرًا وَاللَّهُ خَيْرٌ، فَإِذَا هُمْ النَّفَرُ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ، وَإِذَا الْحَيَّرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الْحَيَّرِ بَعْدُ، وَنَوَابُ الصِّدْقِ الَّذِي آتَانَا اللَّهُ بَعْدَ يَوْمِ بَدْرٍ

"I saw in my sleep that I moved from Mecca to a place where there were many date palms. I tried to guess whether it was Yamamah or Hajar? But it turns out that is the city of Yastrib. I also saw in my sleep when I drew a sword and cut open his chest, it turned out that it was a believer who was injured in the uhud war. Then I swung the sword in the other direction, it turned out that these were the victories that Allah gave and the gathering of the believers. I also saw at that time a very good cow. By Allah, it turned out that they were a group of believers on the day of the Uhud war. All the goodness that I saw turned out to be all the goodness that came after it and the real reward that Allah gave us after badr. " (HR. Muslim 2272).¹⁹

Hijrah is done gradually, not all at once. Rasulullah saw was the last person to migrate to ensure that the Muuhajirin had arrived in Yathrib safely. Rasulullah saw prepared the companions who wanted to migrate, while

¹⁹ Muslim, *Sahih Muslim Juz 4*, (Damaskus: Darul Tauqi An-Najah , t.th.), p. 1779.

waiting for the order to come down from Allah swt. Only Ali ibn abi Talib, Abu Bakr and some others were captured and tortured by the Quraysh infidels in Mecca. Then Rasulullah saw devised a strategy by grouping the rich to go with the poor and the weak to go with the strong and to make an agreement with the Anshar to divide the settlement of the Muhajirin in Medina.

The early stage group that migrated was Abu Salamah and Family, then followed by the group Shuhaib bin Sinan Ar-Rumi then the group Umar bin Khattab and Hisham bin Al-Ash bin Wa'il after him. The group of Abu Salamah and Shuhaib bin Sinan Ar-Rumi migrated secretly. While Umar bin Khattab group and Hisham bin Al-Ash Wail migrated openly.

After Umar bin Khattab announced his migration openly, the Quraysh polytheists gathered in darun-nadwah to determine the option to stop the accusation of the Prophet Muhammad saw which consists of representatives from the 7 Quraish tribes among them are:

No.	Representative name	Origin of the tribe
1.	Abu Jahal bin Hisyam	Bani Makhzum
2.	Jubair bin Muth'im, Thu'aimah bin Adi, dan Al-Harits bin 'Amir	Bani Naufal bin Abdu Manaf
3.	Syaibah bin Rabi'ah, 'Utbah bin Rabi'ah dan Abu Sufyan bin Harb	Bani Abdu Syams bin Abdu Manaf
4.	An-Nadhar bin Al-Harits	Bani Abdu ad-Dar
5.	Abul Bukhtari bin Hisyam, Zam'ah bin al-Aswad. Hakim bin Hizam	Bani Asad bin Abdul Uzza
6.	Nabih bin Al-Hajjaj dan Munabbih bin Al-Hajjaj	Bani Sahm
7.	Umayyah bin Khalaf	Bani Jumah

The result of the meeting was to send eleven dignitaries from each tribe to stab Muhammad SAW when Muhammad SAW slept at night on the bed. Eleven chiefs of the tribe include Abu Jahal bin Hisham, Al-Hakam bin Abil Ash, Uqbah bin Abil Ash, An-Nadhar bin Al-Harits, Umayyah bin Khalaf, Zam'ah bin al-Aswad, Thu'aimah bin Adi, Abu Lahab, Ubay bin Khalaf, Nabih bin al-Hajaj, and Munabbih bin Al-Hajjaj.

However, the Prophet had known the plan and ordered Ali bin Abi Talib to replace him sleeping in his bed. When the preparations were done and it was evening, the kafir Quraish leaders surrounded the Prophet's house and saw Muhammad PBUH still sleeping on his bed. They were sure that Muhammad PBUH was still sleeping and immediately rushed to the bed and were surprised when they found that it was not Muhammad PBUH but Ali bin Abi Talib. It was furious not to find Muhammad PBUH on the bed so they held a contest for whoever killed Muhammad SAW 100 red camels in return.

Muhammad's preparation was very thorough. After placing Ali ibn Abi Talib as a substitute in his bed, he headed to the house of Abu Bakr as-Sidiq to invite him to emigrate together. Preparations have been prepared, starting from the animals riding, guideman of directions, food carrier supplies and routes have been prepared. When he was about to leave Mecca, Muhammad SAW said: "By Allah, you (the city of Mecca) are the best of Allah's land and the land of Allah which He loves. If I had not been kicked out of you, I would not have left you."

When they arrived at the cave of Tsur, Abu Bakr and Rasulallah SAW had made an appointment with a man named Abdullah bin Uraiqith. Abu Bakr asked him to come to Tsur Cave to bring two camels and show the way to Yathrib. The three of them walked along a path that people rarely cross. Until finally before entering the city of Yathrib, Rasulallah SAW stopped at the village of Bani Najjar on Friday 27 September 622 AD.

As for the Prophet Muhammad, changing the name Yathrib to Medina is derived from the meaning of Yathrib which means reproach, curse, destroyed because it comes from the word Tsarab. Then replace it with the name Medina or often call it the name Thibah or Thabah.²⁰

Thus the phenomenon of the *hijrah* of the prophets before Muhammad and the *hijrah* of the Prophet Muhammad taught us that the value of their *hijrah* is to save the honor of soul, body and religion that is in a Muslim.

2. Meaning of Hijrah in Quran

To know the true meaning of the word *hijrah*, we have to know the verses in the Quran that talk about *hijrah*. Taken location of *hijrah* verses from the book titled Mu'Jam Al-Mufahros, the word *hijrah* in the Koran is written 28 times in 19 verses. The location of the verses is as shown in the table below:

No.	Lafadz	Letak Ayat	Lafadz Ayat
1.	هاجروا	Al-Anfal : 72,74,75	إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَالَّذِينَ ءَامَنُوا مِنْ بَعْدُ وَهَاجَرُوا
		Taubah : 20	الَّذِينَ ءَامَنُوا وَهَاجَرُوا . وَالَّذِينَ هَاجَرُوا فِي اللَّهِ ; ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا
		An-Nahl : 41, 110	وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ .
2	تهاجروا	an-Nisa' : 97	قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتُهَاجِرُوا فِيهَا .
3	يهاجر	an-Nisaa' : 100	وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ .
4	يهاجروا	an-Nisaa' : 89	فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ
		Al Anfal : 72	فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ
5	هجرا	Muzammil: 10	وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَأَهْجُرْهُمْ
6	مهجورا	Furqon: 30	إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْءَانَ مَهْجُورًا
7	مهاجر	Ankabut : 26	وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي
8	مهاجرا	an-Nisaa' : 100	وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ
9	مهاجرات	Mumtahanah: 10	إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ
10	المهاجرين	Taubah : 100, 117	وَالسِّفُونَ الْأَوْلُونَ مِنَ الْمُهَاجِرِينَ ; لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ
		An-Nur : 22	
		Ahzab : 6	مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا

²⁰ The Great Story of Muhammad Saw, (Jakarta: Pustaka Maghfirah, 2011) p. 219-255

		Al-Hasyr : 8	لِلْفُقَرَاءِ الْمُهْجِرِينَ
11	تهجرون	Al-Mu'minun: 67	مُسْتَكْبِرِينَ بِهٖ سَمِيرًا تَهْجُرُونَ
12	فاهجر	Al-Mudatsir : 5	وَالرُّجْزَ فَاهْجُرْ
13	واهجرني	Maryam : 46	وَأَهْجُرْنِي مَلِيًّا
14	واهجرهم	Al-Muzammil 10	وَأَهْجُرْهُمْ هَجْرًا جَمِيلًا
15	واهجروهن	An-Nisa' : 34	وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ
16	هاجر	Al-Hasyr : 9	يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ
17	هاجرن	Al-Ahzab : 50	وَبَنَاتِ خَاتَمِكَ الَّتِي هَاجَرْنَ مَعَكَ
18	هاجروا	Al-Baqoroh : 218	إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا ; فَالَّذِينَ هَاجَرُوا
		Ali Imron 195	وَأَخْرَجُوا مِنْ دِيَارِهِمْ

In response to the meaning of the word *hijrah* and its derivative words in the verses of the Qur'aniyyah in many places, then it will be possible to draw conclusions that lead to some of the following meanings ²¹:

- a). Insubordination and Neglect (الترك والإعراض)

As Allah swt said:

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

"And the Messenger (Muhammad saw) will say: "O my Lord! Verily, my people deserted this Qur'an (neither listened to it, nor acted on its laws and teachings)." ²²(Qs. Al-Furqon: 30)

Al-Mahjur (المهْجُورُ) means *Al-Matruk wa Al-Mufaariqah* (المتروك والمفارقة) Insubordination and Neglect. And the meaning is: They neglect the Qur'an, deserted the Quran, and do not believe contains of the Quran, and do not practice contents of the Quran.

According to Ibn Kathir, Mahjuran means while the Qur'an is read to them, they do the bustle and lots of talk about other things until people can not hear it. This is an attitude that describes indifference to the Qur'an, refusing to believe in the Quran and not justifying it, including the attitude of leaving the Qur'an.

²¹ Ad-Dhursi, Mahmud Ahmad, *Hijru al-Quran al-'Adzim 'Aanwa'uhu wa ahkamuhu*, (Riyadh: Darul Ibnu Al-Jauzy, 2008), p. 22-26.

²² Muhammad Muhsin Khan, dkk. *The Noble Qur'an English Translation of the meanings and commentary*, p 495

Including no attitudes concerned with the Qur'an is reluctant in pondering the Quran meaning and understand its meaning. Including no attitudes concerned with the Qur'an is not practice it and not to carry out God's orders within Quran, and not to leave God's prohibitions within Quran. Also included in the notion of ignoring the Qur'an is put it away, seem as concernd in something else exemple the poetry, opinion, singing or playing, stories and not take the methods from it (Quran).²³

Quraish Shihab commented that the word Mahjuran comes from the word *ha-ja-ra* which means leaving something out of displeasure with it. Prophet PBUH. and the muhajirin left the city of Mecca for Medina in essence because of their displeasure (not to the city of Mecca), but to the treatment of the city's inhabitants at that time which prevented them from carrying out the teachings of Islam.

Ibn al-Qayyim rahimahullah said, "There are several kinds of Hajrul Qur'an:

- Not listening, not believing, and not paying attention.
- Do not practice it and do not uphold what is permissible and forbidden even if one reads it and believes it.
- Do not make it as law and do not punish with it, both regarding religious principles and its branches, and believe that the Koran does not give belief and that its instructions are textual only which do not contain knowledge.
- Do not mentor it, do not understand its meaning, and do not know what is desired from it by those who say it (i.e. Allâh).
- Do not use it as a cure for all kinds of liver disease and seek a cure for liver disease with others, and do not take it as a medicine (for diseases of the body).

²³ Ibnu Katsir, *Tafsir Al-Quran Al-'Adzim, Juz 6* (Riyadh: Darul Thaibah, t.th.), p. 108.

Although some forms of 'hajar' are milder than some others. There are also scholars who understand the word mahjuran taken from the word (الهجر) al-hujr with dhammah in the letter ha which means delirious and pronounces bad words.

It means that the disbelievers - if the Quran is recited - they raise their voices with bad words and the like so that the verses that are read are not heard.

This is similar to the words of unbelievers that are enshrined in the Qur'an:

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا هَذَا الْقُرْآنَ وَالنَّعْوَىٰ فِيهِ لَعَلَّكُمْ تَعْلَمُونَ

And those who disbelieve say: "Listen not to this Qur'an, and make noise in the midst of its (recitation) that you may overcome."²⁴
(Fushilat: 26)

Recorded in the Qur'an about the Prophet's complaint. This gives the impression of a threat to the polytheists because let alone a Prophet, even ordinary people who are infidels will be welcomed by God, if he is sincere in his complaint regarding the persecution of others. In this context the Prophet saw. said: "Beware of the prayers of the persecuted, even if he is an infidel, because there is no limit between his complaint with Allah swt." In the complaint, the Prophet saw. did not ask for anything. He did not just say: "Then give them guidance, or forgive them, nor ask for the fall of punishment on them."

He just complained and left it to Allah swt. to determine what is His wisdom. If this is understood as a complaint in the Hereafter, then it can be judged similarly to the words of the Prophet 'Isa as who stated about his people:

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

²⁴ Muhammad Muhsin Khan, dkk. *The Noble Qur'an English Translation of the meanings and commentary*, (Madina: King Fahd Printing Complex, 1984), p. 659

"If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All-Mighty, the All-Wise." ²⁵(Al-Maidah: 118)²⁶

Then the opinion of Quraish shihab above strengthens the statement of the leading Ulama, namely Buya Hamka who explained this verse to tell about Rasulullah saw once complained. From complaining of the sadness of his heart to God, because his people, the people of Quraysh whom he really hoped to accept the truth of the Qur'an, even had kept it away, did not care about it.

Taken from the phrase "mahjuran", like a place that has long been abandoned and no longer cared for. The complaint of the Prophet saw that his people have shunned and left the Qur'an is love, compassion and pity for them. Pity my people, my God! The Qur'an that God brought and God told me to convey to them, which is full of hints of happiness, they left and did not care. Only their lusts they follow. They are proud of disbelief, even though they are miserable they do not know.²⁷

And also Allah said:

مُسْتَكْبِرِينَ بِهٖ سَمِرًا تَهْجُرُونَ

In pride (they- Quraish pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuaryHaram), talking evil about it (the Quran) by night²⁸. (Al-Mu'minun: 67)

At-Thabari explains the meaning in His Word: (تَهْجُرُونَ), the scholars of qiraat has a different opinion in their recitation. then in general the reading from various areas is tahjurun with *ta* marked *fathah*, and *jim* marked *dhommah*. and the Qiraat that has been mentioned has two views on its meaning: the first has the meaning of sympathizing for a person by

²⁵ Ibid., p. 181

²⁶ Quraish Shihab, Tafsir Al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an (Jakarta: Lentera Hati,2004) Vol 9, hal 230.

²⁷ Hamka. Tafsir Al-Azhar Juz XIX, (Jakarta: Pustaka Panji Mas, 1983), p.

²⁸ Muhammad Muhsin Khan,dkk. *The Noble Qur'an English Translation of the meanings and commentary*, (Madina: King Fahd Printing Complex, 1984), p. 474

mocking the Quran or al-Bait (Mecca) or Rasulullah saw and opposing it. and other opinions interpret as one who is delirious in his sleep.

So for that if they characterize someone who says about the Qur'an is just nonsense of the word, and the other means saying wrong in a word that is not painful.²⁹

Ibn Kathir argues that the interpretation of this verse has two opinions. One of them says, that *mustakbirin* is positioned as a description of the situation when they turn their backs on the right thing, and they reject it because of their arrogance towards the right thing; they underestimate the things that are right and those who follow them.

Based on this opinion the *dhamir bihi* in it contains three meanings:

- First, *dhamir* refers to the holy land, namely Mecca. They were rebuked because they stayed up all night in the holy land without saying a word (showing their arrogance).

- Second, *dhamir* refers to the Qur'an. They did a nightmare, discussing the Qur'an with vile pronunciation. They say that the Qur'an is magic, indeed the Qur'an is poetry, and indeed the Qur'an is prophecy and other vile words.

- Third, *dhamir* refers to the Prophet Muhammad. They made him the subject of their gossip at night with vile names, and they made false parables against him, that he was a poet, or fortune teller or liar or mad or magician. Everything is mere vanity, in fact he is actually a servant and apostle of Allah whom Allah will win over them, dan Allah will drive them out of the holy land in disgrace and low.

In another opinion, the meaning of His words: to boast about them. (Al Mu'minun: 67) the statement of boasting in Baitullah means that their belief as the administrators, when in fact they are not.

²⁹Thabrani, *Ja'miul bayan wa ahkam, Juz 17* (Riyadh: Muassasah ar-Risalah, t.th.), p. 54.

As Imam Nasai said in the book of tafsir part of his sunnah book, that has narrated to us Ahmad ibn Sulaiman, has narrated to us Ubaidillah, from Israel, from Abdul A'la; he once heard Sa'id ibn Jubair narrate a hadith from Ibn Abbas who has said that indeed staying up is a matter that has been hated by Allah since the verse was revealed.

As Allah swt said in the Quran:

In pride (they- Quraish pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuary Haram), talking evil about it (the Quran) by night. (Al Mu'minun: 67).

That is, they pride themselves with Baitullah while saying that they are the ones who take care of the house of Allah (Mecca) as Ibn 'Abbas told about them that they were proud to Ka'bah, stayed up and did not prosper Ka'bah and they uttered abominable words in it.³⁰

b). Shameful Words (الإفحاش في القول)

And the people of *muta'akhirin* recite *saamiran tuhjirun* ((سَامِرًا تُهْجِرُونَ)) with ta marked dhommah (تُ), and jim marked kasroh (ج), as for those who read so from among the Ahli Qiraat that is Nafi 'bin abi Na'im means someone committing abomination in his words, and they call it *khana* or lustful speech. from their words like *ahjara ar-rajulu* (shameful man) if more vile in his words. and it is mentioned that they insulted the Prophet saw.

From Qatadah it is said that al-Hasan said: (تُهْجِرُونَ) in the time of Rasulullah saw it means they (infidels Quraish) said bad things to Rasulullah saw.³¹

c). Migration from one country to another country (الانتقال من بلد الى بلد)

In this matter there are many explanations from the verses of Allah swt as in the verses:

﴿فَأَمَّنَ لَهُ لُوطٌ ۖ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي ۖ إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ﴾

³⁰ Ibnu Katsir, *Tafsir Al-Quran Al-'Adzim, Juz 5* (Riyadh: Darul Thaibah, t.th.), p. 482-483.

³¹ Ibid., p. 55

So Luth (Lot) believed in him [Ibrahim's (Ibrahim) Message of Islamic Monotheism]. He [Ibrahim (Ibrahim)] said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise."³²(Al-Ankabut: 26)

So about the words of Allah swt: (فَأَمَّنَ لَهُ لُوطُ) is Luth believed in Ibrahim and followed his teachings and migrated with Ibrahim alaihis salam. And the pronoun in the word (فَأَمَّنَ) refers to the Prophet Ibrahim as, because he announced his departure to the people of his country. And that's why God sent him to contradict the pagan majority population, and this is the first move that was done in the way of Allah Almighty.

Ibn 'Asyur rahimahullah said, "this is the first migration in religious matters, and that is to migrate to the path that Allah's loves. And people who migrate through long mountains on their *hijrah*, he has left something valuable from himself, meaning that it is opposite from exaggeration, or because leaving his people makes them eliminated."³³

Ibn Kathir in explaining this verse, that Allah SWT told about Ibrahim, that Lut believed in him. According to one opinion, Lut was the son of Prophet Ibrahim's brother. They said that Lut ibn Haran ibn Azar, that is, no one from among his people believed in him other than Lut and Sarah (the wife of Prophet Ibrahim himself).

Then the *Dhamir* (pronoun) contained in His word, "Qala," can be interpreted as refers to Lut, because Lut's lafaz is the closest lafaz to him.

It can also refer to Ibrahim, as said by Ibn Abbas and Ad-Dahhak. This second understanding is based on what is stored in His words: So Lut confirmed (prophetic) it. (Al-'Ankabut: 26) Namely from among his people. Then Allah SWT. narrates that Ibrahim chose to move from among his people in order to defend his religion and strengthen it.

³² Muhammad Muhsin Khan, dkk. *The Noble Qur'an English Translation of the meanings and commentary*, (Madina: King Fahd Printing Complex, 1984, p. 545

³³ Ad-Dhursi, Mahmud Ahmad, *Hijru al-Quran al-'Adzim 'Anwa'uhu wa Ahkamuhu*, (Riyadh: Darul Ibnu Al-Jauzy, 2008), p. 23.

Qatadah said that Ibrahim and Lut moved from Kausa (the hinterland of Kufa) to the land of Syria.³⁴

The Quraish Shihab interprets that verse while Ibrahim (as) spread his guidance, then directly believe in the prophethood and guidance of Lut, who he is the son of his brother and should be adopted by Allah to become a Prophet, and he, Prophet Ibrahim, said to Lut, confirming his words - because what he would do is something that has never been done before: "Surely I will migrate to leave my hometown and spill my blood, move to my Lord, that is, to another place that Allah commands or blesses. Indeed, He is Mighty, so that it can give support, strength and glory even to people who are alone and far from their country, Most Wise in all His actions including His strength and defense, He used to live and come from the Kan'an area, an area located in the western part of Palestine and Syria now, then moved to Harran (Carrahae), then moved again from here to Palestine.³⁵

And then Allah said:

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاجِمًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

*“He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah. And Allah is Ever Oft-Forgiving, Most Merciful.”*³⁶ (Qs. An-Nisa: 100)

³⁴ Ibnu Katsir, *Tafsir Al-Quran Al-‘Adzim, Juz 6* (Riyadh: Darul Thaibah, t.th.), p. 272-273.

³⁵ Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian al-Qur’an* (Jakarta: Lentera Hati, 2004) Vol 10, p. 479.

³⁶ Muhammad Muhsin Khan, dkk. *The Noble Qur’an English Translation of the meanings and commentary*, (Madina: King Fahd Printing Complex, 1984), p.139

This verse contains motivation to emigrate, and good news, and the explanation of what is in it is full of benefit, so the Allah the most Truth has promised the truth of the promise, for anyone who emigrates on His way, His pleasure, then that he has a place. refuge in the face of the earth and spaciousness. So a place of refuge means: A place that is useful for religious goodness, and spaciousness means: All worldly goodness.

However, many of the humans liken that in *hijrah* to be like famine after prosperity, poverty after wealth, humiliation after glory, pain after health. So the *hijrah* is not such a matter, so actually believers as long as they are in the area of the majority of polytheists, then their religion is one of the goals of their shortcomings, and does not become a short-term worship (*hijrah*), such as prayer, and not worship. which touches like jihad in word and deed. With the aim of the absence of anything corroborating in this matter, there is respect for protecting one's religion, especially for the weak. If a person migrates in the way of Allah, then strengthens his determination to uphold Allah's religion, and jihad against Allah's enemies then they deserve a special place.

So in fact the word "muraaghaman" is a form of the word "plural" which means that everything that is produced by it is a hatred towards Allah's enemies, be it a form of speech or deed, and so is what results in it a spaciousness (as-sa'ah) in rizqi and occur as Allah has told you.

And also take lessons from the companions of the prophet raadhiyallahu 'anhum. In fact they migrated in the way of Allah, they left their country, their children, their belongings only for Allah alone. Thus, their faith is complete so as to produce for them starting from perfect faith, great jihad, and help for the religion of Allah by which a leadership is formed after them. Such is the achievement for them and the after effect is Liberation (Freedom) and wealth. So they are as rich as people.

So everyone who tries with their efforts, they will undoubtedly produce what he produces for him, and this is valid until the Day of Resurrection.³⁷

Meanwhile, according to Qurtubi in his interpretation, he explained that the verse contains several problems:

- 1) The word of Allah swt (وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ) is a sentence form the conditions and the answer, (فِي الْأَرْضِ مُرَاجِمًا) the difference in calculating al-muraghim, Mujahid said: al-muraghim. Ibn Abbas, Ad-Dhahak and Ar-Rabi 'and others said al-muraghim was a changing place and a place to travel. Ibnu Zaid said that al-muraghim was a travel destination. And Abu 'Ubaidah and an-Nuhas emphasized that this understanding is an agreement of opinion based on meaning. So al-muraghim is a place to travel and always changes every time it migrates. And al-muraghim is the name of the place that was forced to emigrate into it. And the derivative of the word ar-ragham (الرَّغَامُ), (رَغِمَ أَنْفُ فُلَانٍ) means (لصق بالتراب) which is a state that is always stuck to the ground. And like a sentence

وَرَاغَمْتُ فُلَانًا هَجْرَتُهُ وَعَادِيَتُهُ، وَلَمْ أَبَالِ إِنْ رَغِمَ أَنْفُهُ

Meaning: *I have dumped someone, by leaving him and hostile to him, and no matter how despised he is.*

So it can be called the words muhajiran and muraghaman are the same because someone who has declared that he leaves himself from his people and leaves them that also means his departure from an area is compulsion. In line with the goal of the Prophet's migration. As-Suddiy argued: الْمُرَاجِمُ is a place of hope to seek life. Ibn Qassim said that he had heard a ruler say, "Al-Muraghim is all the places that travel on earth." And these are all meaningful interpretations. All meanings are almost the same. Meanwhile, the meaning in lafadz is a

³⁷ Ad-Dhursi, Mahmud Ahmad, *Hijru al-Quran al-'Adzim 'Anwa'uhu wa Ahkamuhu*, (Riyadh: Darul Ibnu Al-Jauzy, 2008), p. 24.

place of escape as already mentioned because it is like the cause of a person who quarrels with his friend on the basis of his desire to defeat him. and this is like the behavior of the Quraish infidels forcing prisoners in Mecca, if people do not migrate from them, they will undoubtedly become targets of cruel oppression. So detention is a form of compulsion.

Scholars said:

كَطَرْدٍ يُلَادُ بِأَرْكَانِهِ ... عَزِيْزُ الْمُرَاغِمِ وَالْمَهْرَبِ

“like a peg nailed to a stake, he is a mighty man as his stronghold and protection.”

- 2) Regarding His word: ((وَسَعَةً)) means fortune according to the opinion of ibn Abbas, ar-Rabi 'and ad-Dhahak. Qatada argued سعة meaning is the breadth of which had previously been in despair to hope, and from poverty to become rich. Malik said that سَعَةٌ is the breadth of a country. This is similar to the fluency of the Arabic word, so in fact, the vastness of the land and the number of fortresses makes a person spacious in his fortune. And the broadness of his grief and his thoughts are the form of the way out.

Then Imam Qurtubi explained about the meaning of *hijrah* similiar with the opinion of Ibn al-'Arabi. Ibn al-Arabi said: Scholars categorize about *hijrah* on the surface of earth into two parts, namely an escape and hope.

For the first part of the meaning of *Hijrah* (escapement) is divided into six parts:

- 1) *Hijrah* means leaving a harbi country to an Islamic country. And this is the law of fardhu when in the time of the Prophet and this form of *hijrah* is eternal until the Day of Resurrection. And when the case about *hijrah* was cut off when fathu mekkah was meant to be returned to the Prophet no matter what happened, if someone insisted

on living in the land of harbi then he had disobeyed, and rejected the case.

- 2) *Hijrah* means Leaving the land of heresy (bid'ah), Said Ibn al-Qassim: I have heard a ruler say it is not halal for a person to live in a country in which he insults the Salaf. Ibn al-'Arabi said: this opinion is true, if an evil cannot be erased or changed, then get out of that place, as Allah says:

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ

And when you (Muhammad) see those who engage in a false conversation about Our Verses (of the Qur'an) by mocking at them, stay away from them. ³⁸(Al-An'am: 68)

- 3) *Hijrah* also means leaving a country where prohibitions are rampant. When looking for something that is lawful of halal, it becomes an obligation for every Muslim to leave the country.
- 4) Running from a terror, and that includes the primacy of God which is allowed, if the plague struck fear in him, then God allowed out for a run of terror in order to save themselves from danger. The first time he did this was Prophet Ibrahim, when he was afraid of the treatment of his people. As explained in the word of Allah: **إِنِّي مُهَاجِرٌ**

إِنِّي مُهَاجِرٌ and إلى ربي سيهدين and إلى ربي. And just like what happened to musa as when she was told by a warning bearer: **فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ**.

- 5) Fear of a disease that has spread in a country, and leaves it for a country where there is no disease. In this case, the Prophet Muhammad had given permission to take cover when the plague hit

³⁸ Ibid., p. 193

a city so that he was advised to leave there to a safe place until he recovered. But the exception came out when there was an outbreak of the year. This has been forbidden by Allah regarding this matter such as the authentic hadith of the prophet. And the explanation at the beginning in Surah Al-Baqaroh. Thus our scholars say that the matter is makruh.

- 6) Running for fear of being threatened with his property. Because the sanctity of a Muslim's property is like the purity of his blood. For example, it is worth keeping.

The meaning of the category of desire (at-thalab) is divided into two forms. The form of religious desire and worldly desire. In the form of religious desire, there are nine forms:

- 1) Traveled for getting wisdom, as Allah said:

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ

Do they not travel in the land, and see what was the end of those before them?³⁹ (Ar-Rum: 9)

Another opinion says like the story of dzulqarnain who traveled to see miracles, and other opinions say: to perform virtue in his adventures.

- 2) Hajj travel. And it is preferred because it is a mandatory task.
- 3) Travel for jihad and its have certain conditions.
- 4) Travel for livelihood. It is impossible for a man to earn an income just by being silent can increase his wealth. Then go out to earn a living from hunting, or find firewood. It is an obligation for him.
- 5) Travel to trade and excess profits in basic necessities. That matter is allowed with all the gifts of Allah swt.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ

³⁹ Ibid., p. 554

Meaning: “There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading).”⁴⁰ (Al-Baqoroh: 198)

What is meant by verse above is Trade as a form of pleasure from Allah when going on Hajj.

- 7) Traveling to study, this case is well known.
- 8) Travel to visit historical places. As the Prophet saw said:

(لَا تُشَدُّ الرَّحَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ)

" Do not bother to travel to far destination, except to the three Mosques. ”⁴¹ (HR. Bukhari)

- 9) Travel to guard the border and thus increase the peace of the country.
- 10) Visiting friends because of Allah Ta'ala, as the Prophet said:

أَنَّ رَجُلًا زَارَ أَخًا لَهُ فِي قَرْيَةٍ أُخْرَى، فَأَرْصَدَ اللَّهُ لَهُ، عَلَى مَدْرَجَتِهِ «2» فَقَالَ أَيْنَ تُرِيدُ فَقَالَ أُرِيدُ أَخًا لِي فِي هَذِهِ الْقَرْيَةِ قَالَ هَلْ لَكَ مِنْ نِعْمَةٍ تَرْتُئِبُهَا «3» عَلَيْهِ قَالَ لَا غَيْرَ أُنِّي أَحَبَبْتُهُ فِي اللَّهِ عَزَّ وَجَلَّ قَالَ فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ بِأَنَّ اللَّهَ قَدْ أَحَبَّكَ كَمَا أَحَبَبْتَهُ فِيهِ). رَوَاهُ مُسْلِمٌ وَغَيْرُهُ

"Once upon a time there was a man who visited his brother in another village. Then Allah also sent an angel to meet that person. When the person was on his way to the destination village, the angel asked, 'Where are you going?' That person replied; 'I will visit my brother who is in another village.' The angel kept asking him; 'Do you have one favorable matter with him?' The man replied; 'No, I only love him because of Allah Azza wa Jalla.' Finally the angel said, 'Verily I am a messenger

⁴⁰ Ibid., p. 55

⁴¹ Al-Bukhari, *Sahih Bukhari Juz 2*, (Damaskus: Darul Tauqi An-Najah , t.th.), p. 60.

angel who was sent to tell you that Allah will always love you as you love your brother because of Allah."⁴² (HR. Muslim and so on)⁴³

d). Separate beds (هجر زوجته في الفراش)

Allah said in the Quran:

وَأَلَّتِي تَخَافُونَ نُشُورَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ

*As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds,*⁴⁴ (An-Nisa: 34)

There are differences among the experts takwil about the case away from the couple in bed, like the words below:

- 1). Move away from the bed means: deny to do sex, and did not speak a word about her business.
- 2). Avoid from sleeping in one bed with his partner.
- 3). Spoke denials, in form bad in word and behavior.⁴⁵

As for Quraish Shihab means the Word of Allah: (وَأَهْجُرُوهُنَّ) *wahjtruhunna* which is translated by *leaving them is an order to the husband to leave the wife due to dissatisfaction with his wife's behavior.* This is understood from the word *hajar*, which means to *leave a place or situation that is not good or unpleasant towards a place and or a good or better situation.* Clearly, this word is not only used to leave something, but also contains two other things. *The first is that something left behind is bad or unpleasant, and the second is something left to go to a better place and condition.*

Thus, by this order, the husband is required to do two things as well. First, showing dissatisfaction with something bad about his wife's

⁴² Muslim, *Sahih Muslim Juz 4*, (Damaskus: Darul Tauqi An-Najah , t.th.), p. 1988.

⁴³ Qurtubi, *Al-Jami' lil Ahkami Quran, Juz 7*, (Kairo: Darul Kutub Al-Misriyyah , 1964.), p. 347-351.

⁴⁴ Muhammad Muhsin Khan, dkk. Op.cit., p. 126

⁴⁵ Ad-Dhursi, Mahmud Ahmad, *Hijru al-Quran al-'Adzim 'Aanwa'uhu wa ahkamuhu*, (Riyadh: Darul Ibnu Al-Jauzy, 2008), p. 25.

behavior, in this case about *nusyuz*. And second, the husband must strive to achieve behind the implementation of the *nusyuz*. it is something good or better than the previous situation.⁴⁶

e). Solitude, isolation, and distancing (الانفراد والعزلة والابتعاد)

As noted in the Quran, Allah swt said:

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَأَهْرُجْهُمْ هَجْرًا حَمِيلاً

“And be patient (Muhammad) with what they say, and keep away from them in a good way”⁴⁷ (Al-Muzammil: 10)

This verse among expert scholars in Tafseer studies that fully believes this verse has been erased (mansukh) by the verse of the sword, unless an *ibrah* (lesson) is taken from the general point of view of *lafadz*, not a specific cause.

This verse defines the nature of the *hijrah*, removes the feeling of friendship, so do not accompany him when he is in other isolation or crime, while the *hijrah* arises from the neglected part, or displeasure with his actions, which is usually shown by associating something with him such as insult, humiliate or violence. Therefore Allah told His Messenger to stay away from polytheists by means of quality exile. This means that his isolation does not add to slander or revenge.⁴⁸

Allah said in other verse:

قَالَ أَرَأَيْتُ أَنْتَ عَنْ ءِٰلِهَتِي يَا إِبْرٰهِيْمُ ۗ لَئِنْ لَّمْ تَنْتَهَ لِأَرْجَمَنَّكَ ۗ وَأَهْرَجْنِي مَلِيًّا

He (the father) said: "Do you reject my gods, Ibrahim (Ibrahim)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)."⁴⁹ (Maryam: 46)

⁴⁶ Quraish Shihab, Tafsir Al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an (Jakarta: Lentera Hati, 2002) Vol 10, p. 447.

⁴⁷ Muhammad Muhsin Khan, dkk. *The Noble Qur'an English Translation of the meanings and commentary*, (Madina: King Fahd Printing Complex, 1984), p.807.

⁴⁸ Ad-Dhursi, Mahmud Ahmad, loc.cit.

⁴⁹ Muhammad Muhsin Khan, dkk. *The Noble Qur'an English Translation of the meanings and commentary*, (Madina: King Fahd Printing Complex, 1984), p. 420

The Takwil scholars disagree on the meaning *wahjurni maliyya* (وَأَهْجُرْنِي مَالِيًّا), some of them argue:

1). Their Arguments as sentence:

اهجرني حيناً طويلاً ودهراً

Meaning : “*Leave me for long period of time*”

The definition of long period according to them (some takwil experts) is a period of time, while the time meant is a long time. That is the opinion of Mujahid, al-Hasan, Sa'id bin Jabir, as-Suddiy, and Ibn Ishak.

2). And the other argues:

اهجرني سالماً من عقوبتي لك

Meaning: “*Leave me safe as my punishment for you*”

And a long time on their side: namely salvation (سالماً). It is said that Fulan is safe with this case: if she is insightful with it and is freedom / sufficient (rich) in it. Namely: leave me, and enough of you from my punishment, and your body is safe from my torment. And these are the words of ibn Abbas, Qatada, and Adh-Dhahak.

And at-Thabrani inclined to second opinion. The meaning is like a sentence:

اهجرني سوياً سليماً من عقوبتي

Meaning: “*Leave me safe with another as my punishments*”

Because the punishment in question is as in the word of Allah: لَئِن لَّمْ يَنتَهِ لَأَرْجُمَنَّكَ, which is a form of promise from Ibrahim's father's threat to Ibrahim (as), because if Ibrahim did not stop (his preaching) then his father would throwing stone (*rajam*) to him as Ibrahim's Father

said. So the first sentence is a prohibition of Ibrahim's preaching to his father until there is a punishment for Ibrahim as.⁵⁰

The Quraish shihab commented on the above verse by saying: "The scholars are of the opinion that the above verses were conveyed to Prophet Ibrahim as. before he conveyed his invitation and criticism as in QS. al-An'am, which is considered by many scholars to be more emphatic than with invitations like these verses of surah Maryam. Indeed, it is impossible for Prophet Ibrahim to immediately criticize his parents harshly like the sound of the surah al-An'am, before there was a gentle invitation like the above verse. "

The word (لَا تُرْجِمَنَّكَ), la arjumannaka is taken from the word (رجم) rajama which means to throw. There are also those who understand the word in the sense of cursing.

The word (وَأَهْجُرْنِي) wahjurni is taken from the word (هجر) hajara, which is to leave something because of hatred for him. This can be accomplished by breaking up a relationship in the form of not speaking or leaving the arena.

The word (مَلِيٍّ) maliyyan is taken from the word (أَمَلَى) amla which means *extend of time*. From here the meaning is a long time. There are also those who understand the meaning of the word "safe" so that the meaning "Leave me, O Ibrahim, when you are safe. then nothing bad will happen from me to you."⁵¹

And Allah said in other verse of Quran:

وَأَلْرُجِرَ فَأَهْجُرَ

⁵⁰ Ad-Dhursi, Mahmud Ahmad, *op.cit.* p. 26.

⁵¹ Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an* (Jakarta: Lentera Hati, 2002) Vol. 8, p. 200.

Meaning: “And keep away from *Ar-Rujz* (the idols)!”⁵² (Al-Mudatsir: 5)

There are two Qiraat to this verse:

First: Qiraah Hafs from ‘Asyim: وَالرُّجْزَ the letter ra marked dhommah, Means the name of an idol. And The meaning is to stay away from idol worship, and refuse to serve it.

Second: Qiraah al-Baaqiin: (وَالرُّجْزَ) the letter ra is marked kasroh, meaning a sin. The meaning is to stay away from the compulsion for you to commit a sin either in word or deed.

Based on the above reasons, takwil experts differ in interpretation (وَالرُّجْزَ), as below :

1) Some of them argue: وَالرُّجْزَ it means an idol, so it is ordered to stay away from worshiping idols. And those who argue like this are Ibn Abbas, Mujahid, Ikrimah, Qatadah, Zuhriy, and Ibn Zaid.

2) Some of them argue: وَالرُّجْزَ it is an act of sin and immorality, then ordered to stay away from immorality and sin. This opinion is from Ibrahim an-Nakh’iy, and Dhahak.⁵³

So for that reason, we see the original meaning in the word of *hijrah* is to leave a job or a word, and the meaning follows the context of the verses as a whole.

⁵² Muhammad Muhsin Khan, dkk. *op.cit.*, p. 809

⁵³ Ad-Dhursi, Mahmud Ahmad, *loc.cit.*

CHAPTER III:
THE PROFILE OF “CAH HIJRAH” COMMUNITY SEMARANG

A. "Cah Hijrah" Semarang Community: A Profile

1. History

The history of the Cah Hijrah Community began with the "tongji" gathering of tongkrong aji, which consisted of 10-15 people, mostly from band musicians who had come out of the world of music. The "tongji" community has been established for many years under the care of Ustadz Yoppy Al-Ghifari and holds regular studies for internal "tongji" communities on various terraces of the mosque in turn. When a problem arises from external members of the "tongji" community, namely the increasing number of worshipers taking part in the internal study of the community, there are many suggestions and input to form a new forum or new community to foster people who have just emigrated regardless of background, groups and harokah in the city of Semarang.

Finally, from the proposal and suggestion was established a new community of Hijrah namely Cah Hijrah Semarang at first time on August 18, 2017 which consists of 17 youngmen. They followed the study and the topic is Prophet's Hijrah and the companions which is guided by Ustadz Fauzan.

The first study was held on the terrace of the Great Mosque of Central Java, Semarang City. Because the place is too large and there are still very few members, the study of the migration moved to the Al-Furqon Mosque which is located on Kusuma Wardani street behind the Telkom building. The study is packaged in simple language and easy to digest for young people who are just starting to hijrah. Then from this small study, the congregation increased in number and the name "tongji" was changed to Cah Hijrah Community.

The study was only for male brothers and was broadcast via the @cahhijrah instagram account. Lapse of time passed, many messages came through dm (direct message) on the @cahhijrah instagram account of the sisters (women) to hold a study for women who had just emigrated as well. The study also increased because of the participation of women in the hijrah study.

The study is wrapped in casual language, free clothes but polite, and allows women who have not veiled to join the study. Then because more and more worshipers, a division was formed to organize the study program. When the al-Furqon mosque was no longer suitable for members of the study, the study was moved to the An-Nur mosque which addresses Jalan Lampersari and established the Cah Hijrah community headquarters.

The Cah Hijrah Community base camp itself is located opposite the An-Nur mosque, addressing Lampersari Street as a gathering place for community members and administrators and as a place to get information about studies, hijrah material, and new friends.¹

2. Motto, Vision and Mission²

a). Motto

Cah Hijrah was formed on August 18, 2017 by young Semarang people who have enthusiasm (Ghiroh) to improve themselves in congregation according to Islamic law.

b). Vision

Bringing together the spirit of Ukhuwah Islamiyyah among Semarang youth from various background.

¹ Interview with Istajib Barlian on 20 Agustus 2019

² Community document accessed at 19 April 2020

c). Mission

The Cah Hijrah Community has a mission that becomes the basis for carrying out every program and activity held by community members to achieve a desired vision. These missions include:

- Hold a study / assembly of ta'lim on a regular basis once a week on Thursday (Friday night) at the AN-NUR mosque (JI. Lamper Tengah).
- Once a month invites Ulama from Outside the City.
- Hold Isha Prayer in congregation before the recitation begins.
- Hang out coolly discussing Faith cases at the Semarang youth shelter.
- Actively moves online on social media to promote goodness and introduce Islam.
- Hold a variety of Offline activities / Activities that involve young people's hobbies (Futsal, Skateboarding, Creative Art, Tadabur Alam, etc.).

3. Basecamp Location

Basecamp is a gathering place for members, a place to share the tasks of carrying out the event, and a meeting place for the Cah Hijrah community crew. Basecamp location through the alley across the An-Nur Mosque at road Lamper Tengah VII No. 652, Lamper Tengah, South Semarang District, Semarang City, Central Java Province.³

4. Organizational structure

The recruitment of the new crew of the Cah Hijrah community comes from members who regularly follow the events held by community. Crew recruitment uses the soft requirements method.

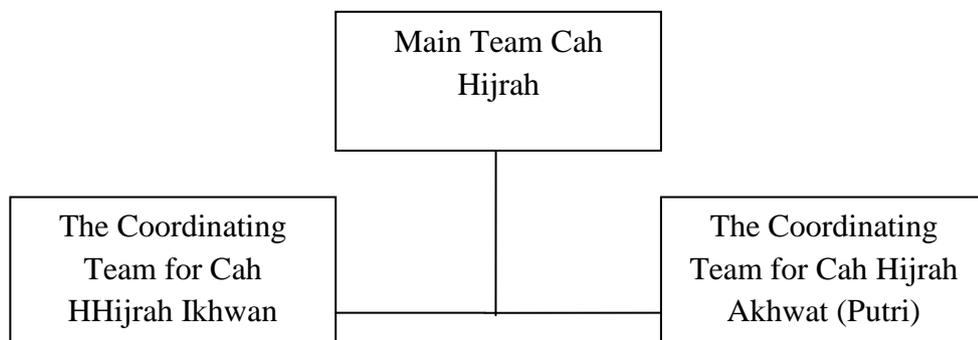
Soft requirements are a method of recruiting new crew in a quiet way. The method is that the old crew makes an event such as climbing and then the

³ Interview with Taufiq at 17 April 2020

old crew offers members to join as a new crew. And the period of the replacement of the old crew and the new crew is two years.⁴

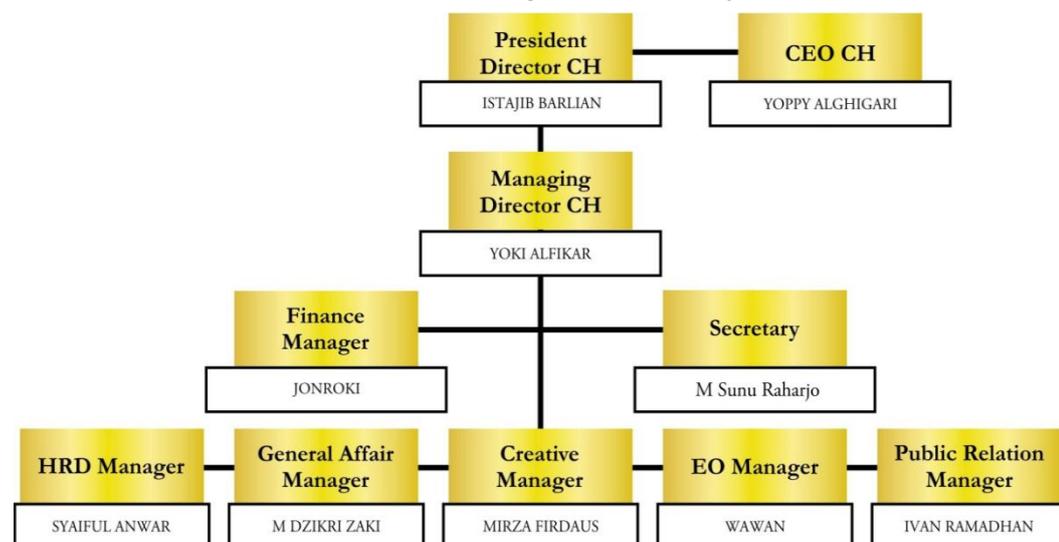
The Organizational Structure of Cah Hijrah is twofold: the Organizational Structure for the Brethren (Men) and the Organizational Structure for Akhwat (Putri). Because it has different members but still under the core team of Cah Hijrah himself.

The organizational management structure can be described as below:



The main Cah Hijrah team consists of Community CEO, Cah Hijrah Community Chairman, Management Director, Secretary, Treasurer Manager, Creative Team Manager, Organization Event Manager, Public Relations Manager, General Manager Affairs and HRD Manager.

The main structure of the Cah Hijrah Community Team⁵:



⁴ Ibid., Accessed on 18 April 2020

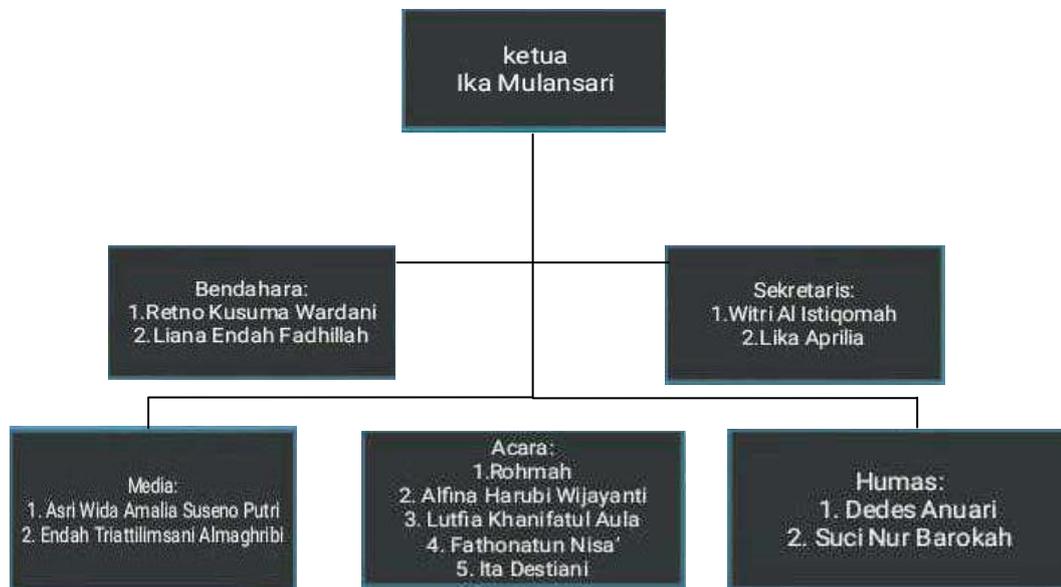
⁵ Community document accessed at 19 April 2020

First Team Cah Hijrah as the core team to take care of the flow of community administration. arranging from licensing, finance, forming large event planning such as community milad etc.

Ikhwan Coordinator Team (Putra) as the field implementation team that prepares the determination of Islamic studies place, looking for teachers or ustadz filler studies, preparing supporting tools such as fans, sound systems, laptops, monitor screens, projectors, mics, cameras, lighting places, and kept cleanliness of the special place for men.

Akhwat Coordinator Team (Putri) as the preparation team for the event is the preparation of a long cloth as a barrier (sutroh) between sons and daughters, determining the date and place of Islamic studies, finding the right teacher or ustadzah filler, and preserved cleanliness of the special place for women.

Akhwat Coordinator (Putri) team:



Activities in the Cah Hijrah Community are divided into two categories, namely activities for brothers (men) and activities for women (women). However, when the study is every Thursday night, the agenda is general and

all members, both brothers (men) and sisters (women) participate in the agenda.⁶

Here is the schedule of Internal Ikhwan (Men) activities⁷:

No.	Agenda Day	Agenda Name
1	Every Friday Night (2 times a month)	Islamic Studies (Son)
2	Every Saturday Afternoon (every week)	Tahsin Learning (Boys)
3	Every Sunday Morning (according to the coach's schedule)	Archery (Son)

Here is the schedule of Internal Akhwat (women) activities⁸:

No.	Agenda Day	Agenda Name
1	Every Sunday Afternoon (2 times a month)	Islamic Studies (Princess)
2	Every Saturday Afternoon (every week)	Tahsin Learning (Daughter)
3	Every Friday Afternoon (according to the coach's schedule)	Archery (Princess)

5. Public Activities

The Cah Hijrah community has several activities for members, namely:

⁶ Interview with Rohmah at 16 April 2020

⁷ Interview with Taufiq at 17 April 2020

a). Islamic Studies Teaching for the Public

The study of Islamic science is an agenda organized by the community management team of Cah Hijrah to foster people who have recently emigrated to get to know Islam more clearly. This study is for the general public and there are no participant restrictions. This study has a routine schedule for organizing once a week every Thursday night.

The schedule can be seen in the table below:

No.	Days Schedule	Study Themes	Ustadz Speaker
1	Thursday Week-1	Thematic Fiqh	Ustadz Hanif Kurniawan
2	Thursday Week-2	Free themes	Ustadz's Substitution Schedule
3	Thursday Week-3	Sirah Nabawiyah	Habib Muhammad Al-Muthohar
4	Thursday weem-4	Free themes	Ustadz's Substitution Schedule

From the schedule table, according to Mas Tatang (Chairman Cah Hijrah) the free theme is a loose theme chosen by the community management team of Cah Hijrah to provide a study with light material and religious teacher who is able to preach among young people. Study participants are not required to dress robe or veil but to use modest and neat clothes. Female participants are not required to wear a veil, but it is recommended to cover their genitals when following the study.⁹

⁹ Interview with Istajib Barlian at 7 June 2020

b.) Islamic Studies Teaching for Female

The Science of Divinity Science is a study that is filled in by the cleric which is carried out twice a month. The study discussed to give advice to women to become a true Muslim woman. The study discusses women's problems from how to dress, how to get along to become a solehah wife.¹⁰

c.) Study of Tahsin Science for Male

The Study of Ikhwan Tahsin Science is a study that discusses the science of reading the Quran properly and correctly. From Makhorijul letters and Tajweed to read the Quran more smoothly. This study is managed by Ustadz Abu Iqbal and has a guidebook for learning. This study is intended for members of the Cah Hijrah community and is routinely carried out on Saturdays in the Cah Hijrah community base camp.¹¹

d). Study of Tahsin Science for Female

Learning about word pronunciation in reading the Koran for women. Learning aims to read the Koran smoothly according to the rules of makharijul Hurul (the place where the letters come out), recitation, and good pronunciation. Taught by a qualified ustadzah named Ustadzah Indah. This lesson is carried out every Saturday afternoon at the An-Nur mosque (Jl. Lamper Tengah)¹²

e). Highlight event (Held on 2018)¹³

March

¹⁰ Interview with Rohmah on 20 April 2020

¹¹ Interview with Taufiq at 17 April 2020

¹² Ibid accessed at 18 April 2020

¹³ Community Document accessed at 19 April 2020

- Study with Habib Muhammad bin Anies Shahab "Malapetaka Zina" at Masjid Al Furqon Jl.Kusumawardani Semarang (Behind Telkom Indonesia).
- Cah's study collaborated with Yuk Koran "Youths Affected by the Koran" at Masjid Al Furqon Jl.Kusumawardani Semarang (Behind Telkom Indonesia).

April

- Sharing session with Arie Untung "Spread of Da'wah in the Entertainment World" at Masjid Al Furqon Jl.Kusumawardani Semarang (Behind Telkom Indonesia).
- Saturday Night Study with Ust. Aditya Abdurrahman, "Al twins and Erwin's father".

May

- "The power of Al Quran" in Masjid Al Furqon Jl. Kusumawardani Semarang (Behind Telkom Indonesia).

June

- Cah Hijrah NGABUBURIDE with semarang motor club friends on page. Golkar Veteran Building.
- CAH HIJRAH BACK TO SCHOOL, NGOPI (Talking About Faith) at SMK BINA NUSANTARA.
- WEDNESDAY SPECIAL HIJRAH CAH STUDY with Habib Muhammad bin Anies Shahab

July

- "Istiqomah After Migrating" at Masjid Al Furqon Jl. Kusumawardani Semarang (Behind Telkom Indonesia).
- Become a sponsor and media partner of Tabligh Akbar Ust. Abdul Somad LC, MA In Lap. Leboh Raya, Pedurungan.

August

- SPECIAL STUDY OF CAH HIJRAH #NongkrongBarengUHA, at the Islamic Center Mosque of Jl. Abdulrahman Saleh, Manyaran, West Semarang.

September

- Tafakur Alam # 2 at Camping Ground Gonoharjo - Boja.
- NGOPI SWEET aka Chat about Islamic Faith with friends from the migrating community throughout Central Java & Yogyakarta at An-Nur Mosque (Jl.Lamper Tengah).

October

- Cah Hijrah Goes to Muslim United in the Gedhe Kauman Mosque Complex in Yogyakarta.

November

- Cah Hijrah Goes to Hijrah Fest at Jakarta Convention Center Hall A.

December

- WEDNESDAY SPECIAL HIJRAH CAH STUDY with Ustadz Derry Sulaiman "With the Prophet in Heaven" at An-Nur Mosque (JL.Lamper Tengah).

6. Media Services and Community Products

In addition to being a forum for the new generation of hijrah, Cah Hijrah also has community services and products as a business unit in money management so as not to depend on donors and the progress of the role of the community in the community.

One of the community media service is social media networks in the form of Instagram, and Youtube. The media is intended to facilitate community services such as study information, the title of the study to be held, pearl words, short advice videos, streaming video footage of previous studies and as a liaison between youth who have just hijrah with the Cah Hijrah community. Cah Hijrah's instagram account can be accessed <https://instagram.com/cahhijrah> or can be searched under the @cahhijrah.

According to mbak Rohmah or often called mbak roh said, "yes mas, early I decided to do hijrah that I watched a short video from his instagram account cah hijrah. At that time I watched the video really, when at first I just scrolled in. my spare time. But after watching the video, my heart was touched, what life is just a homework-break. Finally I decided to do hijrah."¹⁴

Not only Rohmah who found the cah Hijrah community through Cah Hijrah's post on instagram, there is Ms. Retno who is often called Eno, she

¹⁴ Interview with Rohmah at 16 April 2020

said that she first discovered the Cah Hijrah community through instagram by writing a hashtag (#hijrah) in the instagram search column.

"In the past, at that time my mind was confused and upset, mas, finally I didn't intentionally found hijrah posts on instagram using the hashtag #hijrah or #hijrahSemarang. Finally I tried to visit the study place that was still in al-Furqon mosque, Kusumawardani. Since I came home from work in the afternoon, I had time that each I finished my work, I followed a hijrah study held by the Cah Hijrah community. "¹⁵

Cah Hijrah also has products sold to members and the public in the form of coffee drink products branded "One Third of Coffee", products can be seen on Instagram using a sign (@ satuigacoffee.id) or located on Jl. Lamper Tengah VII, Semarang. Coffee produced with flavor variants are palm sugar milk coffee, vanilla milk coffee, iced milk chocolate.

Various merchandise products in the form of T-shirts, tumblers (drinking bottles) typical of the Cah Hijrah Community. The profits from the sale of these products are used to increase the cash income of cah hijrah which will later return to the operation of da 'wah cah hijrah including the expenditure of routine studies for bisyarah ustadz, and infaq mosque. of study participant seem as infaq box, the profits of the business line cah hijrah, and from the donors and infaq of study participant outside the donation box.¹⁶

B. Cah Hijrah Community's understanding about hijrah

In interpreting hijrah, the Cah community of migrating is not only limited to interpreting hijrah in the form of mere displacement. In this case, to dig deeper into the meaning of hijrah in the Cah Hijrah community, namely by using interview techniques and questionnaires distributed among the Cah Hijrah community.

¹⁵ Interview with Eno at 19 April 2020

¹⁶ Interview Zaki's chat room via WhatsApp at 7 Mei 2020

The following are the results of the questionnaire distributed among the Cah hijrah community in interpreting hijrah¹⁷:

According to Lilik Parwati, moving is not only about changing places, but we also have to be a lot of patient and convince the people around us. Inviting kindness is not easy. Hijrah is about istiqomah and sincerity. If only for today's trend, everyone can too. And to always be on the path of sincerity is not easy. Don't be lazy to study, find friends who are in line, leave the bad past and start. If the move is only on the lips but there is no action to change for the better, it's useless.

According to Dhea Annisa, moving from a bad place or environment to a better place, changing religions from non-Muslims to becoming Muslims (converts), changing their character and attitude from being bad or immoral to being obedient to Allah's law.

According to Diki Ari, the hijrah moves from a bad hangout to a useful hangout, in order to realize what is the blessing of FAITH or Love of ALLAH SWT, the owner of everything.

According to Ichsan Yudha, the gift of hijrah is not just changing our lifestyle, which used to be negative to positive, but sincerity is the key to the migration.

According to Yoki al-Fikar, the migration continued to learn and never felt that he was enough for the afterlife. One needs to continuously improve both the knowledge of the world and the hereafter.

According to Novia Nur Arifah, the migration was from darkness to bright light, from those who were ignorant of religious knowledge trying to learn religious knowledge and apply it.

¹⁷ The survey questionnaire was distributed on 22 Mei 2020

According to Choirul Hardiyanto, the migration moved from the previous badness to the right path according to the Koran and the Sunnah.

According to Hasbi Ash Shiddiqi, hijrah is repentance, staying away from disobedience, improving relations with the Rabb, defending the religion of Allah.

According to Muhammad Dzikri Zaki hijrah is all forms of change for the better according to the standards of the Quran and Hadith.

According to Ulfa Amalia, hijrah means moving from a less good person to a better person.

According to Taufik Nor Hidayat Hijrah, it is moving from bad habits to better ones.

According to Fajar, Rizki Nur Cahya, hijrah means that after the dark comes light. As in QS. Al Baqarah 2: 257.

According to Wulansari Rahmawati, the migration is Total change and taking Islam as a way of life.

According to Alfina Harubi Wijayanti, moving means changing for the better.

According to Muhamad Shohib the hijrah was back for the better.

The results of the interview to get the meaning of Hijrah in the Cah Hijrah community are as follows:

According to Mbak Rohmah hijraah, in my opinion, from the past until now it has been a change and improvement, while according to my friends, moving. However, in my opinion, personally, moving to fix the past for what is to come, repairing does not mean that letting go or forgetting the past is not completely like that, but we just loosen the past a little to gain the future. We

improve ourselves for what is to come in the future. Yes, it means more to improve.¹⁸

According to Taufiq, hijrah means the transfer of yes from one place to another such as the hijrah of the apostle's from Mecca to Medina, but personally I myself that is leaving the bad towards a better one right so .which was far from the path that God gave then we approached the path given by God almighty.¹⁹

Mas Istajib Barlian, the definition of hijrah itself is for dhohir (visible) moving from one place to another. Whereas hijrah in Islam is moving from one place to another in goodness or towards a better place. Or move from one house to another. Or faith, which used to be less good leads to better. In my opinion, that is to do good things that have not been done before or can be interpreted as continuing to improve oneself continuously, and before the hijrah it was taubah. Many say repentance and hijrah are the same, even though they are different. Because Hijrah is the second step after repenting. Taubah itself means regretting bad deeds while hijrah is leaving the bad actions towards good deeds.²⁰

According to Ustadz Yoppy Al-Ghifari, the meaning of hijrah as I understand it, namely *min adhu-dzhulumaati jahli ilaa nur al-ma'rifah* means the movement of people from the darkness of ignorance to a path full of light of wisdom.²¹

¹⁸ Interview with Rohmah at 16 April 2020

¹⁹ Interview with Taufiq at 17 April 2020

²⁰ Second Interview with Istajib Barlian at 11 November 2020

²¹ Interview with Ustadz Yoppy at 18 November 2020

CHAPTER IV

AN RESULT OF RESEARCH ANALYSIS

A. The Meaning of Hijrah by Cah Hijrah Community Semarang

Hijrah is an event that cannot be avoided by every being. Humans as social creatures always need change. Changes will be followed by displacement. The smallest movement that is often carried out by every human being is a movement in a meaningful way - in Arabic it is known as hijrah - which is a movement that is carried out without moving places, but also cannot be denied that hijrah occurs in an essential form, namely displacement of places. Moving from one place to another is something that cannot be avoided. History proves that success in doing something really depends on whether or not a change is based on hijrah.¹

As Allah says:

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعَمًا كَثِيرًا وَسَعَةً ۗ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Meaning: "He who forsakes his home In the cause of Allah. Finds in the earth many a refuge. And abundance Should he die as a refugee from home for Allah and His Messenger, His reward becomes due and sure with Allah: and Allah is Oft-forgiving and Most Merciful. "² (An-Nisa: 100)

The Hijrah has an important role in the history of mankind Allah mentioned the word of hijrah in the Quran is repeated 28 times in 19 verses.³The location can be located in: (هاجروا) QS: al-Anfal / 8: 72,74, 75; Taubah: 200; An-Nahl: 42, 110; Al-Hajj: 58. (تهاجروا) QS: an-Nisa ' / 4: 97. (يهاجر) QS: an-Nisaa' / 4: 100. (يهاجروا) QS: an-Nisaa' / 4: 89; Al-Anfal / 8: 72.

¹ Suarni, *Sejarah Hijrah dalam Perspektif Al-Quran* ., Jurnal Al-Mu'ashirah Vol. 13, No. 2, Juli 2016 p. 5-8

² Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, (Kuala Lumpur: Islamic Book Trust, 2005), p 465

³ Muhammad Fu'ad 'Abd al-Baqi, *Mu'jam Mufahras li Alfaz Qur'an* (Egyptian: Dar al-Polar al-Misriyyah, 1945), H. 730-731

(هجرة) QS: Muzammil: 10. (مهجورا) QS: Furqon 30. (مهاجر) QS: Ankabut 26. (المهاجرين) QS: an-Nisaa ' / 4: 100. (مهاجرات) QS: Mumtahanah 10. (تهجرون) QS: Taubah: 100, 117; QS: An-Nur 22; Ahzab verse 6; Al-Hasyr Verse 8. (واهجري) QS: Maryam 46. (فاهجر) QS: Al-Mudatsir 5. (واهجروهن) QS: an -Nisa ' / 4: 34. (هاجر) QS: Al-Muzammil 10. (هاجرن) QS: Ahzab 50. (هاجروا) QS: Al-Baqoroh 218; Ali Imron 195.

While the definition of hijrah which is scattered in various verses of the Koran as above has five meanings as mentioned by the Mufasir, namely: Insubordination and Neglect (الترك والإعراض), Shameful Words (الإفحاش في القول), Migration from one country to another country (الانتقال من بلد الى), Separate beds (هجر زوجته في الفراش), Solitude, isolation, and distancing (الانفراد والعزلة والابتعاد).⁴

The difference in the meaning of hijrah in the Koran is based on the asbab an-nuzul (the cause for the decline) of a verse at a certain time and condition. There is also the word hijrah derived from the word ha-ja-ra which has several derivative forms so that it has several different meanings.

As Allah swt says:

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

*"And the Messenger (Muhammad saw) will say: " O my Lord! Verily, my people deserted this Qur'an (neither listened to it, nor acted on its laws and teachings). "*⁵(Qs. Al-Furqon: 30)

Ibn Kathir commented on the above verse that the intention of hijrah in the verse means dumping or neglecting. Ignoring the Quran means not listening to it when it is recited to it (doing other things like chatting, reading poetry or not concentrating on the Quran), not taking laws from the Quran and not caring about God's prohibitions or commands contained in the Quran.

⁴Ad-Dhursi, Mahmud Ahmad, Hijru al-Quran al-'Adzim 'Aanwa'uhu wa ahkamuhu, (Riyadh: Darul Ibnu Al-Jauzy, 2008), p. 22-26.

⁵Muhammad Muhsin Khan, et al. The Noble Qur'an English Translation of the meanings and commentary, p 495

Ibn Kathir said this because the verse was revealed regarding the sadness of the Prophet (s) seeing the condition of the Quraish disbelievers who did not believe and neglect the Quran when it was recited to them.

Then the word hijrah is interpreted as a vile word (obscene) when the derivative of the word hijrah has the character dhommah in the letter ta and kasroh in the letter jim. Or it can be read (تَهْجُرُونَ). The word was thrown at the prophet as a form of insult to the prophet. As al-Hasan's explanation was quoted by Qatada about the word of Allah swt:

مُسْتَكْبِرِينَ بِهِ سُمِرًا تَهْجُرُونَ

In pride (they- Quraish pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuaryHaram), talking evil about it (Quran) by night⁶. (Al-Mu'minun: 67)

There is also the word hijrah which means changing places. This is based on the form of the derivative hijrah, namely يهاجر - هاجر which lies in the word of God:

قَامَنَ لَهُ لُوطٌ ۖ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي ۖ إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ

So Luth (Lot) believed in him [Ibrahim's (Ibrahim) Message of Islamic Monotheism]. He [Ibrahim (Ibrahim)] said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise. "⁷(Al-Ankabut: 26)

It means moving places because the verse explains the wishes of the prophet Ibrahim alaihi salam when he gave advice to his father.

Or it can be interpreted as moving, escaping or leaving a loved one, previous stray, narrow conditions. As an example of the events of the movement of the Prophet Muhammad and his people to Habasyah or to Medina who left their beloved land, left heresy of kufr, left narrow due to being oppressed and persecuted by the Quraish infidels. As Allah swt says:

⁶Ibid, p. 474

⁷Ibid., P. 545

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مَرَاغِمًا كَثِيرًا وَسَبَةً وَمَنْ يُخْرُصْ مَرَاغِمًا كَثِيرًا وَسَبَةً وَمَنْ

يَخْرُجْهُ مِنِّي وَرَسُولُهُ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah. And Allah is Ever Oft-Forgiving, Most Merciful.”⁸ (Qs. An-Nisa: 100)

There is also the word hijrah which means separation of beds for married couples. Based on the word of God in a letter An-Nisa: 34:

وَالَّتِي نَخَافُ مِنْ نُشُورِهِنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ

As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds,⁹ (An-Nisa: 34)

The Tafsir scholars define this because the verse is related to the manners or treatment of a husband to his wife when he has alah with his wife.

And the word hijrah also has the meaning of seclusion, keeping a distance and staying away from a sin. As the verse:

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَأَهْجُرْهُمْ هَجْرًا جَمِيلًا

“And be patient (Muhammad) with what they say, and keep away from them in a good way”¹⁰ (Al-Muzammil: 10)

Isolating as in a letter (Al-Muzammil: 10) which explains about Allah's command to Muhammad PBUH to purify himself by securing himself from the pagan environment of the Quraish.

Meanwhile, the meaning of keeping distance is as in the verse:

قَالَ أَرَاغِبٌ أَنْتَ عَنْ ءِاهْتِي يَا بُرْهَيْمُ ۖ لَئِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ ۖ وَأَهْجُرْنِي مَلِيًّا

⁸ Ibid., P. 139

⁹ Ibid., p. 126

¹⁰ Ibid., P. 807

*He (the father) said: "Do you reject my gods, Ibrahim (Ibrahim)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)."*¹¹ (Maryam: 46)

This is because the verse tells about the words of the prophet Abraham's father so that his son should stay away from him. These words were made by the father of prophet Ibrahim because he was annoyed at the preaching of Prophet Ibrahim to him to stop the activity of making pagan statues.

And it also means staying away from sin as in the verse:

وَالرُّجْزَ فَأَهْمَجْزَ

*Meaning: "And keep away from Ar-Rujz (the idols)!"*¹² (Al-Mudatsir: 5)

because it relates to the commandment to stay away from sin or idols. Like the opinion of the Takwil Expert who interpreted it *وَالرُّجْزَ* with two meanings. *وَالرُّجْزَ* means idols, and *وَالرُّجْزَ* means sin.

The phenomenon of hijrah that has occurred recently has also become a narrowing in the meaning of hijrah in the religious movements of the people in Indonesia. In March 2015, the migration movement became a trend in Indonesia. This is due to the emergence of the Hijrah community in Bandung which is named Shift. This community, which was founded by Ustadz Hanan At-taki, is targeting young people.¹³ The "eccentric" method of preaching is used to persuade young people to emigrate and have a life according to God's law.

The "eccentric" method of preaching is by inviting and collaborating on activities with other communities such as the motorbike, skateboarder, BMX or scooter communities to punk kids in Bandung and other big cities. And also factors among artists, celebrities and influencers who invite young people to emigrate and share their experiences of their hijrah stories on various media platforms such as online media (Youtube, Instagram, Website,

¹¹ Ibid., p. 420

¹² Ibid., p. 809

¹³ <https://www.cnnindonesia.com/nasional/20190610062027-20-401957/shift-gerbang-uk-anak-muda-bandung-menuju-hijrah> accessed on 2020

Podcast, Social Media, etc.), print media (newspapers, magazines, etc.) and national television media (Talkshow Programs, Celebrity Gossip, etc). As well as the mushrooming of other migrant movement communities in various cities in Indonesia.

Online media platforms and social media also have a big role in increasing the growth of the community following the migration movement and making it a trend. Because the majority of Indonesians access the internet and social media more often than conventional media such as newspapers, magazines or private TV.

The following is a table of internet users in Indonesia¹⁴:

Top 25 Countries, Ranked by Internet Users, 2013-2018						
<i>millions</i>						
	2013	2014	2015	2016	2017	2018
1. China*	620.7	643.6	669.8	700.1	736.2	777.0
2. US**	246.0	252.9	259.3	264.9	269.7	274.1
3. India	167.2	215.6	252.3	283.8	313.8	346.3
4. Brazil	99.2	107.7	113.7	119.8	123.3	125.9
5. Japan	100.0	102.1	103.6	104.5	105.0	105.4
6. Indonesia	72.8	83.7	93.4	102.8	112.6	123.0
7. Russia	77.5	82.9	87.3	91.4	94.3	96.6
8. Germany	59.5	61.6	62.2	62.5	62.7	62.7
9. Mexico	53.1	59.4	65.1	70.7	75.7	80.4
10. Nigeria	51.8	57.7	63.2	69.1	76.2	84.3
11. UK**	48.8	50.1	51.3	52.4	53.4	54.3
12. France	48.8	49.7	50.5	51.2	51.9	52.5
13. Philippines	42.3	48.0	53.7	59.1	64.5	69.3
14. Turkey	36.6	41.0	44.7	47.7	50.7	53.5
15. Vietnam	36.6	40.5	44.4	48.2	52.1	55.8
16. South Korea	40.1	40.4	40.6	40.7	40.9	41.0
17. Egypt	34.1	36.0	38.3	40.9	43.9	47.4
18. Italy	34.5	35.8	36.2	37.2	37.5	37.7
19. Spain	30.5	31.6	32.3	33.0	33.5	33.9
20. Canada	27.7	28.3	28.8	29.4	29.9	30.4
21. Argentina	25.0	27.1	29.0	29.8	30.5	31.1
22. Colombia	24.2	26.5	28.6	29.4	30.5	31.3
23. Thailand	22.7	24.3	26.0	27.6	29.1	30.6
24. Poland	22.6	22.9	23.3	23.7	24.0	24.3
25. South Africa	20.1	22.7	25.0	27.2	29.2	30.9
Worldwide***	2,692.9	2,892.7	3,072.6	3,246.3	3,419.9	3,600.2

Note: individuals of any age who use the internet from any location via any device at least once per month; *excludes Hong Kong; **forecast from Aug 2014; ***includes countries not listed
Source: eMarketer, Nov 2014

181948 www.eMarketer.com

Figure 1. Statistics Table of World Internet Users

As for the city of Semarang, the phenomenon of the new hijrah movement was felt in 2017. This is due to the existence of a new community called Cah Hijrah on August 18, 2017. The Cah Hijrah Community has a vision to unite the spirit of Islamic brotherhood among Semarang youth from various backgrounds.¹⁵

The Cah Hijrah Community was formed by Semarang youths who have the enthusiasm (Ghiroh) to improve themselves in congregation according to Islamic law so as to bring the movement to migrate among Semarang youths to become more rapid by making social media as a means of spreading their da'wah information.

¹⁴<https://tekno.kompas.com/read/2014/11/24/07430087/Pengguna.Internet.Indonesia.No.mor.Enam.Dunia> accessed on 9 November 2020

¹⁵ Cah Hijrah Community Document, accessed on 9 November 2020

With this community, it adds to the research data and produces answers from 18 respondents who answered the questionnaire and 5 respondents who were interviewed. The data contains an understanding of the meaning of hijrah which is understood by the Cah Hijrah community both from the answers of the crew or community members, and the general public who participated in the study conducted by the Cah Hijrah Community had similarities and slight differences in understanding related to hijrah.

The following is a summary of some of the meanings of Hijrah according to the Cah Hijrah Community respondents:

1. The process of change and self-improvement or one's way of life from bad to good or from someone good to better.
2. Moving with the meaning of leaving something negative to something positive, whether it is moving to the sphere of the environment, character, character and attitude, friends, etc. towards a path that is blessed by Allah SWT.
3. Learn to understand religious knowledge more comprehensively and apply it in life.

From the above grouping, that understanding is based on the knowledge of each member which is obtained through various means, some understand using translation and interpretation of the Surah of the Koran, some listen to good lectures through sermons, mau'idzotul hasanah, Islamic studies, halaqoh and assembling with the ustadz and ustadzah, up to personal experiences that serve as the basis for understanding the hijrah.

Then some understanding of the meaning of hijrah occurs in a narrowing of the meaning between hijrah in the Koran as described by the mufasirin and hijrah which is understood by the Cah Hijrah community. The narrowing of meaning occurs because the term hijrah which was popularized through online media by Ustadz Hanan At-Taki to the community including people who join the Cah Hijrah Semarang Community have almost the same understanding of the meaning of hijrah, namely "Change, move or leave

something bad or go astray towards something that is loved and requested by Allah SWT ”.

However, this meaning is in accordance with Ibn Kathir's interpretation of surah An-Nisa: 100. Ibn Kathir interprets by quoting Qatada's opinion that the verse explains that the hijrah is about Allah's promise to reward people who emigrate by means of someone moving from a stray state. This means that someone who migrates from astray towards the path of guidance of Allah SWT. So hijrah can be interpreted as the movement of a person, whether in a place or condition that was previously lost to the path of guidance from Allah SWT.

Ibn Kathir's interpretation is strengthened by the existence of a hadith as mentioned in the Sahihain book, which tells of a man (from the Children of Israel) who killed ninety-nine people, then completes his killing with the hundredth person, namely a worship expert (because when he asked about way of repentance, then the worship expert said that the door to repentance has been closed for him). Then he asked a pious person, "Is there repentance for me?" The pious person replied, "There is nothing between you and repentance," he expressed in a questioning tone. Then the pious man suggested that he move from his country to another country where the inhabitants of that land worshiped Allah. When that man left his country to emigrate to another country, in the middle of the road death befell him. So disagree with the angel of mercy and the angel of punishment. The angels of mercy say that this man came to repent, while the angels of punishment say that he has not yet arrived at the destination. Finally they were ordered to measure the distance between the two places; which one is closer than the man, then he is the occupant. So Allah commanded the earth that was headed for a pious land to come closer, and ordered the evil earth (its inhabitants) to stay away from the man's body. Finally, the angels found that the man's body

was one inch closer to the land that was the destination of his hijrah, then he was taken by the angel of mercy.¹⁶

The essence of the hadith above is that hijrah is not just going, moving, leaving a place alone, but a strong desire that arises from the deepest heart of a person and is applied in actions to transform or change for the better by regretting and then leaving his old deeds so that by doing so invites goodness from Allah for himself.

Meanwhile, according to Quraish Shihab, one of the Indonesian scholars who wrote the book of interpretation of the Quran Al-Misbah in defining the meaning of hijrah in the verse with the definition:

*"Whoever migrates, that is leaving what Allah and His Messenger ordered to be abandoned and that he does in the way of Allah, namely sincerely, surely they will find along the stage of this earth a large place to emigrate and avoid making the opponent angry because the convenience that is obtained in that place, and will also find a lot of sustenance."*¹⁷

So in the process, it takes a straight intention because Allah Ta'ala. Straight intention is the key to a person's success in hijrah. As the words of the Prophet Muhammad, which are recorded in the Sahih Bukhari book in the first chapter, concerning the beginning of revelation.

The Messenger of Allah said:

حدثنا الحميدي عبد الله بن الزبير, قال: حدثنا سفيان, قال: حدثنا يحيى بن سعيد الأنصاري,
قال: أخبرني محمد بن إبراهيم التيمي, أنه سمع علقمة بن وقاص الليثي, يقول: سمعت عمر بن
الخطاب رضي الله عنه على المنبر قال: سمعت رسول الله صلى الله عليه وسلم يقول: «إنما

¹⁶Ibn Kathir, Tafsir Al-Quran Al-'Adzim, Juz 2 (Riyadh: Darul Thaibah, t.th.), p. 272-391.

¹⁷Quraish Shihab, Tafsir Al-Misbah: Message, Impression and Harmony of the Qur'an (Jakarta: Lentera Hati, 2004) Vol 2, p. 564.

الأعمال بالنيات, وإنما لكل امرئ ما نوى, فمن كانت هجرته إلى دنيا يصيبها, أو إلى امرأة ينكحها, فهجرته إلى ما هاجر إليه. (رواه البخاري)

*Humaid Abdullah ibnu Zubair told us, He said: Sufyan told us and said: Yahya ibnu Said Al-Anshori told us and said: Muhammad Ibnu Ibrahim At-Taimiy inform to me that listened 'AlQomah ibnu Waqqash Al-Laits said: I listened from Umar bin Khattab rodhiyallohu 'anhu while on tribune said: "I heard from Rosululloh shallallohu' alaihi wasallam: 'Verily, deeds are only with intentions. Verily, every person will have only what they intended. Whoever emigrated to Allah and His Messenger, then his emigration is for Allah and His Messenger. Whoever emigrated to get something in the world or to marry a woman, then his emigration is for whatever he emigrated for.'*¹⁸ (HR. Bukhari)¹⁹

And the reason of Imam Bukhari put the hadith about an intention case in the beginning of the revelation chapter where the prophet began the prophetic phase in migrating towards Allah Almighty by being alone in the Hiro cave. Then the connection with the laying of the hadith about the case of intention in the beginning of the revelation chapter shows a very good signal by showing the urgency of the beginning of the revelation to explain the practice of shari'ah must be accompanied by sincere intentions to Allah SWT.²⁰

Intention arises with a causal factor as the trigger. The factors that cause someone to migrate who join the Cah Hijrah Community as data collected from several respondents provide information and tell their stories related to the events of the Hijrah they experience have in common the factors that cause a person to migrate. Namely: Liver, Environmental, and Psychic Conditions.

¹⁸ Translation of <https://abuaminaelias.com/forty-hadith-nawawi/> accessed at 6-11-2020

¹⁹ Al-Bukhari, Muhammad bin Ismail, *Sahih Al-Bukhari Juz 1* (Damascus: Dar Thauqi Najah, 1995), p. 7

²⁰ Ibn Hajar Al-Asqalani, Fathul Bari Syarhi Shohih Al-Bukhari (Beirut: Darul Ma'rifah, 1379 H), p. 11

1. Heart Feelings Factor

The heart is a piece of flesh in humans that determines the good and bad of a body. As reinforced by the words of the prophet Muhammad:

حدثنا أبو نعيم، حدثنا زكرياء، عن عامر، قال: سمعت النعمان بن بشير، يقول: سمعت رسول الله صلى الله عليه وسلم يقول: " الحلال بين، والحرام بين، وبينهما مشبهات لا يعلمها كثير من الناس، فمن اتقى المشبهات استبرأ لدينه وعرضه، ومن وقع في الشبهات: كراع يرعى حول الحمى، يوشك أن يواقعها، ألا وإن لكل ملك حمى، ألا إن حمى الله في أرضه محارمه، ألا وإن في الجسد مضغة: إذا صلحت صلح الجسد كله، وإذا فسدت فسد الجسد كله، ألا وهي القلب "

This means: Abu Na'im told us, Zakaria told us, from 'Amir he said: I heard An-Nu'man bin Bashir says that I heard Allah's Apostle saying:

"Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart".²¹ (HR. Bukhari)

In connection with these many things, the heart factor is the most important starting point in pushing people out of the comfort zone or the narrowness that affects them and makes a person good and bad in their dhohir.

For humans, always involve the heart in all matters of life so that this is the most important factor for someone to migrate. In this study, the researcher found several respondents from the Cah Hijrah Semarang community with the Heart factor as the trigger.

²¹ Al-Bukhari, *Sahih Bukhari Juz 2*, (Damaskus: Darul Tauqi An-Najah , t.th.), p. 20.

Researchers found information from several respondents regarding the heart factor that there are several reasons related to the heart, including:

a). Emptiness and Heartache due to Romance

Emptiness and Heartache are two different things. The emptiness of the heart can be caused by a sense of missing something in life and is often compared to the lives of others. In this case, the respondent named Lilik has a similar cause. As a result of men who lied to him, causing him to lose direction, purpose in life and underestimate sin. And for this reason, it became one of Lilik's factors to migrate.²²

And hurt feelings are caused by feeling disappointed in something and feeling betrayed by someone. This was experienced by Eno, one of the interviewees. Eno, one of the crew of the Cah Hijrah Community, is in the position of community finance. She said that after being betrayed by a boy she used to love, it caused her sadness and depression. To treat the wound, Eno decided to emigrate.²³

b). Heart's Saturation

Heart's saturation caused by the routine of life that revolves only around home-work-sleep. This saturation causes a person to lose direction and purpose for what he is living for. This was experienced by one of the speakers named Rohmah. Rohmah felt that she was just turning on her daily routine without any contribution to the religion of Allah.²⁴

2. Environmental factor

The environment is an surrounding condition that affects the growth and development and behavior of human organisms. This is the most important factor in shaping a person's character and personality.

²² Lilik's Answers in googe Form at 22 Mei 2020

²³ Interview with Eno at 19 April 2020

²⁴ Interview with Rohmah at 16 April 2020

For this reason, the environment is a dominant factor in causing a person to emigrate. In this case, the researcher found that the respondent who gave information about the environment gave someone a cause for encouragement to hijrah.

In these environmental factors as experienced by Ichsan and Diki Ari. Ichsan shared that the environment he experienced was full of misery and satisfaction, but the prayers he had prayed never materialized. Confusion over the matter became the cause of Ichsan's urge to do hijrah.²⁵

Meanwhile, Diki Ari is in an environment that often invites him to hang out and spend time at hangouts, causing his family to be neglected. With this condition, it is one of the factors causing Diki Ari to do hijrah and join the Cah Hijrah community.²⁶

3. Psychic Condition Factors

Psychic condition is a condition related to one's mental condition. This condition is influenced by various things such as bad experiences and is what someone has experienced.

Therefore, a person's psychological factors are very influencing which causes a person to be compelled to migrate.

a). Psychic Conditions caused by Life Experiences

Life experiences are valuable teachers for someone. This is felt by Istajib Barlian or often called Tatang. Tatang is the chairman of the Cah Hijrah Community. He told that he was involved in the world of ignorance like all immorality is done and that happened for 20 years. When the first marriage was awarded a child and the child grew up, it made mental unrest and caused him to be determined to leave and migrate from the world of ignorance.²⁷

²⁵ Ichsan's answer in google form at 22 Mei 2020

²⁶ Diki's answer in google form at 22 Mei 2020

²⁷ Interview with Istajib Barlian on 6 November 2020

b). Psychic Conditions caused by Life Problems

Life problems that affect the psyche like those experienced by Zaki are caused because his life problems do not end immediately. This affects Zaki's psyche and causes anxiety which raises three questions in him. The three questions are where do I come from, what do I live for and where I live after I live. From the difficulties in life he experienced to the three questions that caused psychic Zaki to find solutions. And this is the driving factor that causes Zaki to emigrate.²⁸

The researcher draws the conclusion that the understanding of the meaning of Hijrah in the Al-Quran from the perspective of the Cah Hijrah Community, especially the chairman, crew, and the community who participate in the Cah Hijrah recitation have a qualified understanding of Hijrah. The level of understanding for each respondent is different because in the Cah Hijrah community there is different guidance between the Community crew and the general public who follow the community. Islamic guidance to community crews is more intensive than the general public, which is only limited to once a week.

And the understood meaning of hijrah is in line with the meaning described by Ibn Kathir and the Quraish Shihab in their commentary book. The factors causing the urge to hijrah experienced by respondents have a slight difference. This happens because everyone has their own reasons for hijrah, such as reasons for the heart, environment and psychological conditions as described above.

B. Implementation of Hijrah meaning in the Cah Hijrah Community Semarang

Based on data obtained from interviews with resource persons such as leaders, community advisors, community crews and answers to the google

²⁸ Zaki's Whatsapp Voicenote at 27 November 2020

form questionnaire addressed to the Cah Hijrah Semarang community, it was explained that the implementation was classified into two, namely individual implementation and organizational implementation.

1. Individual Implementation.

Individual implementation is the application or implementation of one's understanding regarding hijrah. Researchers found similarities in the implementation of Hijrah for each individual in the Cah Hijrah community divided into three categories, namely:

a). Cover the Aurot's bodies

Islam is a religion that deeply honors and respects women. Among the evidences that Islam is very protective of women is the issuance of orders for Muslim women to cover their genitals. Among the main objectives of women covering their genitals is so that they are easily recognized and avoid things that are not good or harm them.²⁹

And covering the genitals is a very important part for Muslims and Muslim women. The body is a private part that must be guarded against harassment. However, now there are many women who wear clothes but in essence they are naked because they show their nakedness due to the influence of western culture which continues to undermine the beliefs of Muslim women.³⁰

As for Muslim women wearing a hijab that is in accordance with the provisions of the Shari'a when they leave the house, namely Islamic clothing, the limits are set by the texts in the book of Allah and the Sunnah of His Messenger. A woman also may not come out of the house or appear in front of other men who are not her mahram in a state of preening and wearing fragrances.

This case is based on the word of Allah SWT:

²⁹Isnawati. Lc., *Aurot Wanita Muslimah*, (Jakarta: Rumah Fiqh Publishing, 2020) p. 6

³⁰Al-Baraq, Abduh., *Tidak dosa tapi berdosa*, (Yogyakarta: Pustaka Grhatama. 2010) p. 68-70

long headscarf and veil. Such as the implementation carried out by Rohmah, Eno and Ulfa.

The response experienced by a source after such a transformation is the toughest words from other people. One of the informants named Rohmah told that when he first migrated, the first step he took was to gradually close the aurot. Initially wearing a fashionable headscarf then continued wearing a long hijab, robe and wearing a veil. The words made by his neighbors and those who worked with him were of an insulting and abusive element. And he was once accused of being a terrorist and labeled as a follower of a cult like HTI (Hizbut Tahrir Indonesia). Even though he does not know and does not understand what HTI is, dressing like that only aims to cover one's aurot.³³

b). Learning Islam is more comprehensive

Ignorance is the root of the crime or immorality committed by humans. Because without knowledge, humans cannot distinguish something good or bad. And Islam regulates all lines of human life. As said by Ustadz Yoppy, Islam has rules ranging from entering the toilet to parliamentary or state regulations.³⁴ This advice provides encouragement for someone who had lost their purpose in life, experienced life unrest, and life boredom experienced by the respondent. In the end, some respondents who previously did not know the nature of life and the purpose of life then knew about it and left the life they had lived before. For example, with the life experiences of Zaki, Taufik, and others.

c). Preaching Goodness

Da'wah is mandatory for every Muslim. Preaching does not have to be in public speech, but it can be in the form of preaching deeds. Examples are like the companions of the prophet Muhammad, namely

³³ Interview with Rohmah at 16 April 2020

³⁴ Interview with Ustadz Yoppy at 17 November 2020

Khalid bin Walid. He preached with his sword. And no one doubts that Khalid bin Walid's nickname is Saifullah and he cannot preach by lecturing like Ibn Abbas. Da'wah is seen by friends, that is, preaching has many characters. So that the da'wah returns to its essence because the knowledge that he has must be written into life. For example, a community crew named Yoki, he joined the Skateboard community. He invited his community friends to join in the Koran and asked his community friends to pay attention to their genitals when doing activities.³⁵

2. Organizational Implementation

The Cah Hijrah Community has a mission that becomes the basis for running every program and activity organized by community members to achieve a desired vision. Because the philosophy of the meaning of hijrah is according to ustadz Yoppy Al-Ghifari as Community scientific resource persons, namely *yakhruju min adhu-dzhulumaati jahli ilaa nur al-ma'rifah* means to get people out of the darkness of ignorance into a path full of light of knowledge.³⁶

Departing from the framework above, the Cah Hijrah Community implements the Hijrah in the form of a scientific space for the Community crew and the general public. A scientific space that aims to be an oasis or source of Islamic knowledge for people who have just hijrah.

the Cah Hijrah Community implements the Hijrah in the form of a scientific space for the Community crew and the general public. A scientific space that aims to be an oasis or source of Islamic knowledge for people who have just hijrah.

a). Internal Segments:

Internal segment of scientific space is a scientific space that is only intended for community crews. This scientific space is in the form of a recitation, guided directly by Ustadz Yoppy Al-Ghifari and has

³⁵ Ibid., Accessed on 18 November 2020

³⁶ Ibid., Accessed on 18 November 2020

character building values for the Community crew. Character building begins with the formation of one's *Fiqroh* (Thought), *Nidzom* (Rules) and *Thariqoh* (Way) as taught by Ustadz Yoppy.

1). *Fiqroh* (Thought)

Fiqroh(Thought) is anything in the form of an abstraction of understanding which is useful in forming thoughts by introducing the Community crew to Islamic law. The introduction of Islamic law is very important for them (crew-ed) so that they know the meaning of life. That life is from Allah, for Allah and will return to Allah. The formation of these thoughts is also very useful to fortify the crew of the Community from all thoughts that develop in the outside world such as thoughts of liberalism, radicalism or heretical teachings. The formation of *fiqroh* (thought) contains the material of *Aqidah* and *Ushul* (Principal).

2). *Thoriqoh* (Method)

Something in the form of action, action, activity is clearly produced from *fiqroh* training. For example, the method is to make hangouts in cafes, not just hang out but make *dakwah* there in public places, or make live (direct) light discussions on the street. Or create a discussion room through Zoom, so that it looks like an open discussion and this is part of a method to refresh (refresh) the *da'wah* method to get young people excited to return to recitation.

3). *Nidzom* (System)

*Nidzom*The (system) in Cah Hijrah Semarang is based on the Sharia, not according to the general public. Sharia means something in the form of rules sent down by Allah and His Messenger as contained in the Al-Quran, Sunnah, *Ijma* 'and *Qiyas*. Islam has rules from entering the bathroom to parliamentary matters. There are three

domains of sharia, namely min nafs, mujtama and daulah. The realm of Min Nafs is oneself, for example habituation for evening prayers, fasting Monday-Thursday, praying in congregation. Mujtama is the environment, for example being devoted to parents, not doing damage, doing business or doing business according to the Shari'a contract. And the realm of daulah is about parliamentary. But this material is not taught to the Community crew.³⁷

b). External Segment

The external segment of the scientific space is intended for the general public outside the community crew. This scientific space is in the form of a general recitation held by the community every Thursday night, discussions at young people's hangout places, Koran on the street, tahsin classes and so on.

The topic of general recitation material is very light, namely basic fiqh of worship, sirah nabawiyah (history of the Prophet Muhammad) or Islamic material guided by various ustadz and Habib. Cah Hijrah also organizes highlight events or major events for the general public. The big event was in the form of recitation which was filled by religious teachers and national scale habibs such as Muhammad bin Anies Shahab, Ustadz Hanan At-taki, Derry Sulaiman and others. Apart from recitation, another highlight is collaboration with communities other than the Cah Hijrah community such as the YukNgaji, Skateboard, motorbike club.³⁸

³⁷ Interview with Ustadz Yoppy on 18 November 2020

³⁸ Community Documents accessed on 20 November 2020

CHAPTER V

EPILOGUE

A. Conclusion

Based on research on the meaning of Hijrah in the Koran in the perspective of the Cah Hijrah Community Semarang, it can be concluded that the following are;

1. Cah Hijrah Semarang Community in understanding the meaning of hijrah in the Qoran with their respective meanings. This understanding is divided between organizations and individuals as objects of research. The researcher draws the conclusion that the understanding of the meaning of Hijrah in the Al-Quran from the perspective of the Cah Hijrah Community, especially the chairman, crew, and the community who participate in the Cah Hijrah recitation have a qualified understanding of Hijrah. The level of understanding for each respondent is different because in the Cah Hijrah community there is different guidance between the Community crew and the general public who follow the community. Islamic guidance to community crews is more intensive than the general public, which is only limited to once a week. And the understanding of Cah Hijrah Community Semarang about meaning of hijrah is in line with the meaning described by Ibn Kathir and the Quraish Shihab in their commentary book. The factors causing the urge to hijrah experienced by respondents have a slight difference. This happens because everyone has their own reasons for hijrah, such as reasons for the heart, environment and psychological conditions as described above.
2. Individual implementation is the application or implementation of one's understanding regarding hijrah. Researchers found similarities in the implementation of Hijrah for each individual in the Cah Hijrah community divided into three categories, namely:

a). Cover the Aurot's bodies. However, the understanding of some of them (akhwat respondents) about the verse is that the aurot of a woman is the whole body and face, including part of the aurot. So that the implementation of most of the female respondents in hajra is to cover the aurot by wearing a long robe, long headscarf and veil. Such as the implementation carried out by Rohmah, Eno and Ulfa. b). Learning Islam is more comprehensive. In the end, some respondents who previously did not know the nature of life and the purpose of life then knew about it and left the life they had lived before. For example, with the life experiences of Zaki, Taufik, and others. c). Preaching Goodness Da'wah is mandatory for every Muslim. Preaching does not have to be in public speech, but it can be in the form of preaching deeds. For example, a community crew named Yoki, he joined the Skateboard community. He invited his community friends to join in the Koran and asked his community friends to pay attention to their genitals when doing activities.

Organizational Implementation is Implementation of The Cah Hijrah Community in operating a mission that becomes the basis for running every program and activity organized by community members to achieve a desired vision. Because the philosophy of the meaning of hijrah is according to ustadz Yoppy Al-Ghifari as Community scientific resource persons, namely *yakhruju min adhu-dzhulumaati jahli ilaa nur al-ma'rifah* means to get people out of the darkness of ignorance into a path full of light of knowledge. the Cah Hijrah Community implements the Hijrah in the form of a scientific space for the Community crew and the general public. A scientific space that aims to be an oasis or source of Islamic knowledge for people who have just hijrah. Internal segment of scientific space is a scientific space that is only intended for community crews. This scientific space is in the form of a recitation, guided directly by Ustadz Yoppy Al-Ghifari and has

character building values for the Community crew. Character building begins with the formation of one's Fiqroh (Thought), Nidzom (Rules) and Thariqoh (Way) as taught by Ustadz Yoppy. The external segment of the scientific space is intended for the general public outside the community crew. This scientific space is in the form of a general recitation held by the community every Thursday night, discussions at young people's hangout places, Koran on the street, tahsin classes and so on.

As the duty of a Muslim is contained in the Al-Quran and Hadith that it is appropriate for someone who is Muslim to continue to convey goodness both in words and deeds. In terms of words, say politely and contain advice that invites people to do good. Or an act like someone who migrates to abandon past bad deeds and astray then becomes a servant who follows all the rules of Allah and leaves everything that is forbidden by Allah and His Messenger. Until that person creates benefits for the surrounding environment.

B. Suggestion

1. For the Muslim community, researchers and observers of the Koran related to the phenomenon of hijrah, it would be better if the hijrah was not only focused on the verse alone. However, according to the contextual both in terms of anthropology, psychology, sociology and history that is obtained from someone in the environment. This is so that it does not become a misunderstanding of research and slander arises for those who do the hijrah.
2. For Muslims, this research is the beginning of the growth of other research related to hijrah. This research reveals the fog between the understanding of the interpretation of the hijrah in the Koran and that of the community. And at least this research purely shows that the migration movement does not have elements of political, economic or harmful factors that endanger society or the state.

C. Closing

Thus this thesis research about the Meaning of Hijrah in Al-Qur'an Perspective of Cah Hijrah Community Semarang. Hopefully this thesis is useful for the Muslim community in general and becomes a reference reference for students of UIN Walisongo Semarang in particular. In addition, of course, this thesis still has many shortcomings, especially in revealing more deeply the meaning of hijrah in detail verse by verse. For this reason, researchers hope that constructive criticism and suggestions for the advancement of science knowledge in the future.

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- Interview with Taufiq, Male Deputy of Tahsin Class in Cah Hijrah Community Semarang, 17 April 2020
- Interview with Ustadz Yoppy, Founder of Cah Hijrah Community Semarang, 18 November 2020
- Interviewed with Istajib Barlian, Chief of “Cah Hijrah”Community Semarang, 11 November 2020
- Interview with Eno, Financial Female Deputy of Cah Hijrah Semarang, 19 April 2020
- Interview with Zaki, Male Deputy of Dakwah in Cah Hijrah Community Semarang, via WhatsApp chat room, 7 Mei 2020
- Organization Document of Cah Hijrah Community

APPENDIX

SURAT PENGANTAR

Assalamu'alaikum Wr. Wb

Dalam rangka penyusunan Skripsi untuk mencapai gelar kesarjanaan pada Komunitas Cah Hijrah, dengan ini kami mohon kesediaan Bapak/Ibu untuk memberikan izin penelitian kepada:

Nama : Muhammad Halim Alfikri
NIM/Program/Smt : 1404026043./Ilmu Quran dan Tafsir/13
Alamat : Candi Mas Selatan 2/157 Kalipancur, Ngaliyan, Kota Semarang
Judul Skripsi : Makna Hijrah dalam Quran perspektif Komunitas Cah Hijrah Semarang
Waktu Penelitian : Bulan Agustus - Selesai
Lokasi : Lamper Tengah VII No. 652, Lamper Tengah, Semarang Selatan, Kota Semarang, Provinsi Jawa Tengah.
Tujuan Keperluan : Melengkapi data penelitian terkait hijrah

Demikian surat pengantar ini dibuat sebagai pengesahan perizinan pengumpulan data skripsi oleh pihak diatas.

Wassalamualaikum Wr. Wb

Semarang, 29 November 2019

Ketua Komunitas

Istajib Barlian

Survey Komunitas Cah Hijrah

Survey ini telah memenuhi dan memiliki izin dari Ketua komunitas Cah Hijrah (sdr. Istajib Barlian) dan Penasehat komunitas Cah Hijrah (Ust. Yopy Al-Ghifari) sebagai ganti wawancara langsung akibat sosial distancing covid-19

Alamat email *

sohibm777@gmail.com

Kuisisioner Hijrah

Formulir ini bertujuan untuk pengumpulan data Skripsi dan analisa mendalam terkait Hijrah pada Anggota Komunitas Cah Hijrah

Nama Lengkap *

Muhamad shohib

Usia *

20

Jenis Kelamin *

Pria

Wanita

Pekerjaan *

Barista

Status di Komunitas Cah Hijrah *

- Kru Komunitas
- Anggota Komunitas
- Relawan Komunitas
- Masyarakat Umum

Berapa Lama di Kajian Cah Hijrah *

2 tahun

Alasan Bergabung pada Kegiatan Komunitas Cah Hijrah *

Ingin dekat dgn Allah

Kegiatan yang paling sering diikuti di Komunitas Cah Hijrah *

- Kajian Setiap Kamis Malam
- Kajian Tahsin Ikhwan
- Kajian Tahsin Akhwat
- Memanah
- Outdoor (Tadabbur Alam, etc)
- Kajian NGOPi

Pengalaman di kegiatan Komunitas Cah Hijrah *

Tour ke bandung

Kritik dan Saran untuk kemajuan Komunitas Cah Hijrah *

Tumpahkan semua uneg2, kritik, saran dan harapan kamu untuk kemajuan Komunitas Cah Hijrah kedepan

Visi misi harus jelas

5/21/2020

Survey Komunitas Cah Hijrah

Survey Data

Peneliti memohon sangat kepada para responder untuk menjawab pertanyaan dengan jujur dan panjang lebar guna kevalidan data penelitian dan kemudahan dalam analisis data.

Pengertian Hijrah menurut kamu? *

Kembali menjadi lebih baik

Ayat Quran yang memotivasi kamu berhijrah? *

Dalam hal ini ayat yang menjadikan kamu bersemangat dalam berhijrah dan terus memperbaiki diri.

Al fajar ayat akhir

Alasan memilih Ayat Quran diatas? *

Menyentuh

Hal terburuk apa yang pernah kamu lakukan dan seketika kamu putuskan untuk berhijrah? *

Harus adaptasi cari teman baru

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5/114

5/21/2020

Survey Komunitas Cah Hijrah

Apa Rintangan terberat kamu dalam berhijrah? *

Harus meninggalkan maksiat

Faktor yang membuat kamu yakin untuk berhijrah? *

Allah

Dampak apa yang dirasakan sebelum dan setelah berhijrah? *

Hati

Terakhir, Setelah Ramadhan berlalu.. Apakah harapan terbesar kamu dalam perjalanan hijrah kamu? *

Menjadi lebih baik

Terima Kasih Responder

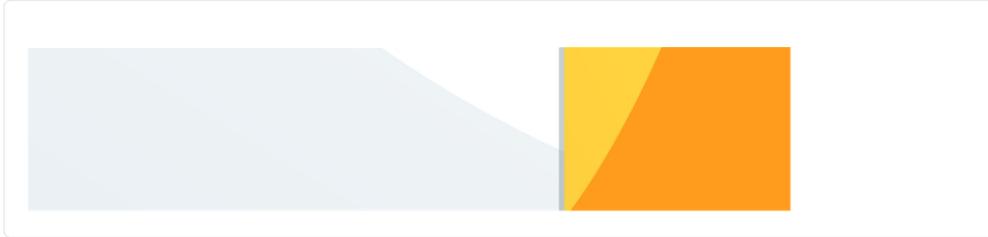
Peneliti menghaturkan terima kasih banyak atas kesediaan responder untuk mengisi survey ini. Jazakumullah khairan Jazaa.. Semoga Allah membalas kebaikan para responder semua.

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Survey Komunitas Cah Hijrah



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7/114

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Survey Komunitas Cah Hijrah

Survey Komunitas Cah Hijrah

Survey ini telah memenuhi dan memiliki izin dari Ketua komunitas Cah Hijrah (sdr. Istajib Barlian) dan Penasehat komunitas Cah Hijrah (Ust. Yoppy Al-Ghifari) sebagai ganti wawancara langsung akibat sosial distancing covid-19

Alamat email *

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Kuisisioner Hijrah

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Nama Lengkap *

choirul hardiyanto

Usia *

29

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5/21/2020

Survey Komunitas Cah Hijrah

Jenis Kelamin *

- Pria
 Wanita

Pekerjaan *

karyawan

Status di Komunitas Cah Hijrah *

- Kru Komunitas
 Anggota Komunitas
 Relawan Komunitas
 Masyarakat Umum

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9/114

5/21/2020

Survey Komunitas Cah Hijrah

Berapa Lama di Kajian Cah Hijrah *

1 th

Alasan Bergabung pada Kegiatan Komunitas Cah Hijrah *

kumpul pemuda sepemikiran

Kegiatan yang paling sering diikuti di Komunitas Cah Hijrah *

- Kajian Setiap Kamis Malam
 Kajian Tahsin Ikhwan
 Kajian Tahsin Akhwat
 Memanah
 Outdoor (Tadabbur Alam, etc)
 Kajian NGOP!

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5/21/2020

Survey Komunitas Cah Hijrah

Pengalaman di kegiatan Komunitas Cah Hijrah *

dakwah dengan apa yg kita miliki

Kritik dan Saran untuk kemajuan Komunitas Cah Hijrah *

Tumpahkan semua uneg2, kritik, saran dan harapan kamu untuk kemajuan Komunitas Cah Hijrah kedepan

tetap berdakwah untuk umat

Survey Data

Peneliti memohon sangat kepada para responder untuk menjawab pertanyaan dengan jujur dan panjang lebar guna kevalidan data penelitian dan kemudahan dalam analisis data.

Pengertian Hijrah menurut kamu? *

berpindah dari keburukan yang terdahulu menuju jalan yg benar menurut al quran dan as sunah

Ayat Quran yang memotivasi kamu berhijrah? *

Dalam hal ini ayat yang menjadikan kamu bersemangat dalam berhijrah dan terus memperbaiki diri.

al fatihah

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11/114

5/21/2020

Survey Komunitas Cah Hijrah

Alasan memilih Ayat Quran diatas? *

selalu kita baca namun kita masih belajar memahami dan menerapkan dalam kehidupan

Hal terburuk apa yang pernah kamu lakukan dan seketika kamu putuskan untuk berhijrah? *

bingung mau ngapain lagi

Apa Rintangan terberat kamu dalam berhijrah? *

mengendalikan hawa nafsu

Faktor yang membuat kamu yakin untuk berhijrah *

faktor tingkat keimanan,, semakin beriman manusia maka akan meninggalkan keburukan

Dampak apa yang dirasakan sebelum dan setelah berhijrah *

sebelum lebih ke asal hidup, sesudah Alhamdulillah hidup lebih terarah

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12/114

Terakhir, Setelah Ramadhan berlalu.. Apakah harapan terbesar kamu dalam perjalanan hijrah kamu? *

Istiqomah

Terima Kasih Responder

Peneliti menghaturkan terima kasih banyak atas kesediaan responder untuk mengisi survey ini. Jazakumullah khairan Jazaa.. Semoga Allah membalas kebaikan para responder semua.



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Survey Komunitas Cah Hijrah

Survey ini telah memenuhi dan memiliki izin dari Ketua komunitas Cah Hijrah (sdr. Istajib Barlian) dan Penasehat komunitas Cah Hijrah (Ust. Yopyy Al-Ghifari) sebagai ganti wawancara langsung akibat sosial distancing covid-19

Alamat email *

agilrakasaputra@gmail.com

Kuisisioner Hijrah

Formulir ini bertujuan untuk pengumpulan data Skripsi dan analisa mendalam terkait Hijrah pada Anggota Komunitas Cah Hijrah

Nama Lengkap *

Agil raka saputra

Usia *

23

5/21/2020

Survey Komunitas Cah Hijrah

Jenis Kelamin *

- Pria
 Wanita

Pekerjaan *

Mahasiswa

Status di Komunitas Cah Hijrah *

- Kru Komunitas
 Anggota Komunitas
 Relawan Komunitas
 Masyarakat Umum

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15/114

5/21/2020

Survey Komunitas Cah Hijrah

Berapa Lama di Kajian Cah Hijrah *

Kurang lebih 2 tahunan

Alasan Bergabung pada Kegiatan Komunitas Cah Hijrah *

Lemah iman

Kegiatan yang paling sering diikuti di Komunitas Cah Hijrah *

- Kajian Setiap Kamis Malam
 Kajian Tahsin Ikhwan
 Kajian Tahsin Akhwat
 Memanah
 Outdoor (Tadabbur Alam, etc)
 Kajian NGOPi

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Pengalaman di kegiatan Komunitas Cah Hijrah *

Nambah saudara seiman saling menguatkan

Kritik dan Saran untuk kemajuan Komunitas Cah Hijrah *

Tumpahkan semua uneg2, kritik, saran dan harapan kamu untuk kemajuan Komunitas Cah Hijrah kedepan

Jangan paksa sudut pandang semua orang ke sudut pandang yg kalian anut

Contoh pikiranmu hti yg sering mengkritik pemerintah lalu disebar di grup untuk satu pemikiran yg sama itu salah tak baik (contoh saja)

Survey Data

Peneliti memohon sangat kepada para responder untuk menjawab pertanyaan dengan jujur dan panjang lebar guna kevalidan data penelitian dan kemudahan dalam analisis data.

Pengertian Hijrah menurut kamu? *

Luas

Ayat Quran yang memotivasi kamu berhijrah? *

Dalam hal ini ayat yang menjadikan kamu bersemangat dalam berhijrah dan terus memperbaiki diri.

Ibrahim ayat 7

Alasan memilih Ayat Quran diatas? *

dakwah dakwah sampai mati, mati dalam dakwah

Hal terburuk apa yang pernah kamu lakukan dan seketika kamu putuskan untuk berhijrah? *

Hidup gak jelas mau ngapain semua udah pernah bosan

Apa Rintangan terberat kamu dalam berhijrah? *

Nafsu dan wanita kui parah abote

Faktor yang membuat kamu yakin untuk berhijrah? *

Karena dunia hanya tempat senda gurau semata

Dampak apa yang dirasakan sebelum dan setelah berhijrah? *

Dulu saya kira hidup ya hidup lalu mati end dan setelah berhijrah ternyata kematian awal dari semua kehidupan.

Terakhir, Setelah Ramadhan berlalu.. Apakah harapan terbesar kamu dalam perjalanan hijrah kamu? *

Pengen fokus ke agama saja rindu kajian pak

Terima Kasih Responder

Peneliti menghaturkan terima kasih banyak atas kesediaan responder untuk mengisi survey ini. Jazakumullah khairan Jazaa.. Semoga Allah membalas kebaikan para responder semua.



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Survey Komunitas Cah Hijrah

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Alamat email *

zaki.dzikri99@gmail.com

Kuisisioner Hijrah

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Nama Lengkap *

Muhammad Dzikri Zaki

Usia *

21

5/21/2020

Survey Komunitas Cah Hijrah

Jenis Kelamin *

- Pria
 Wanita

Pekerjaan *

Mahasiswa

Status di Komunitas Cah Hijrah *

- Kru Komunitas
 Anggota Komunitas
 Relawan Komunitas
 Masyarakat Umum

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21/114

5/21/2020

Survey Komunitas Cah Hijrah

Berapa Lama di Kajian Cah Hijrah *

2 tahun lebih

Alasan Bergabung pada Kegiatan Komunitas Cah Hijrah *

Dengan berjamaah dilingkungan yang baik, dapat membawa perubahan baik ke dalam diri pribadi

Kegiatan yang paling sering diikuti di Komunitas Cah Hijrah *

- Kajian Setiap Kamis Malam
 Kajian Tahsin Ikhwan
 Kajian Tahsin Akhwat
 Memanah
 Outdoor (Tadabbur Alam, etc)
 Kajian NGOPi

https://docs.google.com/forms/d/18TVJMKMeN-w_XQaaz5bRsuO64GTex5YLSrDjP9R6cUA/edit#responses

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5/21/2020

Survey Komunitas Cah Hijrah

Pengalaman di kegiatan Komunitas Cah Hijrah *

Ikut dalam berbagai event kajian akbar, hijrahfest, muslim united, muslimbrotherhood, kenal banyak ustad dan habib, dan terlibat dalam mengurus berbagai urusan pelaksanaan kajian

Kritik dan Saran untuk kemajuan Komunitas Cah Hijrah *

Tumpahkan semua uneg2, kritik, saran dan harapan kamu untuk kemajuan Komunitas Cah Hijrah kedepan

Untuk cah hijrah semoga tetap dapat menjaga semangat dan istiqomahnya dalam dakwah anak muda, untuk sarannya semoga kegiatan kajian rutin ustad nasionalnya bisa dilaksanakan perbulan minimal 1 kali.

Survey Data

Peneliti memohon sangat kepada para responder untuk menjawab pertanyaan dengan jujur dan panjang lebar guna kevalidan data penelitian dan kemudahan dalam analisis data.

Pengertian Hijrah menurut kamu? *

Segala bentuk perubahan kearah yang lebih baik menurut standar Quran dan Hadist

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23/114

5/21/2020

Survey Komunitas Cah Hijrah

Ayat Quran yang memotivasi kamu berhijrah? *

Dalam hal ini ayat yang menjadikan kamu bersemangat dalam berhijrah dan terus memperbaiki diri.

Quran surah Muhammad ayat 7

Alasan memilih Ayat Quran diatas? *

Realistis dan sangat memotivasi

Hal terburuk apa yang pernah kamu lakukan dan seketika kamu putuskan untuk berhijrah? *

Dahulu menganggap pacaran hal yang biasa, dan beragama itu cukup rukun iman rukun islam, ternyata setelah digali banyak ilmu keislaman yang belum saya ketahui sehingga memutuskan untuk belajar lebih lanjut

Apa Rintangn terberat kamu dalam berhijrah? *

Berada dizaman akhir ini kita harus siap, terkadang ketika kita memutuskan berhijrah kita akan terlihat berbeda dari kebanyakan orang, mungkin dianggap aneh atau mabuk agama, tantangan terbesarnya adalah untuk menyampaikan dan mengajak rekan sejawat yang masih belum memandang agama adalah cara hidup bukan hanya ritual religius saja

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Faktor yang membuat kamu yakin untuk berhijrah *

Neraka itu benar adanya, surgapun nyata. Dan setiap yang hidup pasti mati.

Dampak apa yang dirasakan sebelum dan setelah berhijrah *

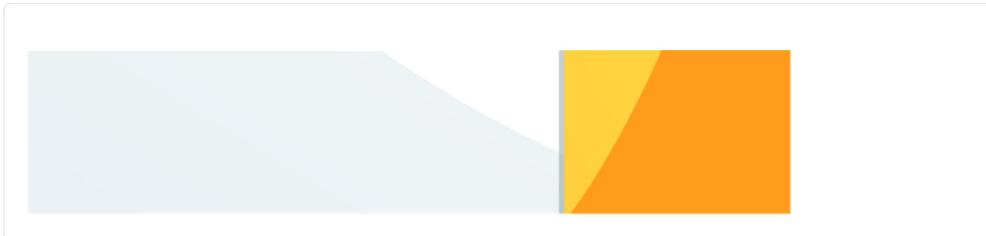
Setelah berhijrah lebih bijak dalam berfikir dan bertindak karena belajar dari tokoh pribadi terbaik yaitu Rasulullah dan para sahabatnya

Terakhir, Setelah Ramadhan berlalu.. Apakah harapan terbesar kamu dalam perjalanan hijrah kamu? *

Tetap mempertahankan semangat belajar dan beramal, dan semoga selalu diberi kesempatan ada ditengah tengah orang sholeh dan melakukan hal hal yang bermanfaat untuk umat

Terima Kasih Responder

Peneliti menghaturkan terima kasih banyak atas kesediaan responder untuk mengisi survey ini. Jazakumullah Khairan Jazaa.. Semoga Allah membalas kebaikan para responder semua.



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Survey Komunitas Cah Hijrah

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Alamat email *

karichsan99@gmail.com

Kuisisioner Hijrah

Formulir ini bertujuan untuk pengumpulan data Skripsi dan analisa mendalam terkait Hijrah pada Anggota Komunitas Cah Hijrah

Nama Lengkap *

Ichsan Yudha karuniawan

Usia *

26

Jenis Kelamin *

Pria

Wanita

Pekerjaan *

Swasta

Status di Komunitas Cah Hijrah *

Kru Komunitas

Anggota Komunitas

Relawan Komunitas

Masyarakat Umum

5/21/2020

Survey Komunitas Cah Hijrah

Berapa Lama di Kajian Cah Hijrah *

3 tahun

Alasan Bergabung pada Kegiatan Komunitas Cah Hijrah *

Meningkatkan iman dan berkhidmat untuk umat dengan jangkauan lebih luas

Kegiatan yang paling sering diikuti di Komunitas Cah Hijrah *

- Kajian Setiap Kamis Malam
- Kajian Tahsin Ikhwan
- Kajian Tahsin Akhwat
- Memanah
- Outdoor (Tadabbur Alam, etc)
- Kajian NGOPi

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Survey Komunitas Cah Hijrah

Pengalaman di kegiatan Komunitas Cah Hijrah *

Ikut partisipasi dalam acara halal expo Indonesia 2019

Kritik dan Saran untuk kemajuan Komunitas Cah Hijrah *

Tumpahkan semua uneg2, kritik, saran dan harapan kamu untuk kemajuan Komunitas Cah Hijrah kedepan

Kritik nya untuk cah hijrah adalah jangan sering berputus asa.

Saran nya untuk cah hijrah adalah coba lebih untuk bermusyawarah dengan cara bertatap muka..

Survey Data

Peneliti memohon sangat kepada para responder untuk menjawab pertanyaan dengan jujur dan panjang lebar guna kevalidan data penelitian dan kemudahan dalam analisis data.

Pengertian Hijrah menurut kamu? *

Menurutku hijrah itu bukan sekedar kita merubah pola hidup kita yang dulu sering berkegiatan negatif ke positif, tetapi ikhlas adalah kunci dari hijrah tersebut

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Ayat Quran yang memotivasi kamu berhijrah? *

Dalam hal ini ayat yang menjadikan kamu bersemangat dalam berhijrah dan terus memperbaiki diri.

Ar rahman

Alasan memilih Ayat Quran diatas? *

Karena di ayat tersebut Allah menceritakan nikmat Nya untuk hambanya, dan kadang tanpa kita pungkiri diri kita sering tidak menyukurinya

Hal terburuk apa yang pernah kamu lakukan dan seketika kamu putuskan untuk berhijrah? *

Ketika tidak sabar dalam menanti sebuah jawaban do'a

Apa Rintangan terberat kamu dalam berhijrah? *

Lingkungan yang masih berdominan dengan perbuatan maksiat

Faktor yang membuat kamu yakin untuk berhijrah *

Bahwa semua perbuatan kita di dunia ini akan di pertanggung jawabkan

Dampak apa yang dirasakan sebelum dan setelah berhijrah *

Sebelum berhijrah seperti suasana hidup ini terlihat menyenangkan tetapi hati tidak merasakan kepuasan.
Setelah berhijrah Alhamdulillah dunia ini biasa saja, dan bisa merasakan sesuatu dgn penuh hati yg ikhlas

Terakhir, Setelah Ramadhan berlalu.. Apakah harapan terbesar kamu dalam perjalanan hijrah kamu? *

Menikah

Terima Kasih Responder

Peneliti menghaturkan terima kasih banyak atas kesediaan responder untuk mengisi survey ini. Jazakumullah khairan Jazaa.. Semoga Allah membalas kebaikan para responder semua.



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Survey Komunitas Cah Hijrah

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Alamat email *

hasbeee29@gmail.com

Kuisisioner Hijrah

Formulir ini bertujuan untuk pengumpulan data Skripsi dan analisa mendalam terkait Hijrah pada Anggota Komunitas Cah Hijrah

Nama Lengkap *

Hasbi Ash Shiddiqi

Usia *

38

5/21/2020

Survey Komunitas Cah Hijrah

Jenis Kelamin *

- Pria
 Wanita

Pekerjaan *

Wiraswasta

Status di Komunitas Cah Hijrah *

- Kru Komunitas
 Anggota Komunitas
 Relawan Komunitas
 Masyarakat Umum

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Survey Komunitas Cah Hijrah

Berapa Lama di Kajian Cah Hijrah *

Sejak masi di masjid Alfurqon

Alasan Bergabung pada Kegiatan Komunitas Cah Hijrah *

Adab ilmu silaturahmi dan lingkungan

Kegiatan yang paling sering diikuti di Komunitas Cah Hijrah *

- Kajian Setiap Kamis Malam
 Kajian Tahsin Ikhwan
 Kajian Tahsin Akhwat
 Memanah
 Outdoor (Tadabbur Alam, etc)
 Kajian NGOPi

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Survey Komunitas Cah Hijrah

Pengalaman di kegiatan Komunitas Cah Hijrah *

Saya Jemaah sering hadirnya di kajian akbar

Kritik dan Saran untuk kemajuan Komunitas Cah Hijrah *

Tumpahkan semua uneg2, kritik, saran dan harapan kamu untuk kemajuan Komunitas Cah Hijrah kedepan

Tetap kompak istiqomah bersatu dlm perbedaan

Survey Data

Peneliti memohon sangat kepada para responder untuk menjawab pertanyaan dengan jujur dan panjang lebar guna kevalidan data penelitian dan kemudahan dalam analisis data.

Pengertian Hijrah menurut kamu? *

Taubat , menjauh dari kemaksiatan, memperbaiki hubungan dengan Rabb, Membela Agama Allah

Ayat Quran yang memotivasi kamu berhijrah? *

Dalam hal ini ayat yang menjadikan kamu bersemangat dalam berhijrah dan terus memperbaiki diri.

Al Maida 52

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Survey Komunitas Cah Hijrah

Alasan memilih Ayat Quran diatas? *

Titik balik Betapa Ghirah sy muncul krn momen itu

Hal terburuk apa yang pernah kamu lakukan dan seketika kamu putuskan untuk berhijrah? *

Menjauh dari lingkungan sebelumnya , & seperti yang sangat keras dlm membentengi diri dr dunia2 sebelumnya jd mendapati beda penerimaan dr lingkungan sebelumnya , sehingga sangat berpengaruh di karier

Apa Rintangan terberat kamu dalam berhijrah? *

Menikah ,karena itu cara Allah menyetop saya dr kemaksiatan dunia

Faktor yang membuat kamu yakin untuk berhijrah *

Karena semua orang pasti mati

Dampak apa yang dirasakan sebelum dan setelah berhijrah *

Lebih tenang , walau secara ekonomi masi d uji , semua org beriman pasti mendapatkan cobaan

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Terakhir, Setelah Ramadhan berlalu.. Apakah harapan terbesar kamu dalam perjalanan hijrah kamu? *

Tetap Berpuasa , Bersiar Pergerakan Islam , Khatam Quran

Terima Kasih Responder

Peneliti menghaturkan terima kasih banyak atas kesediaan responder untuk mengisi survey ini. Jazakumullah khairan Jazaa.. Semoga Allah membalas kebaikan para responder semua.



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Alamat email *

alfinaxpm103@gmail.com

Kuisisioner Hijrah

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Nama Lengkap *

Alfina Harubi Wijayanti

Usia *

19

Jenis Kelamin *

- Pria
- Wanita

Pekerjaan *

Mahasiswi

Status di Komunitas Cah Hijrah *

- Kru Komunitas
- Anggota Komunitas
- Relawan Komunitas
- Masyarakat Umum

Berapa Lama di Kajian Cah Hijrah *

1,5 tahun

Alasan Bergabung pada Kegiatan Komunitas Cah Hijrah *

Ingin menjadi manusia yang bermanfaat

Kegiatan yang paling sering diikuti di Komunitas Cah Hijrah *

- Kajian Setiap Kamis Malam
- Kajian Tahsin Ikhwan
- Kajian Tahsin Akhwat
- Memanah
- Outdoor (Tadabbur Alam, etc)
- Kajian NGOP!

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Survey Komunitas Cah Hijrah

Pengalaman di kegiatan Komunitas Cah Hijrah *

Ikut milad ch

Kritik dan Saran untuk kemajuan Komunitas Cah Hijrah *

Tumpahkan semua uneg2, kritik, saran dan harapan kamu untuk kemajuan Komunitas Cah Hijrah kedepan

Lebih banyak mengadakan kegiatan yang bermanfaat bagi masyarakat umum

Survey Data

Peneliti memohon sangat kepada para responder untuk menjawab pertanyaan dengan jujur dan panjang lebar guna kevalidan data penelitian dan kemudahan dalam analisis data.

Pengertian Hijrah menurut kamu? *

Berubah menjadi lebih baik

Ayat Quran yang memotivasi kamu berhijrah? *

Dalam hal ini ayat yang menjadikan kamu bersemangat dalam berhijrah dan terus memperbaiki diri.

Qs Muhammad:7

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Survey Komunitas Cah Hijrah

Alasan memilih Ayat Quran diatas? *

Karna artinya begitu mendalam

Hal terburuk apa yang pernah kamu lakukan dan seketika kamu putuskan untuk berhijrah? *

Mengabaikan Allah

Apa Rintangan terberat kamu dalam berhijrah? *

Lingkungan sekitar

Faktor yang membuat kamu yakin untuk berhijrah *

Berharap hidup akan menjadi lebih baik

Dampak apa yang dirasakan sebelum dan setelah berhijrah *

Sebelum berhijrah serasa tidak memiliki arah hidup yang jelas, setelah berhijrah memiliki tujuan hidup jelas dan leboh tenang

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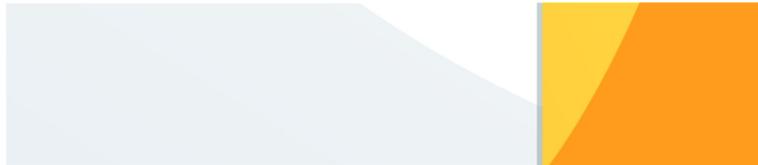
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Terakhir, Setelah Ramadhan berlalu.. Apakah harapan terbesar kamu dalam perjalanan hijrah kamu? *

Istiqomah dalam melakukan amal yaumiyah, semakin menjadi manusia yang bermanfaat bagi orang lain

Terima Kasih Responder

Peneliti menghaturkan terima kasih banyak atas kesediaan responder untuk mengisi survey ini. Jazakumullah khairan Jazaa.. Semoga Allah membalas kebaikan para responder semua.



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Alamat email *

ulfaamalia080@gmail.com

Kuisisioner Hijrah

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Nama Lengkap *

Ulfa Amalia

Usia *

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Survey Komunitas Cah Hijrah

Jenis Kelamin *

- Pria
- Wanita

Pekerjaan *

Karyawan Swasta

Status di Komunitas Cah Hijrah *

- Kru Komunitas
- Anggota Komunitas
- Relawan Komunitas
- Masyarakat Umum

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Survey Komunitas Cah Hijrah

Berapa Lama di Kajian Cah Hijrah *

Kurang lebih 2 tahun

Alasan Bergabung pada Kegiatan Komunitas Cah Hijrah *

Selain ingin dekat dengan Sang Khaliq juga ingin menambah ukhuwah, ilmu dan juga pengalaman

Kegiatan yang paling sering diikuti di Komunitas Cah Hijrah *

- Kajian Setiap Kamis Malam
- Kajian Tahsin Ikhwan
- Kajian Tahsin Akhwat
- Memanah
- Outdoor (Tadabbur Alam, etc)
- Kajian NGOPi

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Survey Komunitas Cah Hijrah

Pengalaman di kegiatan Komunitas Cah Hijrah *

Sebelumnya yg hanya memiliki visi pendek tp skrg harus memiliki visi panjang

Kritik dan Saran untuk kemajuan Komunitas Cah Hijrah *

Tumpahkan semua uneg2, kritik, saran dan harapan kamu untuk kemajuan Komunitas Cah Hijrah kedepan

Semoga kedepannya CH bisa menjadi lebih baik lagi dan lebih bermanfaat untuk semua lapisan masyarakat

Survey Data

Peneliti memohon sangat kepada para responder untuk menjawab pertanyaan dengan jujur dan panjang lebar guna kevalidan data penelitian dan kemudahan dalam analisis data.

Pengertian Hijrah menurut kamu? *

Berpindah dr pribadi yg kurang baik menuju pribadi yg lebih baik lagi

Ayat Quran yang memotivasi kamu berhijrah? *

Dalam hal ini ayat yang menjadikan kamu bersemangat dalam berhijrah dan terus memperbaiki diri.

Qs. Ali 'Imron : 110

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Survey Komunitas Cah Hijrah

Alasan memilih Ayat Quran diatas? *

Karena ingin menjadi bagian dari umat terbaik yg membawa manfaat untuk umat Islam dan masyarakat pada umumnya

Hal terburuk apa yang pernah kamu lakukan dan seketika kamu putuskan untuk berhijrah? *

Sering chat dengan yg bukan mahromnya dan jg karena lingkungan tempat tinggal yg menjadi sebab saya mengambil keputusan untuk berhijrah

Apa Rintangannya terberat kamu dalam berhijrah? *

Lingkungan tempat tinggal. Yg biasa saat keluar rumah tidak berhijab skrg baik itu saat keluar rumah meskipun itu di depan rumah atau di dalam rumah sering pake khimar.

Faktor yang membuat kamu yakin untuk berhijrah *

Lingkungan tempat tinggal

Dampak apa yang dirasakan sebelum dan setelah berhijrah *

Yg biasanya dr mulut keluar kata yg tidak berfaedah tp setelah hijrah jika mau berkata harus fikir2 lagi

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Survey Komunitas Cah Hijrah

Terakhir, Setelah Ramadhan berlalu.. Apakah harapan terbesar kamu dalam perjalanan hijrah kamu? *

Semoga bisa istiqomah dengan amalan-amalan sholih yg di lakukan saat ramadhan serta lebih dekat lagi dengan Allah Sang pemilik kehidupan

Terima Kasih Responder

Peneliti menghaturkan terima kasih banyak atas kesediaan responder untuk mengisi survey ini. Jazakumullah khairan Jazaa.. Semoga Allah membalas kebaikan para responder semua.



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Survey Komunitas Cah Hijrah

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Alamat email *

khansaamru@gmail.com

Kuisisioner Hijrah

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Nama Lengkap *

Rohmah

Usia *

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Survey Komunitas Cah Hijrah

Jenis Kelamin *

- Pria
- Wanita

Pekerjaan *

Admin

Status di Komunitas Cah Hijrah *

- Kru Komunitas
- Anggota Komunitas
- Relawan Komunitas
- Masyarakat Umum

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Survey Komunitas Cah Hijrah

Berapa Lama di Kajian Cah Hijrah *

2 tahun

Alasan Bergabung pada Kegiatan Komunitas Cah Hijrah *

Banyaknya pembelajaran yg bisa diambil dari teman teman yg baru hijrah yg berasal dari berbagai kalangan

Kegiatan yang paling sering diikuti di Komunitas Cah Hijrah *

- Kajian Setiap Kamis Malam
- Kajian Tahsin Ikhwan
- Kajian Tahsin Akhwat
- Memanah
- Outdoor (Tadabbur Alam, etc)
- Kajian NGOPi

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Pengalaman di kegiatan Komunitas Cah Hijrah *

Kajian rutin kams malam, mc kajian akhwat di hari ahad, tim dakwah cah hijrah akhwat, milad cah hijrah, mengisi kajian collab akhwat dengan komunitas lain, handle panahan tiap ahad pagi, event gabungan komunitas muslim semarang, galang dana cah hijrah, buka bersama bareng anak yatim dan cah panah semarang

Kritik dan Saran untuk kemajuan Komunitas Cah Hijrah *

Tumpahkan semua uneg2, kritik, saran dan harapan kamu untuk kemajuan Komunitas Cah Hijrah kedepan

Sebagai seorang kru cah hijrah akhwat khususnya tim dakwah, saya sangat senang. Banyak mungkin yg tau dulunya saya anak yg kurang baik, dan di cah hijrah saya menemukan keluarga baru, mereka yg menasehati tanpa menggurui. Mereka yg mensupport pemikiran saya yg terkadang bagi sebagian orang sesuatu yg aneh. Dulu saya jamaah di cah hijrah dan kemudian mendapat amanah besar untuk menjadi tim dakwah, pembuat program kegiatan di cah hijrah akhwat, memastikan setiap program dan kajian akhwat berjalan lancar. Banyaj yg bertanya mengapa saya mau mengambil andil dalam peran itu padahal banyak yg mengatakan kalau itu sesuatu yg merepotkan(sebagian besar berfikir seperti itu). Sempel saja. Karena saya pernah menjadi jamaah yg awalnya hijrah dan merasa tidak ada yg mensupport saya, membuat saya down karena banyaknya tekanan atas perubahan dalam diri saya. Itu lah mengapa saya ingin menjadi bagian dr cah hijrah, saya ingin berada diantara teman teman yg sedang berhijrah agar mereka merasa bahwa mereka juga ada yg support, ada yg sepemikiran.

Banyaj sebenarnya masukan untuk cah hijrah karena saya ada didalamnya jadi saya tau kondisinya seperti apa. Tapi percayalah kami berusaha untuk lebih baik dari hari ke hari untuk setiap program. Mensolidkan masing masing tim(karena tim akhwat dan ikhwan terpisah, tidak ada ikhtilat, ikhwan dengan amir mas tatang, akhwat dengan amir mbak ika)

Survey Data

Peneliti memohon sangat kepada para responder untuk menjawab pertanyaan dengan jujur dan panjang lebar guna kevalidan data penelitian dan kemudahan dalam analisis data.

Pengertian Hijrah menurut kamu? *

Memperbaiki apa yang kurang dari masa lalu dan mencari apa yg belum diketahui

Ayat Quran yang memotivasi kamu berhijrah? *

Dalam hal ini ayat yang menjadikan kamu bersemangat dalam berhijrah dan terus memperbaiki diri.

Al hadid ayat 20

Alasan memilih Ayat Quran diatas? *

Karena ayat tersebut mengisaratkan bagaimana manusia di dunia ini, betapa sebentar dan janji allah kelak di akhirat benar adanya

Hal terburuk apa yang pernah kamu lakukan dan seketika kamu putuskan untuk berhijrah? *

Dekat dengan seorang laki laki yg belum mahram, bersentuhan dll (pacaran)

Apa Rintangn terberat kamu dalam berhijrah? *

Pengendalian emosi diri dan cara berbicara

Faktor yang membuat kamu yakin untuk berhijrah *

Tidak ada hal baik tanpa perubahan

Dampak apa yang dirasakan sebelum dan setelah berhijrah *

Pasti dari kalangan teman dan keluarga. Mulai dari teman2 yg satu persatu mulai enggan menyapa, lost kontak. Keluarga yg awalnya mendapat ucapan yg kurang baik dr masyarat karena saya berhijrah (saya bercadar). Namun saya juga mendapat dampak positif yg luar biasa. Ilmu ilmu baru yg sebelymnya belum pernah saya tau. Teman teman yg sepemikiran, menerima perbedaan keyakinan (harokah). Juga perubahan terhadap sikap saya pribadi terhadap apa apa yg terjadi

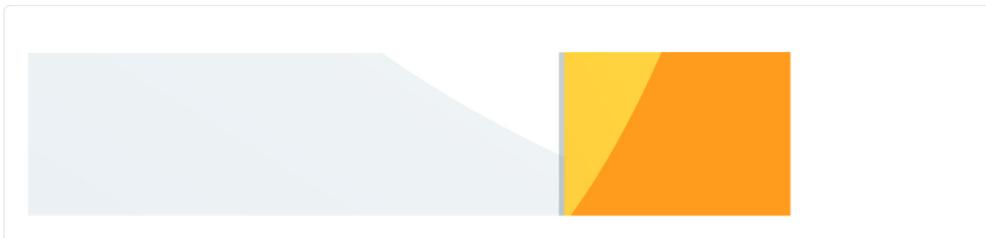
Terakhir, Setelah Ramadhan berlalu.. Apakah harapan terbesar kamu dalam perjalanan hijrah kamu? *

Saya ingin membuat perubahan besar untuk dakwah pemuda muslim semaran terutama di cah hijrah. Membuat kegiatan yg bisa mensolidkan jamaah dan tim, mmebuat jariah atas kami. Tapi saya tau semua itu butuh proses. Saya berharap allah selalu ada untuk saya dan teman teman, saya ingin keluar dari zona yg dikenal di semarang untuk menyebarkan cara berdakwah baru kepada anak muda diluwr sana dan terakhir saya berharap apa apa yg saya lakukan, jamaah, tim, guru kami serta orang orang yg bersinggungab dengan dakwah cah hijrah mendapat ridho dan allah catat sebagai jariah.

Saya juga berharap allah segera kirimkan penyokong dakwah apa apa yg saya pribadi rencanakan dan mensupport kegiatan dakwah sebagai salah satu jalan hidup, karena saya butuh kekuatan dan support besar untuk melakukannya (menikah)

Terima Kasih Responder

Peneliti menghaturkan terima kasih banyak atas kesediaan responder untuk mengisi survey ini. Jazakumullah khairan Jazaa.. Semoga Allah membalas kebaikan para responder semua.



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Survey Komunitas Cah Hijrah

Survey ini telah memenuhi dan memiliki izin dari Ketua komunitas Cah Hijrah (sdr. Istajib Barlian) dan Penasehat komunitas Cah Hijrah (Ust. Yoppy Al-Ghifari) sebagai ganti wawancara langsung akibat sosial distancing covid-19

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Kuisisioner Hijrah

Formulir ini bertujuan untuk pengumpulan data Skripsi dan analisa mendalam terkait Hijrah pada Anggota Komunitas Cah Hijrah

Nama Lengkap *

Dea Annisa Safitri

Usia *

24

Jenis Kelamin *

Pria

Wanita

Pekerjaan *

Swasta

Status di Komunitas Cah Hijrah *

Kru Komunitas

Anggota Komunitas

Relawan Komunitas

Masyarakat Umum

Berapa Lama di Kajian Cah Hijrah *

2 tahun

Alasan Bergabung pada Kegiatan Komunitas Cah Hijrah *

Ingin menjadi lebih baik dan memiliki banyak teman yang sholeh sholehah

Kegiatan yang paling sering diikuti di Komunitas Cah Hijrah *

- Kajian Setiap Kamis Malam
- Kajian Tahsin Ikhwan
- Kajian Tahsin Akhwat
- Memanah
- Outdoor (Tadabbur Alam, etc)
- Kajian NGOPi

Pengalaman di kegiatan Komunitas Cah Hijrah *

Kegiatan milad cah hijrah, kegiatan kajian2 rutin cah hijrah, tadabur alam serta evaluasi, dll

Kritik dan Saran untuk kemajuan Komunitas Cah Hijrah *

Tumpahkan semua uneg2, kritik, saran dan harapan kamu untuk kemajuan Komunitas Cah Hijrah kedepan

Semakin lebih baik lagi, smakin semangat dalam mengajak kebaikan terutama dalam mengajak hijrah para pemuda di kota semarang

Survey Data

Peneliti memohon sangat kepada para responder untuk menjawab pertanyaan dengan jujur dan panjang lebar guna kevalidan data penelitian dan kemudahan dalam analisis data.

Pengertian Hijrah menurut kamu? *

Berpindah dari tempat ato lingkunganyg tdk baik ke tmt pd yg lbh baik, berpindahnya agama dr non muslim menjadi muslim (para mualaf), berpindahnya sifat dan sikap dr yg tdk baik ato maksiat menjadi org yg taat pd syariat Allah.

Ayat Quran yang memotivasi kamu berhijrah? *

Dalam hal ini ayat yang menjadikan kamu bersemangat dalam berhijrah dan terus memperbaiki diri.

QS. An Nisa ayat 100

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Survey Komunitas Cah Hijrah

Alasan memilih Ayat Quran diatas? *

Krn Allah memerintahkan kita untuk berhijrah dan menjadikan kebaikan bagi yg berhijrah

Hal terburuk apa yang pernah kamu lakukan dan seketika kamu putuskan untuk berhijrah? *

Berbuat maksiat tp sering merasa paling baik, pdhl blm ada apa2nya setelah ketmu dgn tmn2 sholih sholihah yg sdah bnyk ilmu dan pengalamannya

Apa Rintangan terberat kamu dalam berhijrah? *

Masih dengerin cibiran orang

Faktor yang membuat kamu yakin untuk berhijrah *

Karena ingat kematian, bahwa meninggal dunia tdk menunggu tua

Dampak apa yang dirasakan sebelum dan setelah berhijrah *

Hati merasa lebih tenang

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Survey Komunitas Cah Hijrah

Terakhir, Setelah Ramadhan berlalu.. Apakah harapan terbesar kamu dalam perjalanan hijrah kamu? *

Menjadi lebih baik dan mnjadi yg terbaik krn Allah dan bisa dipertemukan kembali dgn tmn2 sholih sholihah di surga kelak.

Terima Kasih Responder

Peneliti menghaturkan terima kasih banyak atas kesediaan responder untuk mengisi survey ini. Jazakumullah khairan Jazaa.. Semoga Allah membalas kebaikan para responder semua.



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Kuisisioner Hijrah

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Nama Lengkap *

Lilik parwati

Usia *

20

Jenis Kelamin *

Pria

Wanita

Pekerjaan *

Belum bekerja

Status di Komunitas Cah Hijrah *

Kru Komunitas

Anggota Komunitas

Relawan Komunitas

Masyarakat Umum

5/21/2020

Survey Komunitas Cah Hijrah

Berapa Lama di Kajian Cah Hijrah *

Kurang lebih dua tahun, lupa oy udah lama

Alasan Bergabung pada Kegiatan Komunitas Cah Hijrah *

Untuk menambah ilmu dan juga mencari teman-teman solihah agar saya dapat seperti mereka dan insyaallah ke jannah bersama-sama.

Kegiatan yang paling sering diikuti di Komunitas Cah Hijrah *

- Kajian Setiap Kamis Malam
- Kajian Tahsin Ikhwan
- Kajian Tahsin Akhwat
- Memanah
- Outdoor (Tadabbur Alam, etc)
- Kajian NGOP!

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Survey Komunitas Cah Hijrah

Pengalaman di kegiatan Komunitas Cah Hijrah *

Mendapatkan banyak pelajaran, ilmu dan juga teman-teman baru

Kritik dan Saran untuk kemajuan Komunitas Cah Hijrah *

Tumpahkan semua uneg2, kritik, saran dan harapan kamu untuk kemajuan Komunitas Cah Hijrah kedepan

Tetap jaga silaturahmi ini dengan baik, untuk crew tetap semangat rendahkan ego dan saling menghargai pendapat dari yang lainnya, trimakasih atas ilmunya selama ini.

Survey Data

Peneliti memohon sangat kepada para responder untuk menjawab pertanyaan dengan jujur dan panjang lebar guna kevalidan data penelitian dan kemudahan dalam analisis data.

Pengertian Hijrah menurut kamu? *

Menurut saya hijrah bukan hanya berpindah tempat, tapi kita juga harus banyak sabar dna meyakinkan orang-orang disekitar kita. Mengajak pada kebaikan itu tidak mudah. Hijrah itu tentang istiqomah dan ikhlas. Kalau cuma buat trend jaman sekarang pun semua orang juga bisa. Dan untuk selalu berada dijalan ikhlas itu tidak mudah. Jangan malas untuk belajar, cari teman yang sejalan, tinggalkan masa lalu yang tidka baik dan mulai. Kalau hijrah cuma di bibir tapi tidak ada tindakan untuk berubah jadi bekih baik lagi ya percuma.

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Ayat Quran yang memotivasi kamu berhijrah? *

Dalam hal ini ayat yang menjadikan kamu bersemangat dalam berhijrah dan terus memperbaiki diri.

Al-waq'ah

Alasan memilih Ayat Quran diatas? *

Ingat mati dan takut siksa neraka nanti dan tak ingin berjumpa dengan hari kiamat yang mengerikan.

Hal terburuk apa yang pernah kamu lakukan dan seketika kamu putuskan untuk berhijrah? *

Banyak, salah satunya di bohongi oleh laki-laki.

Apa Rintangan terberat kamu dalam berhijrah? *

Tidak sependapat dengan teman-teman yang terdahulu, dikucilkan, dihina, meyakinkan orang tua.

Faktor yang membuat kamu yakin untuk berhijrah *

Orang tua, saya takut hanya karena saya mereka masuk neraka.

Dampak apa yang dirasakan sebelum dan setelah berhijrah *

Sebelum hijrah saya merasa hati saya kosong hidup saya seperti tak terarah dan sering menyepelekan dosa kecil.

Setelah hijrah hidupnya saya jadi tenang, takut jika ingin melakukan dosa dan lebih terarah.

Terakhir, Setelah Ramadhan berlalu.. Apakah harapan terbesar kamu dalam perjalanan hijrah kamu? *

Tetap istiqomah dan lebih baik lagi dari sebelumnya.

Terima Kasih Responder

Peneliti menghaturkan terima kasih banyak atas kesediaan responder untuk mengisi survey ini. Jazakumullah khairan Jazaa.. Semoga Allah membalas kebaikan para responder semua.



Survey Komunitas Cah Hijrah

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Alamat email *

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Kuisisioner Hijrah

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Nama Lengkap *

Wulansari Rahmawati

Usia *

29

5/21/2020

Survey Komunitas Cah Hijrah

Jenis Kelamin *

- Pria
- Wanita

Pekerjaan *

Pengajar

Status di Komunitas Cah Hijrah *

- Kru Komunitas
- Anggota Komunitas
- Relawan Komunitas
- Masyarakat Umum

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Survey Komunitas Cah Hijrah

Berapa Lama di Kajian Cah Hijrah *

1 tahun

Alasan Bergabung pada Kegiatan Komunitas Cah Hijrah *

Kajiannya mencerdaskan

Kegiatan yang paling sering diikuti di Komunitas Cah Hijrah *

- Kajian Setiap Kamis Malam
- Kajian Tahsin Ikhwan
- Kajian Tahsin Akhwat
- Memanah
- Outdoor (Tadabbur Alam, etc)
- Kajian NGOPi

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Survey Komunitas Cah Hijrah

Pengalaman di kegiatan Komunitas Cah Hijrah *

Nambah ilmu

Kritik dan Saran untuk kemajuan Komunitas Cah Hijrah *

Tumpahkan semua uneg2, kritik, saran dan harapan kamu untuk kemajuan Komunitas Cah Hijrah kedepan

Lebih solid lagi buat crew2 nya

Survey Data

Peneliti memohon sangat kepada para responder untuk menjawab pertanyaan dengan jujur dan panjang lebar guna kevalidan data penelitian dan kemudahan dalam analisis data.

Pengertian Hijrah menurut kamu? *

Perubahan total dan mengambil islam sebagai jalan hidup

Ayat Quran yang memotivasi kamu berhijrah? *

Dalam hal ini ayat yang menjadikan kamu bersemangat dalam berhijrah dan terus memperbaiki diri.

Muhammad : 7, ali-imron : 110, al-baqarah : 208

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Survey Komunitas Cah Hijrah

Alasan memilih Ayat Quran diatas? *

Karena yg paling memotivasi kita semua utk mengambil islam sebagai way of live

Hal terburuk apa yang pernah kamu lakukan dan seketika kamu putuskan untuk berhijrah? *

Di anggap sok alim

Apa Rintangan terberat kamu dalam berhijrah? *

Istiqomah

Faktor yang membuat kamu yakin untuk berhijrah *

Takut mati dalam keadaan bermaksiat

Dampak apa yang dirasakan sebelum dan setelah berhijrah *

Sebelum hijrah masih suka ngejar hedon. Setelah hijrah jadi lebih paham makna hidup.

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Terakhir, Setelah Ramadhan berlalu.. Apakah harapan terbesar kamu dalam perjalanan hijrah kamu? *

Istiqomah berjuang di jalan Allah sampai ajal menjemput dan semoga bisa wafat dalam keadaan baik

Terima Kasih Responder

Peneliti menghaturkan terima kasih banyak atas kesediaan responder untuk mengisi survey ini. Jazakumullah khairan Jazaa.. Semoga Allah membalas kebaikan para responder semua.



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Kuisisioner Hijrah

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Nama Lengkap *

Yoki alfikar

Usia *

36

5/21/2020

Survey Komunitas Cah Hijrah

Jenis Kelamin *

- Pria
 Wanita

Pekerjaan *

Wiraswasta

Status di Komunitas Cah Hijrah *

- Kru Komunitas
 Anggota Komunitas
 Relawan Komunitas
 Masyarakat Umum

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5/21/2020

Survey Komunitas Cah Hijrah

Berapa Lama di Kajian Cah Hijrah *

3th

Alasan Bergabung pada Kegiatan Komunitas Cah Hijrah *

Saling share ilmu dengan teman² sesama kirang ilmu

Kegiatan yang paling sering diikuti di Komunitas Cah Hijrah *

- Kajian Setiap Kamis Malam
 Kajian Tahsin Ikhwan
 Kajian Tahsin Akhwat
 Memanah
 Outdoor (Tadabbur Alam, etc)
 Kajian NGOPi

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Survey Komunitas Cah Hijrah

Pengalaman di kegiatan Komunitas Cah Hijrah *

Banyak teman, nambah ilmu, silaturahmi, bisa kenal ustad nasional

Kritik dan Saran untuk kemajuan Komunitas Cah Hijrah *

Tumpahkan semua uneg2, kritik, saran dan harapan kamu untuk kemajuan Komunitas Cah Hijrah kedepan

Konten sosmed terutama video tentang ilmu Islam diperbanyak

Survey Data

Peneliti memohon sangat kepada para responder untuk menjawab pertanyaan dengan jujur dan panjang lebar guna kevalidan data penelitian dan kemudahan dalam analisis data.

Pengertian Hijrah menurut kamu? *

Terus belajar dan tidak pernah merasa diri sudah cukup untuk bekal akhirat. Seseorang perlu memperbaiki diri terus baik ilmu dunia dan akhirat

Ayat Quran yang memotivasi kamu berhijrah? *

Dalam hal ini ayat yang menjadikan kamu bersemangat dalam berhijrah dan terus memperbaiki diri.

Qs : AR RAHMAN

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Survey Komunitas Cah Hijrah

Alasan memilih Ayat Quran diatas? *

Bahwa kita harus selalu bersyukur apa yg sdh kita miliki di dunia.

Hal terburuk apa yang pernah kamu lakukan dan seketika kamu putuskan untuk berhijrah? *

Riba

Apa Rintangan terberat kamu dalam berhijrah? *

Rasa malas dan cape belajar

Faktor yang membuat kamu yakin untuk berhijrah *

Keluarga dan anak anak

Dampak apa yang dirasakan sebelum dan setelah berhijrah *

Sebelum hijrah, sy pribadi yang suka emosi thd segala hal.

Sekarang sudah mulai bisa mengontrol diri baik nafsu maupun emosi

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Survey Komunitas Cah Hijrah

Terakhir, Setelah Ramadhan berlalu.. Apakah harapan terbesar kamu dalam perjalanan hijrah kamu? *

Tetap. Istiqomah dan bisa mengajak teman saya yang lain yang belum hijrah

Terima Kasih Responder

Peneliti menghaturkan terima kasih banyak atas kesediaan responder untuk mengisi survey ini. Jazakumullah khairan Jazaa.. Semoga Allah membalas kebaikan para responder semua.



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Survey Komunitas Cah Hijrah

Survey Komunitas Cah Hijrah

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Kuisisioner Hijrah

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Nama Lengkap *

Fajar Rizki Nur Cahya

Usia *

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Survey Komunitas Cah Hijrah

Jenis Kelamin *

- Pria
 Wanita

Pekerjaan *

Pelajar

Status di Komunitas Cah Hijrah *

- Kru Komunitas
 Anggota Komunitas
 Relawan Komunitas
 Masyarakat Umum

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Survey Komunitas Cah Hijrah

Berapa Lama di Kajian Cah Hijrah *

2 tahun

Alasan Bergabung pada Kegiatan Komunitas Cah Hijrah *

Bagi saya, komunitas Cah Hijrah adalah wadah menambah wawasan Islam

Kegiatan yang paling sering diikuti di Komunitas Cah Hijrah *

- Kajian Setiap Kamis Malam
 Kajian Tahsin Ikhwan
 Kajian Tahsin Akhwat
 Memanah
 Outdoor (Tadabbur Alam, etc)
 Kajian NGOPi

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Survey Komunitas Cah Hijrah

Pengalaman di kegiatan Komunitas Cah Hijrah *

Menjadi saksi bersama-sama bagi saudara yang muaf saat bersyahadat, sangat berkesan

Kritik dan Saran untuk kemajuan Komunitas Cah Hijrah *

Tumpahkan semua uneg2, kritik, saran dan harapan kamu untuk kemajuan Komunitas Cah Hijrah kedepan

Kritik : tidak ada, Saran : Ada program olahraga berkuda gratis

Survey Data

Peneliti memohon sangat kepada para responder untuk menjawab pertanyaan dengan jujur dan panjang lebar guna kevalidan data penelitian dan kemudahan dalam analisis data.

Pengertian Hijrah menurut kamu? *

Habis gelap terbitlah terang. Sumber : QS. Al Baqarah 2:257

Ayat Quran yang memotivasi kamu berhijrah? *

Dalam hal ini ayat yang menjadikan kamu bersemangat dalam berhijrah dan terus memperbaiki diri.

QS. Al Baqarah 2:257, QS. Al Hadid 57:20, QS. Al Fajr 89:27-30

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Survey Komunitas Cah Hijrah

Alasan memilih Ayat Quran diatas? *

Berisi visi misi menjalani kehidupan

Hal terburuk apa yang pernah kamu lakukan dan seketika kamu putuskan untuk berhijrah? *

Dosa

Apa Rintangan terberat kamu dalam berhijrah? *

Meninggalkan berbuat dosa

Faktor yang membuat kamu yakin untuk berhijrah *

Faktor internal dan faktor eksternal

Dampak apa yang dirasakan sebelum dan setelah berhijrah *

Sebelum : Senang akan dunia, Sedang : belajar, menambah, dan mengenal. Setelah : belum selesai ketika tidak menjadi lebih baik

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Terakhir, Setelah Ramadhan berlalu.. Apakah harapan terbesar kamu dalam perjalanan hijrah kamu? *

Lancar Baca Al Qur'an dan menjadi lebih baik dari yang lalu

Terima Kasih Responder

Peneliti menghaturkan terima kasih banyak atas kesediaan responder untuk mengisi survey ini. Jazakumullah khairan Jazaa.. Semoga Allah membalas kebaikan para responder semua.



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Kuisisioner Hijrah

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Nama Lengkap *

Novia nur arifah

Usia *

20

5/21/2020

Survey Komunitas Cah Hijrah

Jenis Kelamin *

- Pria
- Wanita

Pekerjaan *

Mahasiswa

Status di Komunitas Cah Hijrah *

- Kru Komunitas
- Anggota Komunitas
- Relawan Komunitas
- Masyarakat Umum

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Survey Komunitas Cah Hijrah

Berapa Lama di Kajian Cah Hijrah *

3

Alasan Bergabung pada Kegiatan Komunitas Cah Hijrah *

Menambah ilmu , meningkatkan iman Insyallah

Kegiatan yang paling sering diikuti di Komunitas Cah Hijrah *

- Kajian Setiap Kamis Malam
- Kajian Tahsin Ikhwan
- Kajian Tahsin Akhwat
- Memanah
- Outdoor (Tadabbur Alam, etc)
- Kajian NGOPi

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Survey Komunitas Cah Hijrah

Pengalaman di kegiatan Komunitas Cah Hijrah *

Menambah teman

Kritik dan Saran untuk kemajuan Komunitas Cah Hijrah *

Tumpahkan semua uneg2, kritik, saran dan harapan kamu untuk kemajuan Komunitas Cah Hijrah kedepan

Lebih banyak untuk kajian di hari Minggu

Survey Data

Peneliti memohon sangat kepada para responder untuk menjawab pertanyaan dengan jujur dan panjang lebar guna kevalidan data penelitian dan kemudahan dalam analisis data.

Pengertian Hijrah menurut kamu? *

Dari kegelapan menuju cahaya terang, dari yang bodoh akan ilmu agama berusaha belajar ilmu agama dan menerapkannya

Ayat Quran yang memotivasi kamu berhijrah? *

Dalam hal ini ayat yang menjadikan kamu bersemangat dalam berhijrah dan terus memperbaiki diri.

Keseluruhan ayat pada surah Ar-Rahman

https://docs.google.com/forms/d/18TVJMKMeN-w_XQaaz5bRsuO64GTex5YLSrDjP9R6cUA/edit#responses

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Survey Komunitas Cah Hijrah

Alasan memilih Ayat Quran diatas? *

Begitu banyak nikmat yang Allah beri, namun tidak pernah bersyukur

Hal terburuk apa yang pernah kamu lakukan dan seketika kamu putuskan untuk berhijrah? *

Bekerja di tempat riba

Apa Rintangan terberat kamu dalam berhijrah? *

Tiba-tiba iman drop / Futur, menjadikan lalai dalam ibadah

Faktor yang membuat kamu yakin untuk berhijrah? *

Ingin lebih banyak bersyukur, Sudah terlalu banyak dosa, dan ingin bertobat, sehingga berusaha layak diterima di Surganya, Aamiin

Dampak apa yang dirasakan sebelum dan setelah berhijrah? *

Sebelum berhijrah: Hidup tidak terkontrol, lebih banyak foya-foya, setelah hijrah: Lebih tenang hatinya, lebih terkontrol hidupnya, lebih tambah pengetahuan ilmu agama yg ternyata dulu salah

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Survey Komunitas Cah Hijrah

Terakhir, Setelah Ramadhan berlalu.. Apakah harapan terbesar kamu dalam perjalanan hijrah kamu? *

Iman yang meningkat, lebih tekun beribadah, menjadi orang yang lebih bersyukur, sabar, dan pemaaf

Terima Kasih Responder

Peneliti menghaturkan terima kasih banyak atas kesediaan responder untuk mengisi survey ini. Jazakumullah khairan Jazaa.. Semoga Allah membalas kebaikan para responder semua.



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5/21/2020

Survey Komunitas Cah Hijrah

Survey Komunitas Cah Hijrah

Survey ini telah memenuhi dan memiliki izin dari Ketua komunitas Cah Hijrah (sdr. Istajib Barlian) dan Penasehat komunitas Cah Hijrah (Ust. Yopyy Al-Ghifari) sebagai ganti wawancara langsung akibat sosial distancing covid-19

Alamat email *

justkid790@gmail.com

Kuisisioner Hijrah

Formulir ini bertujuan untuk pengumpulan data Skripsi dan analisa mendalam terkait Hijrah pada Anggota Komunitas Cah Hijrah

Nama Lengkap *

Dikiari

Usia *

25

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Survey Komunitas Cah Hijrah

Jenis Kelamin *

- Pria
 Wanita

Pekerjaan *

dakwah

Status di Komunitas Cah Hijrah *

- Kru Komunitas
 Anggota Komunitas
 Relawan Komunitas
 Masyarakat Umum

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Survey Komunitas Cah Hijrah

Berapa Lama di Kajian Cah Hijrah *

3th

Alasan Bergabung pada Kegiatan Komunitas Cah Hijrah *

Karna di setiap kegiatan nya, atau sesuatu yang saya butuhkan dalam memperbaiki hubungan baik ke pada Allah SWT atau manusia

Kegiatan yang paling sering diikuti di Komunitas Cah Hijrah *

- Kajian Setiap Kamis Malam
 Kajian Tahsin Ikhwan
 Kajian Tahsin Akhwat
 Memanah
 Outdoor (Tadabbur Alam, etc)
 Kajian NGOPi

https://docs.google.com/forms/d/18TVJMKMeN-w_XQaaz5bRsuO64GTex5YLSrDjP9R6cUA/edit#responses

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Survey Komunitas Cah Hijrah

Pengalaman di kegiatan Komunitas Cah Hijrah *

Alhamdulillah, luarbiasa.

Kritik dan Saran untuk kemajuan Komunitas Cah Hijrah *

Tumpahkan semua uneg2, kritik, saran dan harapan kamu untuk kemajuan Komunitas Cah Hijrah kedepan

Semoga senantiasa istiqomah dalam menyebarkan manfaat kebaikan khusus nya di Kota Semarang.

Survey Data

Peneliti memohon sangat kepada para responder untuk menjawab pertanyaan dengan jujur dan panjang lebar guna kevalidan data penelitian dan kemudahan dalam analisis data.

Pengertian Hijrah menurut kamu? *

berpindah tongkrongan dari yang buruk ke tongkrongan yang berfaedah, guna untuk mewujudkan apa itu nikmat nya IMAN atau Cinta Nya ALLAH SWT sang pemilik segalanya.

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Survey Komunitas Cah Hijrah

Ayat Quran yang memotivasi kamu berhijrah? *

Dalam hal ini ayat yang menjadikan kamu bersemangat dalam berhijrah dan terus memperbaiki diri.

Q.S Al-Asr

Demi masa, sesungguhnya manusia berada dalam kerugian, kecuali orang-orang yang beriman dan melakukan kebaikan, serta saling menasehati untuk kebenaran dan saling menasehati untuk kesabaran.

Alasan memilih Ayat Quran diatas? *

Supaya tidak lagi mensia siakan nikmat waktu yang telah Allah SWT berikan

Hal terburuk apa yang pernah kamu lakukan dan seketika kamu putuskan untuk berhijrah? *

Hikmah di dalam keluarga lah yang membuat saya berfikir kembali, untuk mengevaluasi diri.

Apa Rintangn terberat kamu dalam berhijrah? *

hawa nafsu duniawi

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Faktor yang membuat kamu yakin untuk berhijrah *

Karna Allah SWT tidak pernah meninggalkan ku, serta memberiku nikmat waktu untuk mampu beribadah kembali.

Dampak apa yang dirasakan sebelum dan setelah berhijrah *

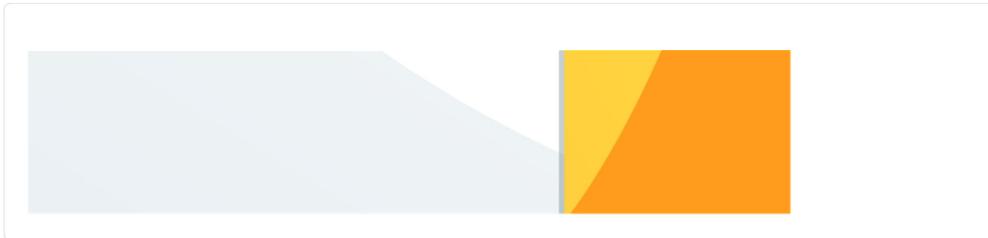
Allhamdulillah, luarbiasa

Terakhir, Setelah Ramadhan berlalu.. Apakah harapan terbesar kamu dalam perjalanan hijrah kamu? *

Semoga Allah memberi kan Hidayah kepada Saya, keluarga serta umat islam yang ada di dunia untuk nanti nya senantiasa Beribadah dengan ikhlas, dapat saling mencintai dan peduli baik lapang atau senang.

Terima Kasih Responder

Peneliti menghaturkan terima kasih banyak atas kesediaan responder untuk mengisi survey ini. Jazakumullah Khairan Jazaa.. Semoga Allah membalas kebaikan para responder semua.



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Survey Komunitas Cah Hijrah

Survey ini telah memenuhi dan memiliki izin dari Ketua komunitas Cah Hijrah (sdr. Istajib Barlian) dan Penasehat komunitas Cah Hijrah (Ust. Yoppy Al-Ghifari) sebagai ganti wawancara langsung akibat sosial distancing covid-19

Alamat email *

taufikhidayat9721@gmail.com

Kuisisioner Hijrah

Formulir ini bertujuan untuk pengumpulan data Skripsi dan analisa mendalam terkait Hijrah pada Anggota Komunitas Cah Hijrah

Nama Lengkap *

Taufik Nor Hidayat

Usia *

23

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Jenis Kelamin *

Pria

Wanita

Pekerjaan *

Mahasiswa

Status di Komunitas Cah Hijrah *

Kru Komunitas

Anggota Komunitas

Relawan Komunitas

Masyarakat Umum

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Survey Komunitas Cah Hijrah

Berapa Lama di Kajian Cah Hijrah *

2 tahun

Alasan Bergabung pada Kegiatan Komunitas Cah Hijrah *

Ingin berkumpul dengan lingkungan anak muda yang positif dan islami

Kegiatan yang paling sering diikuti di Komunitas Cah Hijrah *

- Kajian Setiap Kamis Malam
- Kajian Tahsin Ikhwan
- Kajian Tahsin Akhwat
- Memanah
- Outdoor (Tadabbur Alam, etc)
- Kajian NGOPi

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Survey Komunitas Cah Hijrah

Pengalaman di kegiatan Komunitas Cah Hijrah *

Menjadi panitia di banyak event kajian collabs dengan banyak komunitas lain

Kritik dan Saran untuk kemajuan Komunitas Cah Hijrah *

Tumpahkan semua uneg2, kritik, saran dan harapan kamu untuk kemajuan Komunitas Cah Hijrah kedepan

Semoga makin Istiqomah dalam dakwah, semakin solid timnya dan semoga Allah ridho dengan pergerakan ini

Survey Data

Peneliti memohon sangat kepada para responder untuk menjawab pertanyaan dengan jujur dan panjang lebar guna kevalidan data penelitian dan kemudahan dalam analisis data.

Pengertian Hijrah menurut kamu? *

Hijrah adalah berpindah dari kebiasaan kurang baik menuju lebih baik

Ayat Quran yang memotivasi kamu berhijrah? *

Dalam hal ini ayat yang menjadikan kamu bersemangat dalam berhijrah dan terus memperbaiki diri.

Ali Imron 110

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Alasan memilih Ayat Quran diatas? *

Memotivasi bahwa kita sebagai sebaik-baiknya umat yang Allah pilih harus berjuang bersama-sama dalam menegakkan kalimat Allah dimuka bumi

Hal terburuk apa yang pernah kamu lakukan dan seketika kamu putuskan untuk berhijrah? *

Pacaran, jarang sholat, alergi pengajian dulu

Apa Rintangan terberat kamu dalam berhijrah? *

Lingkungan yang kurang mendukung

Faktor yang membuat kamu yakin untuk berhijrah *

Bahwa hidup ini hanya sementara dan akhirat adalah tujuan sebenarnya

Dampak apa yang dirasakan sebelum dan setelah berhijrah *

Hidup lebih tenang dan menjadikan hubungan dengan keluarga, teman dan hubungan sosial lain lebih bermakna

Terakhir, Setelah Ramadhan berlalu.. Apakah harapan terbesar kamu dalam perjalanan hijrah kamu? *

Ingin terus Istiqomah meningkatkan iman dan taqwa dalam lingkungan yang positif dan menebarkan banyak manfaat untuk umat

Terima Kasih Responder

Peneliti menghaturkan terima kasih banyak atas kesediaan responder untuk mengisi survey ini. Jazakumullah khairan Jazaa.. Semoga Allah membalas kebaikan para responder semua.



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Survey Komunitas Cah Hijrah

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Alamat email *

agilrakasaputra@gmail.com

Kuisisioner Hijrah

Formulir ini bertujuan untuk pengumpulan data Skripsi dan analisa mendalam terkait Hijrah pada Anggota Komunitas Cah Hijrah

Nama Lengkap *

Agil raka saputra

Usia *

23

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Jenis Kelamin *

Pria

Wanita

Pekerjaan *

Mahasiswa

Status di Komunitas Cah Hijrah *

Kru Komunitas

Anggota Komunitas

Relawan Komunitas

Masyarakat Umum

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Berapa Lama di Kajian Cah Hijrah *

Kurang lebih 2 tahunan

Alasan Bergabung pada Kegiatan Komunitas Cah Hijrah *

Lemah iman

Kegiatan yang paling sering diikuti di Komunitas Cah Hijrah *

- Kajian Setiap Kamis Malam
- Kajian Tahsin Ikhwan
- Kajian Tahsin Akhwat
- Memanah
- Outdoor (Tadabbur Alam, etc)
- Kajian NGOPi

Pengalaman di kegiatan Komunitas Cah Hijrah *

Nambah saudara seiman saling menguatkan

Kritik dan Saran untuk kemajuan Komunitas Cah Hijrah *

Tumpahkan semua uneg2, kritik, saran dan harapan kamu untuk kemajuan Komunitas Cah Hijrah kedepan

Jangan paksa sudut pandang semua orang ke sudut pandang yg kalian anut

Contoh pikiranmu hti yg sering mengkritik pemerintah lalu disebar di grup untuk satu pemikiran yg sama itu salah tak baik (contoh saja)

Survey Data

Peneliti memohon sangat kepada para responder untuk menjawab pertanyaan dengan jujur dan panjang lebar guna kevalidan data penelitian dan kemudahan dalam analisis data.

Pengertian Hijrah menurut kamu? *

Luas

Ayat Quran yang memotivasi kamu berhijrah? *

Dalam hal ini ayat yang menjadikan kamu bersemangat dalam berhijrah dan terus memperbaiki diri.

Ibrahim ayat 7

5/21/2020

Survey Komunitas Cah Hijrah

Alasan memilih Ayat Quran diatas? *

dakwah dakwah sampai mati, mati dalam dakwah

Hal terburuk apa yang pernah kamu lakukan dan seketika kamu putuskan untuk berhijrah? *

Hidup gak jelas mau ngapain semua udah pernah bosan

Apa Rintangan terberat kamu dalam berhijrah? *

Nafsu dan wanita kui parah abote

Faktor yang membuat kamu yakin untuk berhijrah *

Karena dunia hanya tempat senda gurau semata

Dampak apa yang dirasakan sebelum dan setelah berhijrah *

Dulu saya kira hidup ya hidup lalu mati end dan setelah berhijrah ternyata kematian awal dari semua kehidupan.

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Survey Komunitas Cah Hijrah

Terakhir, Setelah Ramadhan berlalu.. Apakah harapan terbesar kamu dalam perjalanan hijrah kamu? *

Pengen fokus ke agama saja rindu kajian pak

Terima Kasih Responder

Peneliti menghaturkan terima kasih banyak atas kesediaan responder untuk mengisi survey ini. Jazakumullah khairan Jazaa.. Semoga Allah membalas kebaikan para responder semua.



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CURRICULUM VITAE



Data Pribadi

Nama	: Yoppy Alghifari
Usia	: 30 tahun
Kewarganegaraan	: Indonesia
Agama	: Islam
Status perkawinan	: Menikah
Tinggi/ berat badan	: ±167 cm/ 76 Kg
Alamat	: Perumahan Klipang Pesona Asri 2 Blok H No. 146 Kelurahan Sendangmulyo, Kecamatan Tembalang Semarang
E-mail	: yoppy@taarufonline.id

CURRICULUM VITAE

Nama : Muhammad Halim Alfikri

Tempat/Tanggal Lahir : Semarang, 29 Juli 1995

Alamat : Candi Mas Selatan 2/157 Rt.3 rw.7 Kelurahan
Kalipancur,

Kecamatan Ngaliyan kota Semarang

Pendidikan :

1. MI Al-Khoiriyyah 2 Semarang, lulus tahun 2008.
2. MTs Baitussalam Mijen Semarang, lulus tahun 2011.
3. MA Al-Khoiriyyah Bulustalan Semarang, lulus tahun 2014.
4. Fakultas Ushuluddin dan Humaniora UIN Walisongo Semarang Lulus tahun 2020.

Demikian riwayat pendidikan penulis dibuat dengan sebenar-benarnya, kepada yang berkepentingan harap menjadikan maklum adanya.

Semarang, 01 Desember 2020



Muhammad Halim Alfikri
NIM : 1404026043