



Contextualization of Hijrah and Jihad for Religious Moderation of Religious Campus Students in Indonesia

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Abstract: *The meaning of hijrah and jihad has been misunderstood from spiritual meaning to plotical identity among millennial Muslims and students in Indonesia. They start from the desire to change one step to a better or Islamic life in more syar'i terms. However, in the end this understanding led to the emergence of radicalism and intolerance rather than a more contextual and moderate understanding that is relevant to be applied in the life of religion, nation and state. This study uses a qualitative method with the type of library research. The source of the data is obtained through various online media, journals and other literature, and the theory used as an analytical tool is the theory of contextualization. This study finds that the hijrah and jihad movements that are developing among millennials and students in Indonesia originate from a textual understanding of these meanings. The meaning of hijrah and jihad is only understood as a person's change from a bad life to a more syar'i in religion. This phenomenon must be immediately changed towards a textual understanding towards contextual and moderate by using a fast and precise strategy, starting from the teaching system of verses of the Koran and hadiths about Hijrah and Jihad in Higher Education which needs to be contextualized with the current era.*

Keywords: *Contextualization, Hijrah and Jihad, Religious Moderation, University Students.*

A. Introduction

Migration and jihad are terms that are currently popularly used to indicate a person's religious and Islamic level. In certain communities, the terms hijrah and jihad are not only used as stages in one's Islam, but also to indicate the level of religious awareness.¹ A person who is declared to have emigrated and engaged in jihad is considered to have a better religious stage,² or more pious, compared to those who have not done it.

Hijrah is often interpreted pragmatically, practically and politically as moving from one party to another that is considered Islamic, moving to a lifestyle that is considered more Islamic, such as wearing hijab or even wearing the veil, or moving from the association of a less religious group to an exclusive group that judged to comply with sharia. There are even more extreme again, where Hijrah is carried out by moving domiciles and countries, from Indonesia to certain regions (countries) that are considered in accordance with the Koran and hadith, for example to Syria to join ISIS which they believe is the ideal country with a caliphate system and carries out God's law in world.

Hijrah and jihad are two popular terms in various literature and activities of various Islamic groups in Indonesia, including among students of public and religious universities. Among some university students, the terminology of hijrah and jihad has been used as a means of indicating another identity. With narratives of hijrah and jihad, this group wants to show that their lives have changed from being ordinary to being more religious. In the name of jihad, they try

¹ The meaning of Hijrah and jihad can be read further in Musa, "Tren Hijrah Dan Isu Radikalisme Dalam Meningkatkan Kualitas Masyarakat Islam," *Sustainable Jurnal Kajian Mutu Pendidikan* 2, no. 2 (December 5, 2019): 245-264, <https://doi.org/10.32923/kjmp.v2i2.991>; See also Abraham Zakky Zulhazmi and Erma Priyanti, "Eksistensi Komunitas Hijrah dan Dakwah Masa Kini: Studi Komunitas Jaga Sesama Solo," *Jurnal Ilmu Dakwah* 40, no. 2 (December 31, 2020): 168-181, <https://doi.org/10.21580/jid.v40.2.6249>; See also A. Rahman Ritonga, "Memaknai Terminologi Jihad Dalam Al-Qur'an Dan Hadis," *Islam Realitas: Journal of Islamic and Social Studies* 2, no. 1 (June 20, 2016): 90-104, https://doi.org/10.30983/islam_realitas.v2i1.105.

² Agnia Addini, "Fenomena Gerakan Hijrah di Kalangan Pemuda Muslim Sebagai Mode Sosial," *Journal of Islamic Civilization* 1, no. 2 (October 28, 2019): 109-118, <https://doi.org/10.33086/jic.v1i2.1313>.

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to invite others to the path that they believe is straight and true, and not infrequently these efforts are carried out with nuances of intolerant and exclusive attitudes. If in the past it was enough for a woman to wear a scarf that covered part of her head, then in the name of hijrah now she has to cover it with a headscarf that covers the entire head except for the face that is still uncovered. Even today some go so far as to cover the entire face and leave only a few eyes to see.

With the appearance of clothes that are very closed like this, it certainly creates bad communication relationships and can even cause uncertainty or doubts about who the person to communicate with is. In several Western countries in Europe, completely closed clothing (veil or burqa) is prohibited from being used in public for security reasons.³ This policy is not an exaggeration, because many incidents of perpetrators of violence, such as suicide bombings, are actually carried out by people who wear the veil, both men and women.

The understanding of hijrah and jihad among students must be watched out for, because it can create hard and intolerant attitudes and behavior. Several studies have shown that the academic community of religious tertiary institutions is exposed to quite a lot of radicalism,⁴ such as at UIN Jakarta and UIN Bandung. This radical and intolerant attitude is often motivated by erroneous understandings of hijrah and jihad. Jihad is understood as an effort to fight all the bad and bad systems. By interpreting it as war, Jihad often has a strong nuance. Likewise Hijrah is widely used to indicate a change in one's

³ Rahima Sikumbang Sarmadi, *Haramkah Cadar?: Dinamika Pemahaman Pemakaian "Cadar" di Kampus* (Yogyakarta: Gre Publishing, tt.), 112; See Muhammad Rifqi, et.al., *Mahasiswa Bicara Isu Budaya: dari Saminisme di Jawa hingga Rasisme dalam Sepak Bola* (Pekalongan Jawa Tengah: PT. Nasya Expanding Management (NEM), 2021), 84.

⁴ See the result of research by Hakis, "Komunikasi Preventif Radikalisme Agama Pada Mahasiswa Di Perguruan Tinggi Kota Ambon," *Jurnal Ilmu Komunikasi* 10, no. 2 (October 1, 2020): 95-108, <https://doi.org/10.15642/jik.2020.10.2.95-108>; See Iis Sugiarti and Moh Roqib, "Diseminasi Pendidikan Moderasi Islam Pada Mahasiswa: Strategi Menangkal Radikalisme Di Perguruan Tinggi Umum," *Potret Pemikiran* 25, no. 2 (December 27, 2021): 119-139, <https://doi.org/10.30984/pp.v25i2.1471>; See Ulul Huda and Tenang Haryanto, "Strategi Penanggulangan Radikalisme di Perguruan Tinggi Kabupaten Banyumas," *An-Nidzam : Jurnal Manajemen Pendidikan Dan Studi Islam* 5, no. 1 (October 29, 2018): 39-61, <https://doi.org/10.33507/an-nidzam.v5i1.163>.

lifestyle from previously "less Islamic" to "more syar'i". Understandings like this certainly have the greatest potential to cause a person to feel the most righteous and safest compared to other people. This is the important basis for studying hijrah and jihad among students of religious universities in Indonesia.

This study is a continuation of previous research. Among the related studies is Syakur Chudhori's study.⁵ Chudari's study focuses on the contextualization method of the legal material itself, while the authors differ. Another study is by Coirun Nizar,⁶ M. Reza Fadil,⁷ Sahran Saputra, *et.al.*⁸ These studies are different from the studies that will be carried out, in which this study will look at the meaning of hijrah and jihad from the point of view of understanding and implementation among students of Religious Higher Education, then related to this contextualization as an effort to build a moderate and tolerant attitude in religious life, nation and state.

This study uses a qualitative method of the type of library research with data sources through various online media, journals, and other related literature. The theory used as an analytical tool for jihad and hijrah among religious university students in Indonesia is contextualization theory,⁹ and at the end of the analysis using deductive logical thinking.¹⁰

⁵ Muhammad Syakur Chudhori, "Kontekstualisasi Hukum Islam di Indonesia," *Al-Mashlahah Jurnal Hukum Islam dan Pranata Sosial* 3, no. 05 (October 31, 2017): 209-218, <https://doi.org/10.30868/am.v3i05.141>.

⁶ Coirun Nizar, "Kontekstualisasi Jihad Perspektif Ke-Indonesia-An," *Ulul Albab: Jurnal Studi Islam* 16, no. 1 (September 10, 2015): 21-44, <https://doi.org/10.18860/ua.v16i1.2784>.

⁷ Muhammad Reza Fadil, "Eksistensi dan Kontekstualisasi Konsep Jihad: Telaah QS. At-Taubah Ayat 41," *Maghza: Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, no. 2 (December 28, 2018): 202-213, <https://doi.org/10.24090/maghza.v3i2.2134>.

⁸ Sahran Saputra *et.al.*, "Gerakan Hijrah Kaum Muda Muslim di Medan (Studi Kasus Gerakan Komunitas Sahabat Hijrahku)," *Jupiiis: Jurnal Pendidikan Ilmu-Ilmu Sosial* 12, no. 1 (April 30, 2020): 23-37, <https://doi.org/10.24114/jupiiis.v12i1.15009>.

⁹ Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (London, New Delhi: SAGE, 2004), 132; See also Muhammad Farid, *et.al.*, *Fenomenologi: Dalam Penelitian Ilmu Sosial* (Jakarta: Prenada Media, 2018), 35.

¹⁰ Sutrisno Hadi, *Metode Research II* (Yogyakarta: Andi Offset, 2012), 42.

B. The Textual Meaning of Hijrah and Jihad

In terminology, the word *hijrah* (هجر - هجرا - وهجرانا) means break off.¹¹ According to Ibn al-Manzur, the word *hijrah* (هجرة) has the meaning *al-khuruj min al-ard ila al-ard*, moving from one place to another.¹² Meanwhile, etymologically, *hijrah* is the movement of a person from one place to another or from one area to another that has a purpose for good.¹³

Judging from a conservative and classical understanding, *hijrah* is always interpreted with only a few understandings, including avoiding polytheists. This is based on the Al-Qur'an letter al-Muzammil verse 10.¹⁴ In this verse, *hijrah* is always understood and interpreted as an attitude of staying away from polytheists, because their attitude is always painful and makes fun of and ridicules and even intimidates the Prophet and his Companions.¹⁵ Therefore, Muslims were then ordered to migrate, leaving them polytheists in a good way.¹⁶

Hijrah is also interpreted as avoiding sinful acts, as contained in the Qur'an sura al-Muddassir verse 5. Furthermore, it is interpreted as giving the maximum sacrifice, as illustrated in the Al-Qur'an surah at-Taubah verse 11. Then it is interpreted as moving away from the Al-Qur'an, this is as explained in the Qur'an surah al-Furqaan verse 30.

Based on the description of the context and understanding of the meaning of the verse above, in general *hijrah* and *jihad* are not only

¹¹ Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab – Indonesia* (Surabaya: Pustaka Progresif, 1997), 1488.

¹² Ibn al-Manzur, *Lisan Al- 'Arab*, Juz 5 (Beirut: Dar Shadr, 1414), 250.

¹³ Muhammad al-Qurthubi, *Al-Jami' Li Ahkam al-Quran*, Juz 3 (Libanon: Muassasah al-Risalah, 2006), 432.

¹⁴ Departemen Agama RI, *Al-Qur'an Dan Terjemahnya* (Bandung: Diponegoro, 2005), 575.

¹⁵ See more in Imam Fahrudin Muhammad Umar bin Husain bin Hasan, *Tafsir Al-Kabir* (Libanon: Darul Kutub al-Alamiyah, tt.), 159; See also Wahbah Az-Zuhailly, *Tafsir Al-Munir* (Damaskus: Darul Al-Fikr, 2003), 211-212.

¹⁶ Izza Royyan, "Reinterpretasi Makna Hijrah dalam QS. al-Nisa Ayat 100: Sebuah Respon atas Fenomena Hijrah di Kalangan Artis," *Matan : Journal of Islam and Muslim Society* 2, no. 1 (January 30, 2020): 1-15, <https://doi.org/10.20884/1.matan.2020.2.1.2309>; See also Akmaluddin and Nasri Akib, "Genealogi Hijrah Perspektif QS. al-Nisa'/4:100 (Suatu Kajian Tahlili)," *El Maqra': Tafsir, Hadis Dan Teologi* 1, no. 2 (March 8, 2022): 20-40, <https://doi.org/10.31332/maqra'.v1i2.3600>.

limited to the context when the verse above was revealed, but hijrah and jihad are also ongoing and contextual with current problems. Hijrah cannot be interpreted physically only,¹⁷ but it can also mean moving spiritually, conscience, qalbiyah, which is called a change in mental attitude.¹⁸

Physical hijrah was not an attempt to escape from the burdens that had to be faced as accused by the Quraysh infidels, but to continue the struggle in a better way and achieve maximum results. The main purpose of the Hijrah of Muslims to Medina is also to maintain the faith of Muslims who have received preaching from the Prophet Muhammad during in Mecca.¹⁹ While all these actions will be considered to have value in the sight of Allah SWT, they need to be based on faith.

If observed properly, the significance of hijrah does not only apply to certain phases, but also the wisdom of the benefits of hijrah will always grow and develop at different times and eras in line with the development of science, technology, economy, social and culture. As for the momentum of migration carried out by the Prophet Muhammad and his companions, it contains a very deep value for the life of Muslim society, both from the theological, socio-cultural and political dimensions.²⁰ From a theological dimension, hijrah means spreading da'wah and strengthening *Islamic ukhuwah*. Socio-

¹⁷ Andi Hikmawati Yunus, "Hijrah: Pemaknaan dan Alasan Mentransformasikan Diri Secara Spiritual di Kalangan Mahasiswa," *Emik: Jurnal Ilmiah Ilmu-Ilmu Sosial* 2, no. 1 (June 24, 2019): 89-104, <http://ejournals.umma.ac.id/index.php/emik/article/view/105>.

¹⁸ Ade Yunida Almelita Putranti et al., "Proses Hijrah Mahasiswa Universitas Muhammadiyah Surakarta," *Prosiding University Research Colloquium*, May 12, 2020, 16-23, <http://repository.urecol.org/index.php/proceeding/article/view/869>; See also Muhammad Zainudin Samima, "Living Sunnah tentang Hijrah Para Abituren Nahdhatul Wathan Lombok ke Kotabaru," *Jurnal Ilmiah Ilmu Ushuluddin* 15, no. 1 (March 8, 2017): 49-62, <https://doi.org/10.18592/jiu.v15i1.1070>.

¹⁹ Ridwan Rustandi and Syarif Sahidin, "Analisis Historis Manajemen Dakwah Rosulullah Saw dalam Piagam Madinah," *Jurnal Tamaddun* 7, no. 2 (December 1, 2019): 362-387, <https://doi.org/10.24235/tamaddun.v7i2.5503>; See also Mastori Mastori, A. Salman Maggalatung, and Zenal Arifin, "Dakwah dan Kekuasaan (Studi Dakwah Nabi Muhammad pada Periode Madinah)," *Jurnal Dakwah dan Komunikasi* 6, no. 2 (November 30, 2021): 189-208, <https://doi.org/10.29240/jdk.v6i2.3677>.

²⁰ See Azyumardi Azra, *Transformasi Politik Islam: Radikalisme, Khilafatisme, dan Demokrasi* (Jakarta: Kencana, 2016); Muhammad Julijanto, *Agama Agenda Demokrasi dan Perubahan Sosial* (Sleman, Yogyakarta: Deepublish, 2015).

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culturally, hijrah means a social and cultural transformation towards the realization of a society that recognizes the oneness of Allah SWT.²¹ Politically hijrah is a strategy of struggle that is reliable and strong so that it is impossible to be afraid of the enemies of the struggle in the spread of Islam.²² Hijrah is also a persistent attitude to defend the faith.

Islam is more than just a formalistic religion because Islam is a powerful message for social transformation and rejects mere personal interests. This is shown, among others, by Islam's emphasis on the message of zakat which goal is to distribute wealth to the needy and poor, free slaves, pay debts to those who are in debt and provide convenience for travelers or *ibn sabil*.²³

The discussion of Hijrah is almost always associated specifically with the event when the Prophet Muhammad and his companions left the city of Mecca for Medina. This was done after the Muslims faced threats and very difficult situations for prophetic da'wah missions that upheld human values. During the time of the second caliph, Umar Ibn Khatthab, this historic Hijrah event was enshrined as the name of the year in Islam, the Hijriyah year.

C. Contextual Meaning of Hijrah and Jihad

The terminology of hijrah shows that there is a relationship between targets and risks as well as an attitude that is not in a hurry to achieve the targets to be achieved. Such an attitude in achieving goals will turn the Muslim Ummah themselves into mistakes and adversity. The reason is that in order to uphold the goodness of God's teachings on this earth, it is necessary to have faith, patience, and stability as well as political, social, and economic stability. These tactics will be able to realize the ideals and must be applied in the constitutional system.

²¹ Said Aqil Siroj, *Tasawuf Sebagai Kritik Sosial: Mengedepankan Islam Sebagai Inspirasi, Bukan Aspirasi* (Bandung: Mizan Pustaka, 2006).

²² Munir Subarman, *Sejarah Kelahiran, Perkembangan dan Masa Keemasan Peradaban Islam* (Sleman, Yogyakarta: Deepublish, 2015).

²³ Asghar Ali Engineer, *Islam Dan Pembebasan* (Yogyakarta: LKis dan Pustaka Pelajar, 1993), 6.

The initiative and desire of Rasulullah SAW to carry out hijrah was a brilliant idea and step. He succeeded in forming a harmonious, peaceful, and religious society in Medina,²⁴ and make it a single society, that is, to be under the government and laws of Islamic teachings.

Hijrah itself is part of jihad²⁵ as it tries to defend everything from various pressures that can damage belief in Allah SWT. Jihad also gives great enthusiasm to the muhajirin to fight to defend what they have. Hijrah also has meaning and an important role in maintaining the ideology of struggle. Indeed, the Qur'an has placed great emphasis on the primacy of this struggle. The struggle for hijrah and jihad means that all efforts and energy are carried out solely to seek the pleasure of Allah SWT and there should be no other elements or intentions.

Tafsir Ibn Katsir when explaining the meaning of the Qur'an in Surah al-Baqarah verse 218 says that *fi'il madi* is used in the form of *jahadu* in this verse because there are so many people who strive in the way of Allah SWT, and they strive endlessly by devoting what they have until they achieve what they aim for. Mufasssir Ibn kasir did not explain in detail the meaning of the word *jahadu* in this verse, but according to him jihad in this verse is very closely related to steadfastness because it is juxtaposed with the word *hajar* (hijrah), leaving their hometown because polytheists expelled them.²⁶

Lafadz *hijrah* in the Qur'an is formed in various kinds of derivations or derivatives which in total are mentioned 31 times in 17 letters,²⁷ there are as many as 24 verses included in the group of

²⁴ Mahfud Ifendi, "Pendidikan Islam Rasulullah Saw Periode Madinah: Strategi, Materi dan Lembaga Pendidikan," *Al-Rabwah* 15, no. 01 (June 21, 2021): 9-15, <https://doi.org/10.55799/jalr.v15i01.71>; Muhammad Yakub, "Islam dan Solidaritas Sosial: Perkembangan Masyarakat Islam Periode Madinah," *Jurnal Pemberdayaan Masyarakat* 7, no. 1 (August 24, 2019): 31-61, <https://doi.org/10.37064/jpm.v7i1.5607>.

²⁵ Ahzami Samiun Jazuli, *Hijrah dalam Pandangan Al-Quran*, Penerjemah Eko Yulianti (Jakarta: Gema Insani Press, 2006), 305; See also Abduh Al-Baraq, *Bukan Dosa Ternyata Dosa* (Yogyakarta: Pustaka Grhatama, 2010), 118.

²⁶ Imaduddin Abi Fida' Ismail Ibn Umar Ibn Katsir al-Damasyqi, *Tafsir Al-Qur'an al-Adzim*, Juz 1 (Beirut: Al-Kitab al-Ilmi, 2007), 245.

²⁷ 'Abd Fu'ad Muhammad al-Baqi, *Mu'jam Mufahras Li Alfaz al-Qur'an* (Beirut: Dar al-Fikr, 1992), 900.

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Madaniyah verses, while seven other verses are found in Makkiyah verses. *Madaniyah* verses are a representation of the verses of the Koran which talk about the rules of life,²⁸ such as law, economics, politics, conflict and peace. Thus in general the concept of hijrah in the Qur'an is related to everyday and practical life issues, such as law, social order and cultural aspects, as well as related to calls for peace. Hijrah, which has theological consequences and strict beliefs, is only mentioned seven times in Makkiyah verses.

Seeing the facts of the distribution of the verses above, this suggests that it is appropriate that in today's modern era the practice of hijrah is to maintain the concept of peace, goodness, shade, brotherhood and hospitality. Surely, this does not leave creativity and innovation in thinking and culture. In line with the term "hijrah", the terminology of jihad in the Qur'an can be found in 17 chapters, which are spread over 41 verses. There are 35 verses about jihad included in the group of Madaniyah verses and 6 other verses included in the group of Makkiyah letters. Thus, there is a close relationship between hijrah and jihad from the point of view of emphasis on effort. Only a small part of the jihad verses speak of a war that uses a confrontational route.²⁹

Based on the study of the verses of the Koran mentioned above, the concept of hijrah seems to go hand in hand with the concept of jihad. Jihad means an earnest effort to become an agent of change, while hijrah is the first step to become or make a change. If it is correlated with the Al-Qur'an letter al-Isra verse 9, then the change desired by Islam is a change towards goodness or good deeds (goodness).³⁰ The wisdom and significance of the spirit of hijrah does not only occur and applies to certain phases, the past, but the wisdom and goals of hijrah should always grow and develop along with social, scientific, technological and cultural developments.

²⁸ Palmawati Tahir and Dini Handayani, *Hukum Islam* (Jakarta Timur: Bumi Aksara, 2018), 39; See also Budhy Munawar Rachman, *Argumen Islam untuk liberalisme* (Jakarta: Grasindo, 2010), 177.

²⁹ Al-Sayyid Mahmud al-Alusi, *Tafsir Ruh Al-Ma'ani* (Beirut: Ihya' al-Turats al-Arabi, tt.), 111.

³⁰ Muhammad Syamsudin, "Makna Hijrah dan Jihad dalam Al-Qur'an," *nu.or.id*, September 1, 2019.

D. Contextualization of Hijrah and Jihad for Moderation of Religious Campuses

The development of university student attitudes towards religion and tolerance in recent years is quite worrying. This is reinforced by the release of the results of Setara Institute's research in 2019 with results that need serious attention. According to this institution, several campuses in Indonesia and their students are exposed to radicalism. This data is reinforced by what was conveyed by R. Ryamizard Ryacudu while still serving as Minister of Defense, where he stated that 23.4% of Indonesian university students were exposed to radicalism and intolerance.³¹

According to the Setara Institute, there are ten well-known state universities that have been exposed to radicalism. The ten tertiary institutions are large and well-known campuses in Indonesia. The highest level of radicalism of all the public universities occurred at Institut Pertanian Bogor (IPB) and Institut Teknologi Bandung (ITB), while within the religious higher education (PTK) environment it occurred at Universitas Islam Negeri (UIN) Jakarta and Universitas Islam Negeri (UIN) Bandung.³²

The research data above must be of serious, in-depth concern and need to be followed up by higher education leaders. Two major religious tertiary institutions, UIN Jakarta and UIN Bandung, are included in campuses that are high in the spread of radicalism. If two large religious tertiary institutions are committed to developing moderate Islam, many of their students are exposed to radicalism, or many adhere to intolerant ideologies, then it is very likely that the other campuses will also experience the same thing. There is a possibility that religious campuses that are not as good as UIN Jakarta and Bandung in the moderation program actually experience more severe conditions or higher levels of radicalism.

The inclusion of two major religious campuses in the list of campuses which students are exposed to radicalism must receive

³¹ Muhamad Murtadlo, "Menakar Moderasi Beragama di Perguruan Tinggi," *kemenag.go.id*, December 5, 2019.

³² Murtadlo.

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serious attention, a quick and appropriate solution must also be found. Some people believe and find the data quite alarming. This concern is justified because it is very possible that the picture is the same as the iceberg phenomenon, only a small part is visible at the top, even though the serious problem at the lower level is already big, the appearance that is not visible is very worrying, and therefore it needs serious attention and treatment.

The data from several campuses exposed above shows that most of the campuses exposed to radicalism occur on public campuses, while religious tertiary institutions, such as Universitas Islam Negeri (UIN), are less exposed to radicalism.³³ If explored further, it turns out that the Religious Colleges that have the potential to be exposed are the Religious Colleges which have opened general study programs such as medicine and science and technology. General Study Programs are often the entry point for radicalism in Religious Higher Education. The existence of the two facts mentioned above is that radicalism can develop widely on public campuses and Religious Higher Education which opens general study programs. This strengthens the allegation that radicalism indeed infects many student groups in science and general study programs. The factor of their religious understanding which is mostly "black and white" or textual and literal is considered to be the main factor in being easily infiltrated, invited or influenced to follow intolerant and radical understandings.

The intolerant understanding of students on public and religious campuses is even more dangerous if it enters and creates an anti-democratic attitude, then rejects the form of the Unitary State of the Republic of Indonesia on the basis of Pancasila and the 1945 Constitution. Therefore, religious moderation education in tertiary

³³ Several studies related to handling radicalism in Higher Education can be seen in: Ubed Abdilah Syarif and Rahman Mantu, "Metode Pendidikan Kajian Agama di Universitas: Sebuah Alternatif," *Aqlam: Journal of Islam and Plurality* 3, no. 1 (June 30, 2018): 117-130, <https://doi.org/10.30984/ajip.v3i1.636>; See also Dewi Sadiah, "Strategi Dakwah UIN dalam Menangani Radikalisme di Kalangan Mahasiswa," *Anida (Aktualisasi Nuansa Ilmu Dakwah)* 18, no. 2 (2018): 219-236, <https://doi.org/10.15575/anida.v18i2.5064>.

institutions is needed to rebuild national commitment and be grateful for what has been achieved in this national consensus.³⁴

Religious moderation education is actually an attempt to minimize truth claims in religious understanding, which feel most self-righteous, intolerant, like to consider heresy and misguided and even disbelief towards the attitudes and behavior of people who are different, both different religions and schools of religious understanding. An even more dangerous understanding and attitude is if radicalism has given rise to the belief that it is permissible or lawful to fight and kill other people who have different religions or different sects and beliefs. This is the wrong view and attitude of a terrorist group that justifies the killing of people they consider heretical. The misguided view of other radical terror groups is that it is permissible to seize, rob and take by force the property of other people, on the grounds of being ghanimah or fai' and various other arguments. It is clear that there is a wrong and dangerous religious understanding that must be realigned according to true religious sciences and according to scientific criteria.

The spread of radicalism in the campus environment is thought to have been born from study groups or studies by fellow students,³⁵ not from courses in the campus curriculum, teaching from seniors in study groups to juniors. The role of lecturers in religious subjects is generally considered not to play much of a role in creating student radicalism. Advances in information technology, social media,³⁶ and books or digital literature that promote radical and intolerant

³⁴ Rifky Serva Tuju, Babang Robandi, and Donna Crosnoy Sinaga, "Internalisasi Moderasi Beragama dalam Kurikulum Sekolah Tinggi Teologi di Indonesia," *Jurnal Teologi Berita Hidup* 4, no. 2 (March 15, 2022): 282-293, <https://doi.org/10.38189/jtbh.v4i2.240>; See also Babun Suharto *et.al.*, *Moderasi Beragama; Dari Indonesia untuk Dunia* (Yogyakarta: Lkis Pelangi Aksara, 2021).

³⁵ Yan Mahdi Muhammad, Suwarma Al Muchtar, and Leni Anggraeni, "Pendidikan Kewarganegaraan Sebagai Upaya Internalisasi Nilai Toleransi dalam Mencegah Potensi Radikalisme di Universitas Pendidikan Indonesia," *Jurnal Educatio FKIP UNMA* 7, no. 3 (September 16, 2021): 1270-1279, <https://doi.org/10.31949/educatio.v7i3.1403>.

³⁶ Ahmad Zamzamy, "Menyoal Radikalisme di Media Digital," *Dakwatuna: Jurnal Dakwah dan Komunikasi Islam* 5, no. 1 (February 25, 2019): 13-29, <https://doi.org/10.36835/dakwatuna.v5i1.318>; See also Rina Sari Kusuma and Nur Azizah, "Melawan Radikalisme melalui Website," *Jurnal Aspikom* 3, no. 5 (September 6, 2018): 943-957, <https://doi.org/10.24329/aspikom.v3i5.267>.

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understandings add to the fertility of the development of radical religious views.

This attention and concern is not only for Higher Education but also for the Government, especially the Ministry of Religion, as a state institution that promotes religious moderation.³⁷ The Ministry of Religion must pay serious attention and need to take swift steps so that the level of radicalism and intolerance among religious campus students, even from the most basic religious education, can be eliminated and a moderate and tolerant attitude can be developed earlier. In order for this religious moderation to be built solidly, there are many institutional areas, human resources, and learning materials that must be monitored, fostered and continuously prepared properly. Among the learning materials and religious teachings between students that are often misused are the concepts of Hijrah and Jihad.

Erroneous or incorrect understanding of Hijrah and Jihad can be seen from the phenomenon of wearing the veil. The use of the veil, which was once used as an indicator of the development of radicalism in a place or campus, cannot prove with certainty that the wearer is a radical. However, misunderstandings and mistakes in understanding the function of the veil and the motives for its use can lead the wearer to radical, closed and intolerant attitudes and behavior.

There is research showing that the motivation of women to wear the veil in educational institutions is caused by many reasons or motives.³⁸ The first motive is for following the *trend* or *fashion*, and

³⁷ Edy Sutrisno, "Aktualisasi Moderasi Beragama di Lembaga Pendidikan," *Jurnal Bimas Islam* 12, no. 2 (December 27, 2019): 323-348, <https://doi.org/10.37302/jbi.v12i2.113>; See also Yoga Irama and Mukhammad Zamzami, "Telaah Atas Formula Pengarusutamaan Moderasi Beragama Kementerian Agama Tahun 2019-2020," *Kaca (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin* 11, no. 1 (February 9, 2021): 65-89, <https://doi.org/10.36781/kaca.v11i1.3244>.

³⁸ Several studies related to veil can be seen in: Yuva Ayuning Anjar, Bukhari Bukhari, and Nova Hary Utari, "Kontruksi Sosial dan Eksistensi Perempuan Bercadar," *Jurnal Sosiologi USK (Media Pemikiran & Aplikasi)* 15, no. 1 (June 30, 2021): 92-117; See also Sylvia Kurnia Ritonga, "Motivasi Memakai Cadar Dalam Perspektif Hukum Syariah Pada Mahasiswi IAIN Padangsidimpuan," *Tazkir: Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman* 8, no. 1 (June 30, 2022): 53-72; See also Muhammad Abrar Azizi *et.al.*, "Cadar dan Tantangan Sosial: Studi Fenomenologi atas Kewajiban Penggunaan Cadar bagi Santriwati Ma'hadal Ulum Diniyah Islamiyah Bireuen Aceh," *Alhadharah: Jurnal Ilmu Dakwah* 21, no. 1 (June 30, 2022): 1-14.

second motive is because Hijrah's motivation was to become a more religious person.³⁹ *Fashion* motives may follow because they want to join in with friends who wear them, it could also be a sense of solidarity and alignment with friends who feel pressured or cornered when wearing the veil. One of them, in Indonesia, was the birth of an association of women who use the veil who are members of a group called the *Niqab Squad*.⁴⁰

The second motive for wearing the niqab is to emigrate or to become a better person, more religious, than previously who was less religious. The use of the veil in social interaction is considered a form of hijrah or a change for the better. Sometimes the factor of psychological shock or uncertainty also influences a person to change himself towards what they call Hijrah. Such hijrah-style Islamic discourses are in fact very closely related to emotional outbursts of disappointment, turmoil, to the frustration of groups of young people who feel defeated by their failure to find possibilities and certainty for a better future. In sharper and more fundamental words, radicalism and terrorism are the result of intersections between individual frustrations that are micro in nature and macro problems which are the realities faced in everyday life.⁴¹ This will increase to the next stage of Hijrah, political Hijrah, including the wearing of the veil.⁴²

There is another motive for wearing the veil, which is political.⁴³ By wearing the veil, a person not only declares that she has migrated from a lifestyle, *trend* and *fashion*, which is not good for what is good, but also to show that she has also migrated from association in

³⁹ Athik Hidayatul Ummah, "Religiusitas Perempuan Milenial Bercadar di Tengah Fenomena Radikalisme-Terrorisme," *Harmoni* 20, no. 1 (June 30, 2021): 1-15, <https://doi.org/10.32488/harmoni.v20i1.489>; See in Fifi Karunia and Muhammad Syafiq, "Pengalaman Perempuan Bercadar," *Character: Jurnal Penelitian Psikologi*. 6, no. 2 (May 31, 2019): 1-13.

⁴⁰ Arina Yulistara, "Mengenal Niqab Squad, Komunitas Para Wanita Bercadar di Indonesia," *wolipop.detik.com*, July 26, 2017; See Fathayatul Husna, "Niqab Squad Jogja dan Muslimah Era Kontemporer di Indonesia," *Jurnal Al-Bayan* 24, no. 1 (March 25, 2019): 1-28, <https://doi.org/10.22373/albayan.v24i1.2774>.

⁴¹ Ang Rijal Amin, "Kaum Muda Dan Fenomena Hijrah Politis," *harakatuna.com*, May 18, 2020.

⁴² Amin.

⁴³ Rizky Andana Pohan and Syiva Fitria, "Apakah Memakai Cadar Merupakan Kebutuhan? Analisis Tematik pada Motif Mahasiswa Memakai Cadar di Indonesia," *An Nadwah* 28, no. 1 (June 17, 2022): 22, <https://doi.org/10.37064/nadwah.v28i1.11997>.

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groups that are not Islamic and are not in accordance with the Shari'a move to a community that is pious, religious, and runs the Shari'a. This community or group can be an organization or a political party. The use of the veil with the motive of claiming the existence of one's group as the most religious, and declaring other groups as less Islamic, is a political act.

This political veil doctrine then developed further with the unilateral claims of certain groups which said that good Muslims must do hijrah from voting for or supporting certain political parties to choosing and supporting political parties that is based on Islam and fight for the interests of Muslims. Thus the claim of hijrah by using the veil for political choices or for the benefit of certain identity groups has turned into a political hijrah.

Scholars have different opinions or disagree about the law on veiling.⁴⁴ According to a small number of scholars, the act of wearing a veil or covering the entire face is obligatory. This small group of scholars considers the veil as a Muslim dress that must be worn. However, the opposite attitude and views were conveyed by the majority of scholars. Most scholars consider that the veil is not obligatory because the body parts that must be covered are other than the face and the palms of the hands. There are many arguments for not having to wear the veil, both from the verses of the Qur'an or hadiths or the opinions of friends. Part of the reason for this second group is because they consider the veil to be only part of Arab culture and not worship, because in reality Muslim women are required to open their faces during prayer. There are also other reasons, for example Indonesian Muslims object to Muslim women's understanding of wearing the veil as if Islam is given the impression of being a closed religion. These groups of people who reject the veil prefer Indonesian Islam as an open, modern and emancipatory religion. It is sufficient for women to wear a headscarf or headscarf as a measure to cover their genitals, without having to use a veil as a belief in perfection in religion.

⁴⁴ Opinions of classical and contemporary scholars regarding the headscarf can be seen in: Ahmad Masruri, "Pandangan Ulama Klasik dan Kontemporer Tentang Jilbab," *Andragogi: Jurnal Pendidikan Islam dan Manajemen Pendidikan Islam* 3, no. 3 (2021): 437-441, <https://doi.org/10.36671/andragogi.v3i3.238>.

Noorhaidi stated that hijrah must be a spiritual force in changing towards goodness, not as a closed, intolerant and practical political force. He stated that the teachings of hijrah were not to build exclusivism, creating a dividing line between "We" and "They". If exclusivism strengthens in the life of the nation and state, then it is dangerous for the state and religion. The actors of Hijrah and Jihad teachings must understand the current changes and needs. Therefore, the younger generation needs to be taught positive, productive Hijrah and Jihad, both in *research*, studies, lectures, to become reliable researchers, and great scientists. It is the realization of migration and jihad like this that will make a positive contribution to the development of moderate Islam in the future.⁴⁵

According to the hadith narrated by Imam an-Nasa'i it is stated that Hijrah is leaving behind anything that was written by Allah SWT, the hadith reads: *Abdullah Bin Umar said that the Prophet Saw said "a Muslim is someone who, if other Muslims are safe from (disturbances) verbally and his hands, and those who do hijrah are those who leave what Allah SWT has forbidden"*.⁴⁶

What is prohibited by Allah SWT in this hadith should be understood properly and in detail, because some are definitely prohibited, some have been agreed upon by scholars and some are not certain, because of the results of *ijtihad*, and are still being debated or disputed. Each of the two prohibited types has a different legal status and different attitudes. There are certain prohibitions, because the law has stated clearly and definitely in the Qur'an, such as the prohibition of pork, alcoholic beverages, carrion and gambling. There is a unlawful or prohibition that is uncertain, still disputed or *khilafiyah*, for example the boundaries of women's genitals that are prohibited from opening, and bank interest.

The attitude of hijrah and leaving what has been agreed upon and which prohibition is clear is obligatory for all Muslims, whether the group is doing hijrah or not. Meanwhile regarding something that is

⁴⁵ Yusuf R. Yanuri, "Noorhaidi Hasan: Anak Muda & Gerakan Hijrah Politis," *kalimahsawa.id*, May 20, 2020.

⁴⁶ Abu Abd al-Rahman Ahmad ibn Su'aib ibn Ali al-Khurasani, *Al-Sunan al-Nasa'i*, Vol 8, Chapter Shofatul al-Muslim, Number 4496 (Khulub: Maktabah al-Matbua't al-Islamiyah, 1986), 105.

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still disputed by the scholars, there are still differences among Muslims, between some who allow it and some who forbid it, the decision is left to each scholar, and the people who follow him. If someone chooses to leave or considers what is in dispute unlawful, then that's fine, otherwise if someone takes it and continues to do so, that's also permissible.

The best attitude towards differences of opinion or *khilafiyah* is mutual respect and not blaming. Hijrah groups must respect, appreciate, and not blame or attack the views, choices or opinions of other groups. This attitude of respect must be carried out even though according to the Hijrah group what the other group does is unlawful or prohibited, while for other groups it is permissible and legal, for example in the way they dress and work. Similarly, other groups may not blame or ridicule the Hijrah group's choices. This attitude of mutual respect, honor and not disturbing the choices of other groups is taught by Islam as a more moderate teaching, *Rahmatan lil 'Alamin*, and tolerance or *tasamuh*.

E. Conclusion

The hijrah and jihad movements that have developed among millennials and university students, especially in the world of public and religious university campuses in Indonesia, have started from a textual understanding regarding the meaning of hijrah and jihad. Phenomena related to the understanding of hijrah and jihad must be immediately changed towards a textual understanding towards a contextual and moderate understanding by using fast and precise strategies. This can be started from the teaching system in Higher Education which needs to be contextualized with the current era. Understanding texts cannot be done literally because apart from being able to lead to setbacks in scientific and technological development, it also has the potential to lead students to radical and extreme attitudes. Hijrah must be understood as a substantive and spiritual transformation, not political or sectarian. Hijrah is a change in peace, moderation, and harmony from a life that is not good to be good, from worldly and material obedience to obedience to God that is sincere for humanity.

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S e n g a j a D i k o s o n g k a n