



ISLAMIC EDUCATIONAL VALUES IN THE HADITH ON HIJRAH

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ABSTRACT

The concept of *hijrah* in Islam is not only interpreted as a physical movement from one place to another, but also encompasses profound spiritual and moral dimensions. The hadiths of the Prophet Muhammad Saw, particularly those concerning the intention and *hijrah*, contain many educational values that can serve as a basis for developing the character and spirituality of students in Islamic education. This study aims to examine the Islamic educational values contained in the hadiths about *hijrah*. The research method used is qualitative-descriptive, with data collection techniques through a literature review of primary sources in the form of hadith books such as Sahih Bukhari and Sahih Muslim, as well as secondary sources from hadith interpretation and Islamic education literature. The results show that the concept of *hijrah* in the hadith reflects educational values such as sincerity, commitment to religious teachings, self-transformation. These values are highly relevant in shaping the character of students in the modern era, where moral and spiritual challenges are increasingly complex. This research contributes to strengthening the Islamic education curriculum based on prophetic values derived from the Prophet's hadith.

Keywords: Hijrah, Hadith, Islamic Education, Educational Values

ABSTRAK

Konsep hijrah dalam Islam tidak hanya dimaknai sebagai perpindahan fisik dari satu tempat ke tempat lain, tetapi juga mencakup dimensi spiritual dan moral yang mendalam. Hadis-hadis Nabi Muhammad Saw, khususnya hadis tentang niat dan hijrah, mengandung banyak nilai pendidikan yang dapat dijadikan dasar dalam pengembangan karakter dan spiritualitas peserta didik dalam pendidikan Islam. Penelitian ini bertujuan untuk mengkaji nilai-nilai pendidikan Islam yang terkandung dalam hadis-hadis tentang hijrah. Metode penelitian yang digunakan adalah kualitatif-deskriptif dengan teknik pengumpulan data melalui kajian pustaka terhadap sumber primer berupa kitab-kitab hadis seperti *Shahih Bukhari* dan *Shahih Muslim*, serta sumber sekunder dari literatur tafsir hadis dan pendidikan Islam. Hasil penelitian menunjukkan bahwa konsep hijrah dalam hadis mencerminkan nilai-nilai pendidikan seperti keikhlasan, komitmen terhadap ajaran agama, transformasi diri. Nilai-nilai tersebut sangat relevan dalam pembentukan karakter peserta didik di era modern, di mana tantangan moral dan spiritual



semakin kompleks. Penelitian ini memberikan kontribusi terhadap penguatan kurikulum pendidikan Islam berbasis nilai-nilai profetik yang bersumber dari hadis Nabi.

Kata Kunci: *Hijrah, Hadis, Pendidikan Islam, Nilai-Nilai Pendidikan*

INTRODUCTION

Hijrah represents one of the fundamental concepts in Islamic teachings, encompassing not only the historical dimension of the Prophet Muhammad's (peace be upon him) migration from Makkah to Madinah, but also a profound spiritual and educational significance. In this context, *hijrah* is not merely understood as a physical relocation; rather, it signifies a transformative process of self-improvement — a transition from a state of moral or spiritual deficiency to one of virtue and faith, from disbelief to belief, and from disobedience to obedience. This concept has served as a powerful source of inspiration in shaping the moral and ethical development of the Muslim community throughout history, including within the sphere of education.

The Prophet Muhammad's (peace be upon him) hadith narrated by Imam al-Bukhari reads as follows:

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ حَدَّثَنَا سُفْيَانُ قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ¹

Meaning: Narrated by al-Ḥumaydī ‘Abdullāh ibn al-Zubayr: Sufyān reported from Yaḥyā ibn Sa‘īd al-Anṣārī, who said that Muḥammad ibn Ibrāhīm al-Taymī informed him that he heard ‘Alqamah ibn Waqqāṣ al-Laythī say: I heard ‘Umar ibn al-Khaṭṭāb (may Allah be pleased with him) deliver a sermon from the pulpit, saying: “I heard the Messenger of Allah (peace and blessings be upon him) say: *Actions are judged only by intentions, and every person will have only what he intended. So whoever’s migration is for worldly gain or for a woman he wishes to marry, his migration is to that for which he migrated.*”

This hadith serves as a fundamental basis for understanding the concept of *hijrah* as a spiritual value that emphasizes the significance of intention in every action, including in the act of migration. It encompasses not only a theological meaning but also profound educational messages that can

¹ Muhammad bin Isma‘il Abu ‘Abdullah al-Bukhari Al-Ju‘fi, *Al-Jami’ Al-Musnad Al-Shahih Al-Mukhtasar Min Umuri Rasulallah Saw Wa Sunanihi Wa Ayamihi/Shahih Al-Bukhari*, 1st edn (Dar Thawq al-Najah), p. Bab Badyi Wahy, Nomor 1; ibn al-Hajjaj Abu al-Husayn al-Qusyayriy Muslim, *Al-Sahih*, ed. by Muhammad Fuad Abdul Baqi, 5th edn (Beirut: Dar Ihya al-Turath Al-‘Araby), p. Hadis No. 1907.



serve as key references in the process of Islamic education. The values of sincerity, righteous purpose, and commitment to personal transformation represent the core principles that can be derived from this hadith.

Islamic education aims to nurture individuals who are not only intellectually competent but also possess strong spiritual and moral integrity. Within this framework, *hijrah*—as a process of self-transformation—becomes highly relevant to the objectives of Islamic education. Therefore, exploring the educational values embedded in the hadith of *hijrah* is an essential step toward understanding how Islamic teachings can be applied in the context of character education.

Nevertheless, studies that specifically examine the educational values contained in the hadiths concerning *hijrah* remain relatively limited and have not been extensively explored. This research is highly significant as it enables scholars to identify various dimensions of educational values derived from a collection of hadiths with similar themes, namely *hijrah*. Thus, this study is expected to provide both theoretical and practical contributions to the development of curricula and learning methodologies in Islamic education that are grounded in prophetic values.

The research question formulated in this study is as follows:

What are the Islamic educational values contained in the hadiths concerning *hijrah*?

Several previous studies have addressed the concept of *hijrah*, among them are:

1. “Pendidikan Nilai Spiritual dalam Prosesi Hijrah Nabi Muhammad ke Madinah” by Zulfatmi (2021), published in *Jurnal Mudarrisuna*, which examines the spiritual values embodied in the Prophet’s migration to Madinah. These values include strategic intelligence, prudence, trustworthiness, remembrance of Allah (*dhikr*), patience, obedience, and reliance on God (*tawakku*).²
2. “Sejarah Hijrah dalam Kajian Pemikiran Islam Modern” by Siti Farrohah Alimina et al. (2023), published in *Jurnal EL-MAQRA*, which highlights that *hijrah* teaches the values of willingness to abandon worldly pleasures, avoidance of unhealthy political practices, and the cultivation of sound and ethical social interactions.³

The research method employed in this study is a qualitative-descriptive approach, with data collected through a literature review of primary sources, namely the major hadith compilations such as *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, as well as secondary sources consisting of scholarly works on hadith and Islamic education.

² Zulfatmi, ‘Pendidikan Nilai Spiritual Dalam Prosesi Hijrah Nabi Muhammad Saw Ke Madinah’, *Jurnal Mudarrisuna*, 11.3 (2021).

³ Siti Farrohah Alimina Et.al., ‘Sejarah Hijrah Dalam Kajian Pemikiran Islam Modern’, *Jurnal EL-MAQRA*, 3.1 (2023).



RESULT AND DISCUSSION

The Concept of Hijrah in Islam

Etymologically, the term *hijrah* derives from the Arabic root *hajara* – *yahjuru* – *hijratan*, which means “to leave” or “to migrate.”⁴ In the historical context of Islam, *hijrah* refers to the migration of the Prophet Muhammad (peace be upon him) and his companions from Makkah to Madinah as an effort to preserve their faith (*‘aqidah*) and to establish the foundations of Islamic law (*shari‘ah*). However, the meaning of *hijrah* in Islam is not confined to a geographical relocation. In the Prophet’s hadith, *hijrah* is also understood in a metaphorical sense—as a spiritual process of abandoning sinful behavior and moving toward obedience to Allah.

The Prophet Muhammad (peace be upon him) stated:

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ وَإِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو . رَضِيَ اللَّهُ عَنْهُمَا . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا هَيَّيَ اللَّهُ عَنْهُ» °

Meaning: Narrated by ‘Abdullāh ibn ‘Amr (may Allah be pleased with both of them): The Prophet Muhammad (peace and blessings be upon him) said, “A (true) Muslim is the one from whose tongue and hand other Muslims are safe, and a (true) emigrant (*muhājir*) is the one who abandons what Allah has forbidden.”

As for *hijrah* in the terminology of Islamic law, it is explained by Shaykh Muḥammad al-Tamīmī (may Allah have mercy on him) in his treatise *Thalāthatu al-Uṣūl* as follows:

وَالْهِجْرَةُ: الْإِنْتِقَالُ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ الْإِسْلَامِ °

And *hijrah* means moving from the land of disbelief (*bilād al-shirk*) to the land of Islam (*bilād al-Islām*).

In another sense, *hijrah* refers to the act of abandoning anything prohibited by Allah, the Exalted.⁷ It is also defined in Islamic jurisprudential terminology as the deliberate renunciation of something for the purpose of attaining closeness to Allah Almighty.⁸

⁴ Hans Wehr, *A Dictionary of Modern Written Arabic*, ed. by J. Milton Cowan (Urbana: Spoken Language Services, 1976), p. 1042.

⁵ Al-Ju‘fi, p. Hadis nomor 10.

⁶ <https://Muslim.or.Id/69586-Makna-Dan-Hukum-Seputar-Hijrah.Html>. Diakses 5 Jumadil Awal 1447/27 Oktober 2025.’

⁷ ‘Makna-Dan-Hukum-Seputar-Hijrah’, *Muslim.or.Id* <<https://muslim.or.id/69586-makna-dan-hukum-seputar-hijrah.html>>.

⁸ ‘Makna-Dan-Hukum-Seputar-Hijrah’.



The Values of Islamic Education

Islamic education aims to nurture the *insān kāmil*—a complete and balanced human being in spiritual, intellectual, and physical dimensions. The core values within Islamic education encompass the values of faith (*‘aqidah*), worship (*‘ibadah*), and moral conduct (*akhlāq*). The implementation of these educational values within Islamic religious instruction enables learners to comprehend more clearly the fundamental principles of Islamic education and to apply them in their daily lives. Consequently, students are better equipped to anticipate and respond to the negative influences brought about by the changing times.⁹

According to al-Attas, Islamic education is a process of instilling *adab* (right conduct and proper discipline), through which a person comes to recognize the proper place of everything in existence.¹⁰ These values are profoundly connected to the meaning of *hijrah* as a transformative process of character formation and the purification of one's life purpose.

Discussion

Before the author elaborates on the educational values contained in the hadiths concerning *hijrah* (migration), it is necessary first to present several of these hadiths as the primary textual basis for this discussion.

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِيَ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا، فَهِيَ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ"¹¹

Meaning: The Commander of the Faithful, Abū Ḥafṣ ‘Umar ibn al-Khaṭṭāb (may Allah be pleased with him), said: *I heard the Messenger of Allah (peace and blessings be upon him) say:* “Actions are (judged) only by intentions, and every person will have only what he intended. Whoever’s migration (*hijrah*) is for Allah and His Messenger, then his migration is for Allah and His Messenger. But whoever’s migration is for some worldly gain he seeks to attain, or for a woman he wishes to marry, then his migration is to that for which he migrated.”

عَنْ ابْنِ عَمْرٍو، قَالَ: قَالَ النَّبِيُّ ﷺ الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا هَيَّيَ اللَّهُ عَنْهُ.¹²

Meaning: It was narrated from ‘Abdullāh ibn ‘Amr (may Allah be pleased with him) that the Prophet ﷺ said: “A Muslim is the one from whose

⁹ Nurhidayah, ‘Penerapan Nilai Dalam Pendidikan Islam’, *Jurnal Mubtadiin*, 5.2 (2019).

¹⁰ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam* (Kuala Lumpur: ISTAC, 1991), pp. 10–11.

¹¹ Al-Ju’fi, p. Kitab Bad’ al-Wahy, Hadis No. 1.

¹² Al-Ju’fi, p. Kitab al-Iman, Hadis No. 10.



tongue and hand other Muslims are safe, and the *muhājir* (one who performs *hijrah*) is the one who abandons what Allah has forbidden.”
 عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ،
 قَالَ: قُلْ: آمَنْتُ بِاللَّهِ، ثُمَّ اسْتَقِمَّ¹³

Meaning: On the authority of Sufyān ibn ‘Abdullāh (may Allah be pleased with him) who said: “I said: O Messenger of Allah, tell me something about Islam which I will not need to ask anyone about besides you.” He said: “Say: ‘I believe in Allah,’ then remain steadfast.”

Based on the various hadiths concerning *hijrah* mentioned above, several Islamic educational values can be derived and utilized as guiding principles in curriculum development, thereby generating a positive impact on the field of Islamic education. The educational values identified include the following:

Sincerity (As the Foundation of Islamic Education)

Sincerity (*ikhhlās*) constitutes one of the most fundamental values in Islamic teachings, strongly emphasized in the Prophetic traditions, particularly in the context of *hijrah*. The hadith stating:

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ :
 "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ
 كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ"¹⁴

Meaning: On the authority of the Commander of the Believers, Abū Ḥafṣ ‘Umar ibn al-Khaṭṭāb (may Allah be pleased with him), who said: I heard the Messenger of Allah (peace and blessings be upon him) say: ‘Actions are judged only by intentions, and each person shall have only what he intended. Thus, whoever’s migration is for Allah and His Messenger, his migration is indeed for Allah and His Messenger; and whoever’s migration is for some worldly gain he seeks or for a woman he desires to marry, then his migration is to that for which he migrated.’”

This hadith demonstrates that the value of any deed is fundamentally determined by the intention of the one who performs it. In the context of Islamic education, sincerity constitutes the primary foundation that motivates and determines the effectiveness and success of both teaching and learning processes.

¹³ Muslim, p. Hadis No. 38.

¹⁴ Al-Ju’fi, p. Kitab Bad’ al-Wahy, Hadis No. 1.

*Definition and Concept of Sincerity in Islamic Education*

Linguistically, *ikhlaṣ* refers to purity and freedom from any form of admixture with worldly motives other than seeking the pleasure of Allah. Within the field of education, sincerity serves as a key principle ensuring that the acquisition and transmission of knowledge are not merely formal activities, but rather meaningful acts that yield benefit for oneself and others, while ultimately attaining the pleasure of Allah.

Al-Ghazali, in his monumental work *Iḥyā' 'Ulūm al-Dīn*, states that sincerity is “the purification of the heart from any intention or purpose other than seeking the countenance of Allah.”¹⁵ This sincerity is not merely an initial motivation; rather, it must be continually renewed and safeguarded so that it is not tainted by motives that could undermine the spiritual value of one's deeds.

Sincerity in Educational Practice

In practical terms, both teachers and students must embody sincerity so that the educational process becomes meaningful and enriched with divine blessing. A teacher who teaches with sincere intention will demonstrate greater patience, creativity, and dedication, while a student who studies with sincerity will exhibit stronger diligence and resilience in facing academic challenges.¹⁶

A concrete example can be observed in a student who studies solely to obtain high grades for the sake of parental praise or social status; such a student ultimately loses the true essence of Islamic education. By contrast, a student who learns with the intention that their knowledge may benefit the religion, themselves, and society will more readily internalize religious values and cultivate noble character.¹⁷

Thus, when sincerity is fully directed toward seeking the pleasure of Allah—manifested through efforts by both educators and students to strive for continual self-improvement—a conducive and harmonious learning environment will emerge. In such a setting, the interaction between teachers and students is grounded in sincerity, mutual respect, and a shared sense of responsibility.

Challenges and Strategies for Strengthening Sincerity in Modern Education

The modern era presents numerous challenges to the cultivation of sincerity, including pressure to achieve material success, a culture of instant gratification, and the pervasive influence of social media, which often

¹⁵ Al-Ghazali, *Iḥyā' 'Ulumuddīn*, p. 56.

¹⁶ Abdul Wahid and others, ‘Sexual Violence Prevention Strategies Based on Hadith Guidance’, *Ulumuna*, 27.2 (2023), 573–97 <<https://doi.org/10.20414/ujs.v27i2.678>>.

¹⁷ Nufiar Abd. Wahid, Khadher bin Ahmad, Jafar Assagaf, Husna Amin, ‘Hermeneutical Analysis Of Hadith Concerning The Necessity Of Having The Husband's Permission In The Implementation Of Sunnah Fasting For The Wife’, *Journal of Positive School Psychology*, 7.4 (2023).



encourages worldly-driven motivations. Consequently, reinforcing sincerity within Islamic education has become increasingly essential.

Several strategies that may be implemented include:

- Habituating *muhāsabah* (self-reflection): Students and teachers regularly evaluate their intentions and objectives throughout the teaching–learning process.¹⁸
- Spiritual development through *dhikr* and supplication: Incorporating remembrance of Allah and prayer into educational activities so that Allah remains the central purpose of all endeavors.¹⁹
- Character mentoring and guidance: Providing consistent support by competent educators to sustain students’ spiritual motivation.
- Integrating religious education materials: Emphasizing the wisdom, objectives, and ethical dimensions of learning rather than merely its cognitive aspects.²⁰

The implementation of these strategies will cultivate learners who are not only academically capable but also possess strong spiritual character.

Self-Transformation (Tazkiyah al-Nafs) in the Educational Process

Self-transformation, or *tazkiyah al-naafs*, refers to the purification and refinement of the soul—an aspect highly emphasized in Islamic teachings. The Prophet’s ﷺ hadith on *hijrah* underscores that migration is not merely a physical relocation, but a movement from a state of spiritual and moral deficiency toward a higher and nobler condition. The Prophet ﷺ said:

عَنْ ابْنِ عَمْرٍو، قَالَ: قَالَ النَّبِيُّ ﷺ: "الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدَيْهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا هَيَّيَ اللَّهُ عَنْهُ".²¹

Meaning: “On the authority of Ibn ‘Amr who said: The Prophet ﷺ said: ‘A Muslim is one from whose tongue and hands other Muslims are safe; and a muhājir (one who performs *hijrah*) is the one who abandons that which Allah has forbidden.’

This hadith explains that the essence of *hijrah* lies in behavioral transformation and in abandoning everything that Allah has prohibited. In the context of Islamic education, this indicates that the primary purpose of education is to assist learners in undergoing spiritual and moral transformation that directs them toward virtue and the purification of the soul.

The Meaning of Tazkiyah al-Nafs in Education

According to the scholars, *tazkiyah al-naafs* is the process of purifying the soul from blameworthy traits—such as laziness, selfishness, envy, and

¹⁸ Muhammad Quraish Shihab, 7. Muhammad Quraish Shihab, *Membumikan Al-Qur’an*, (Bandung: Mizan, 1999), Hlm. 187–190. (Bandung: Mizan, 1999), p. 135.

¹⁹ Sayyid Qutb, *Fi Zilal Al-Qur’an* (Cairo: Dar al-Syuruq, 1990), p. 45.

²⁰ Al-Attas, p. 22.

²¹ Al-Ju’fi, p. Kitab al-Iman, Hadis No. 10.



sin—toward praiseworthy qualities such as honesty, patience, and sincerity.²² Islamic education must serve as an effective medium for guiding learners to engage in continuous self-improvement and moral refinement.

According to Ibn Qayyim al-Jawziyyah, *tazkiyah al-nafs* constitutes an integral component of the educational and instructional process, prioritizing the cultivation of noble character and the purification of the heart from all forms of spiritual impurity.²³

The Role of Education in the Process of Spiritual *Hijrah*

In Islamic educational practice, this transformative process must be designed through a holistic approach that integrates the cognitive, affective, and psychomotor domains. For example:

- Cognitive: Providing understanding of religious teachings, the consequences of sin, and the importance of spiritual *hijrah*.
- Affective: Nurturing attitudes and emotions that support positive change, such as sin-awareness and the motivation to repent.
- Psychomotor: Training learners to exhibit concrete behaviors that reflect *hijrah*, such as abandoning harmful habits, engaging diligently in worship, and performing righteous deeds.

Educators serve as facilitators and motivators, guiding learners to recognize that *hijrah* is not merely a historical event but an ongoing process of transformation that must continue throughout daily life.²⁴

Implementing Self-Transformation within the Islamic Education Curriculum

An ideal Islamic education curriculum must incorporate materials and methodologies that encourage *tazkiyah al-nafs*. This can be achieved through:

- Teaching ethics (*akhlāq*) and Sufism (*taṣawwuf*) as core components of the curriculum.²⁵
- Character-development programs that emphasize behavioral change and the cultivation of virtuous habits.
- Spiritual mentorship, including regular sessions of *dhikr*, *muhāsabah* (self-evaluation), and communal supplication.

Through these measures, learners will not only develop intellectual competence but also attain spiritual maturity and moral refinement.²⁶

Challenges and Solutions in the Process of Self-Transformation

The modern era presents various challenges, such as the influence of materialistic culture, individualism, and technology, all of which often trigger negative behaviors. These factors complicate the process of *tazkiyah al-nafs*,

²² Al-Ghazali, p. Juz 1, hal. 78.

²³ Ibnu Qayyim Al-Jawziyya, *Madarij Al-Salikin* (Beirut: Dar al Kutub al Ilmiyah, 1999), p. Juz 2, hal. 295.

²⁴ Muhammad Al-Tamimi, *Pendidikan Islam Kontemporer* (Jakarta: Kencana, 2010), p. 112.

²⁵ Al-Attas, p. 34.

²⁶ Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhū'i Atas Pelbagai Persoalan Umat* (Bandung: Mizan, 1996), p. 145.



particularly when education is not designed with approaches that touch the heart and cultivate intrinsic motivation.

Possible solutions include: Strengthening character education grounded in Islamic values that are contextual and socially relevant;²⁷ Utilizing technology as a medium for da'wah and spiritual development; Engaging families and the broader social environment in supporting learners, so that spiritual *hijrah* becomes a collective effort rather than an individual struggle.²⁸

Commitment to Islamic Teachings (Istiḳāmah)

Istiḳāmah, which denotes steadfastness and consistency in upholding the truth, is a central value reflected in the hadith concerning hijrah. The migration of the Prophet ﷺ and his Companions was not merely a physical relocation; it also symbolized unwavering commitment to faith amid immense challenges and pressure.

The Prophet Muhammad ﷺ said:

عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ،
قَالَ: قُلْ: آمَنْتُ بِاللَّهِ، ثُمَّ اسْتَقِمَ.²⁹

Meaning “On the authority of Sufyān ibn ‘Abd Allāh (may Allah be pleased with him), who said: I said, ‘O Messenger of Allah, tell me something about Islam that I will not need to ask of anyone other than you.’ He replied: ‘Say: I believe in Allah, and then remain steadfast.’”

Definition of Istiḳāmah in Islamic Education

Istiḳāmah derives from the root word qāwama, which means “to stand upright” or “to be straight.” In Islamic thought, istiḳāmah refers to steadfastness in upholding creed, worship, and noble character, even when confronted with various trials and challenges.³⁰

In the context of education, istiḳāmah signifies that the processes of learning and practicing Islamic values must be carried out consistently, without being easily swayed from the path of righteousness. Such steadfastness is essential for shaping Muslim individuals who remain firm in their principles despite the pressures of changing times and worldly temptations.³¹

²⁷ Amin Abdullah, *Filsafat Pendidikan Islam* (Jakarta: Rajawali Press, 2003), p. 90.

²⁸ Azyumardi Azra, *Islam Reformis Di Indonesia* (Jakarta: Logos, 2002), p. 213.

²⁹ Muslim, p. Hadis No. 38.

³⁰ Ibn Rajab Al-Hanbali, *Jami’ Al-‘Ulum Wa Al-Hikam* (Beirut: Dar al Kutub al Ilmiyah, 2002), p. 178 Juz 2.

³¹ Abd. Wahid and others, ‘UTILIZING ZUHD HADITHS FOR UPPER-CLASS CRIME PREVENTION’, *Jurnal Ilmiah Islam Futura*, 23.2 (2023), 263 <<https://doi.org/10.22373/jiif.v23i2.17353>>.



The Importance of Istiqāmah in the Educational Process

Islamic education aims to develop individuals who not only understand knowledge but are also able to apply it consistently in their daily lives. Istiqāmah serves as a key indicator of educational success, for knowledge that is not accompanied by consistent action becomes ineffective and devoid of transformative value.³²

For example, a student who learns about honesty must remain steadfast in refraining from lying under any circumstances, even when tempted to do so for momentary personal gain. Likewise, a teacher who embodies istiqāmah becomes a model and source of inspiration for students, as the teacher's steadfastness in ethical conduct and worship will influence and strengthen the moral character of the learners.³³

Strategies for Strengthening Istiqāmah in Education

Enhancing *istiqāmah* requires conscious effort from both teachers and learners. Several strategies that may be implemented include:

- Developing regular worship habits: Performing prayers on time, observing recommended fasts, and engaging in *dhikr* and supplication help to fortify the heart.³⁴
- Reinforcing values through narratives of the Prophet and his Companions: Stories of *hijrah* and the sacrifices of the Companions provide tangible motivation for steadfastness.³⁵
- Creating a supportive learning environment: Teachers and peers who demonstrate *istiqāmah* can mutually strengthen one another.
- Applying reflective learning methods: Encouraging students to periodically evaluate their commitment to Islamic practice.³⁶

Through such approaches, education becomes a medium for cultivating steadfastness that endures the trials and challenges of worldly life.

Challenges in Sustaining Istiqāmah

One of the greatest challenges in maintaining *istiqāmah* is the pervasive influence of worldly temptations and rapidly changing environments. Globalization and technological advancements have introduced cultural currents that often conflict with core Islamic values.

Therefore, educational institutions must equip learners with cultural filtering skills, psychological resilience, and a strong foundation in Islamic knowledge. These competencies are essential for enabling them to uphold their

³² Muhammad Ali al-Hashimi, *Manhaj Tarbiyah Islamiyah* (Jakarta: RajaGrafindo Persada, 2011), p. 122.

³³ Abd. Wahid and others.

³⁴ Yusuf al-Qaradawi, *Fiqh Al-Ibadat* (Cairo: Dar al-Shuruq, 2000), p. 54.

³⁵ Muhammad Asad, 'The Message of the Qur'an' (Gibaltar: Dar al-Andalus, 1980), p. 312.

³⁶ Abdullah Saeed, *Islamic Education: Its Objectives and Challenges* (Melborn: Monash University Press, 2008), p. 67.



religious commitment while simultaneously navigating society with confidence and competence.³⁷

Conclusions

Based on the foregoing discussion, several conclusions may be drawn: Hijrah constitutes one of the fundamental concepts in Islamic teachings. It is not merely associated with the historical migration of the Prophet Muhammad (peace be upon him) and his Companions from Mecca to Medina, but also embodies profound educational meanings. Islamic education aims to cultivate individuals who are not only intellectually capable but also possess strong spiritual integrity and high moral character. The educational values embedded in the hadiths on hijrah include sincerity (*ikhlas*), self-transformation, and steadfastness (*istiqamah*). These values warrant serious attention and should serve as essential references to be internalized within every learning process across educational institutions—whether at the elementary, secondary, or higher-education levels.

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³⁷ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982), p. 148.



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