

THE IMPLEMENTATION OF HIJRAH IN THE SAHABAT HIJRAH MAKASSAR (LIVING SUNNAH STUDY)

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Abstract: This research is aimed to discover the meaning of the *hijrah* hadith; and the implementation of *hijrah* in the Sahabat Hijrah Makassar Community (the fellow *hijrah* community Makassar). This is a field-reference research in which the data is obtained from *takhrij* hadith, observations and interviews. The researcher then reviews and concludes the result. The hadith used in this research are *sahih* (valid) and contain versatile contents such as the intentions of *hijrah*, religious practices equals to *hijrah*, and the the fail of *hijrah*. The meaning of *hijrah* according to the Sahabat Hijrah Makassar Community is divided into two aspects. Those are the understanding of *hijrah* hadith and the understanding of *hijrah* out of the hadith context, for example, repentance and identity. The living *sunnah* is a brand new kind of research that is openly acceptable to the hadith research. The absence of model and analysis for this method is expected to flourish the living *sunnah* studies and discourses in Indonesia. The *hijrah* movement in Indonesia begins with *dakwah* by the millennials. Therefore, the government is expected to be aware of this communities.

Keywords: Hadith; Hijrah; Living sunnah

I. INTRODUCTION

Hijrah (migrate) is a monumental moment in the history of the prophet Muhammad and his companions in the year of 662 from Mecca to Medina¹. The prophet Muhammad had and his followers had suffered criminal persecution and psychological repression. Humiliation and economical embargo was imposed to them for more than 13 years living in the city of Mecca.

The commitment for *hijrah* is explained by the prophet Muhammad that whoever intend to do *hijrah* for wordly purpose or for woman they wanted to propose is basically a *hijrah* based on self-intention.

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 وَقَّاصِ اللَّيْثِيِّ، يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ،

¹ Hans Wehr, diedit JM. Cowan, *Arabic-English Dictionary the Hans Wehr Dictionary of Modern Written Arabic* (New York: SLS, 1976), p. 1019.

وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَىٰ دُنْيَا يُصِيبُهَا، أَوْ إِلَىٰ امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَىٰ مَا هَاجَرَ
إِلَيْهِ.²

Meaning:

“The Messenger of Allah said, “The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So, whoever emigrated for Allah and His apostle, then his emigration was for Allah and His apostle. And whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for.” (Sahih al-Bukhari)

Al-Zubair bin Bakkar explained the *asbab wurud* (the background) of the hadith above is that there were an emigrated man with false intention. This man was one of the migration contingent to Madina and his intention was to marry a woman named Ummu Qais. The man was then known as Muhajir Ummu Qais. So, there were a moment when the Prophet Muhammad sat along with all his companion and knew the case. the Prophet then spoke, “The deeds depends on the intention...”³

The fact above shows that the *hijrah* intentions to the Prophet followers were various making the Prophet to warn them. Because to Prophet Muhammad, the emigration is not only a territorial migration, but also the alteration of the behavior. Other sources said that *hijrah* also means abandoning things prohibited by God.

The textual perceive about *hijrah* is the establishment of Sahabat Hijrah Makassar Community. This draws attention from the people and academic students alike. This happens because of the recent trend in community attributed to the term of *hijrah*. This phenomenon is quite seen in all kind of community’s activities. However, the Sahabat Hijrah Makassar only accomodates this term to the youths which often called “millennials generation”.

In this case, the living sunnah research will try to expose how the idea of *hijrah* pops up in the Sahabat Hijrah Makassar community referring to the hadith of the Prophet Muhammad about *hijrah* concept. Eventually, this research is expected to be a brand new insight in the social religious practical atmosphere.

II. RESEARCH METHOD

This is a qualitative research with a field-reference about the implementation of hadith about *hijrah* within the community of Sahabat Hijrah Makassar. This research is referring to the general hadith mentioning the *hijrah* term (library research), the research then deviate to the field situation to observe how the contextual hadith is applied to the reality, especially to the Sahabat Hijrah Makassar community. The research is constructed in inductive and comparative anaylses. The researcher is using a multidiciplinary approach such as hadith, phenomenology, and socio-historical approaches. This research is a field-reference through *takhrij al-hadith*, observation, and interviews.

² Muhammad bin ‘Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Juz 1 (t.tp: Dār Ṭūq al-Najāh, 1422 H), p. 6.

³ Ibrahim bin Muhammad al-Dimasyqi, *Al-Bayan wa al-Ta’rīf fi Asbāb Wurūd al-Ḥadīṣ al-Syarīf*, Juz 1 (Beirut: Dār al-Kitāb al-‘Arabi, t.th), p. 4.

III. RESEARCH RESULT

A. The analysis of hijrah based on hadith

1. Hadith mentioning that *hijrah* depends on the intention

The Prophet Muhammad reiterated that deeds must come with intention and always depends on it, especially about *hijrah*.

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصِ اللَّيْثِيِّ، 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 إِلَيْهِ.»⁴

Meaning:

“The Messenger of Allah said, “The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So, whoever emigrated for Allah and His apostle, then his emigration was for Allah and His apostle. And whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for.” (Sahih al-Bukhari)

The hadith above is excessively notorious among hadith and *fiqh* studies because al-Bukhari put the hadith at the first chapter. Although, he narrated the same hadith on the other chapter. It is actually a similar hadith, what distinct them is the word *niyat*. The first chapter is using a plural form, and the other is using a singular word. The differences between them also at the word of “marry”. The first hadith use the word *yankihuha*, and the second one use *yatazawwajuha*. Ibn Hajar al-Asqalani, however, classified the hadith above to subject about forbidding to do something before it is obvious (*bab tark al-hiyat*), because a deed that is not based on an apparent intention, hence the deed is void. This is also applied when the deed has not an elucidative law, the intention becomes invalid.⁵ Generally, the main topic of the hadith above is that concerning intentions does not mention anything about *hijrah*. On the contrary, *hijrah* is the objective of the intentions.

Imam Abu Ubaidah mentioned that there is no other hadith that contains so much knowledge about intentions as the hadith above. Imam Ahmad, Imam al-Syafi'i, Daruqutni, Abu Daud, Ibnu al-Madini, Ibnu Mahdi and other clerics agreed that that hadith contains one third of the whole knowledge about *niyat*. The deeds of the humankind is determined by their heart, tongue, and their behavior.⁶

The term that covers this topic in *fiqh* is “*al-umur bi maqassidiha*”. All the intentions in people's mind to do anything determines the value of their deeds. That is why this term is always mentioned in *fiqhiyyah* matter.

⁴ Muhammad bin 'Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Juz 1 (t.tp: Dār Ṭūq al-Najāh, 1422 H), p. 6.

⁵ Lihat: Aḥmad bin 'Alī bin Ḥajar al-Asqalāni, *Fatḥ al-Bārī Syarḥ Ṣaḥīḥ al-Bukhārī*, Juz 12 (Beirut: Dār al-Ma'rifah, 1379 H), p. 327

⁶ Tajuddin 'Abd al-Wahhāb bin 'Alī bin Abduh al-Kaffī al-Subqī, *Al-Asba' wa al-Nazā'ir* Juz 1 (Beirut: Dār al-Kutub al-'Ilmiyah, 1991), p. 54

Therefore, there is a reason when the Prophet Muhammad reminded his companions to correct the course of their intentions for *hijrah*. Because he knew very well about his companions' intentions.

2. Hadith about deeds equal to *hijrah* (abandoning all the disallowed by Allah)

أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَيُّ الْهَجْرَةِ أَفْضَلُ؟ قَالَ: «أَنْ تَهْجَرَ مَا كَرِهَ رَبُّكَ عَزَّ وَجَلَّ»، وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " الْهَجْرَةُ هِجْرَتَانِ: هِجْرَةُ الْحَاضِرِ، وَهِجْرَةُ الْبَادِي، فَأَمَّا الْبَادِي، فَيَجِيبُ إِذَا دُعِيَ وَيُطِيعُ إِذَا أُمِرَ، وَأَمَّا الْحَاضِرُ، فَهُوَ أَعْظَمُهُمَا بَلِيَّةً، وَأَعْظَمُهُمَا أَجْرًا"⁷

Meaning:

“Abdullah ibn Amr reported: A man asked, ‘O Messenger of Allah, which emigration is the best?’ The Messenger of Allah, peace and blessing be upon him, said, ‘To emigrate away from that which Allah disapproves. Emigration is of two kinds: the emigrations of the resident and the bedouin. As for the emigration of bedouin, he responds when he is called and obeys when he is commanded. As for the emigration of the resident, its trial is more severe and its reward is greater.’”

This hadith tells about a man came to the Prophet and asked about *hijrah*; which are rewarded the most? what al-Qari means here is the primary emigration. To him, *hijrah* has several kinds: emigrate to Habasyah (Medina) due to prosecution to the companions; emigrate from Mecca to Medina (emigration out of the unbelievers; students who emigrate for the Prophet; and emigration from that which Allah disapproves. The last one is what al-Qari implies above.⁸

The hadith uses the word *ma kariha*, although other hadith version prefers the word *ma harrama* which means something Allah forbids⁹. Both has the same meaning, according to al-Qari, which is a suggestion not to do so¹⁰. What Allah means about undesired things in this hadith is something that *makruh*.

The deeds equal to *hijrah* is mentioned in the hadith below, narrated by Ahmad bin Hanbal:

الْهَجْرَةُ أَنْ تَهْجَرَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، ثُمَّ أَنْتَ مُهَاجِرٌ وَإِنْ مِتَّ بِالْحَضَرِ¹¹

⁷ Abū ‘Abd al-Raḥmān Aḥmad bin Syu‘aib bin ‘Alī al-Khurāsānī al-Nasā‘ī, *Sunan al-Nasā‘ī*, Juz 7, p. 144

⁸ ‘Alī bin Muḥammad al-Qārī, *Mirqāt al-Mafātīh Syarḥ Misykāt al-Maṣābīḥ*, Juz 1 (Beirut: Dār al-Fikr, 1422 H/2002 M), p. 118

⁹ See: Abū Dāud Sulaimān bin al-Asy‘ās bin Ishāq bin Basyīr al-Azdī al-Sijistānī, *Sunan Abū Dāud*, Juz 2, p. 69.

¹⁰ ‘Alī bin Muḥammad al-Qārī, *Mirqāt al-Mafātīh Syarḥ Misykāt al-Maṣābīḥ*, Juz 1, p. 118

¹¹ See: Abū ‘Abdullah Aḥmad bin Muḥammad bin Ḥanbal bin Hilāl bin Asad al-Syaibānī, *Musnad Aḥmad bin Ḥanbal*, Juz 11, p. 665

Meaning:

“Immigration is to forsake immorality, visible and invisible, and establish the prayer and you pay zakat, then you are an immigrant even if you die as a settler”

Hadith narrated by Ahmad above shows that *hijrah* is not only to forsake all the bad things, but also to establish the good deeds such as prayers and *zakat*.

3. Hadith about the void of *hijrah*

a. No *hijrah* after the conquest of Makkah

The event of *hijrah* (emigration) has a deep meaning to the Prophet and his companions. It is a symbol of defending Islam and its struggle. When the conquest of Makkah had taken place, the *hijrah* will no longer be happening again, the Prophet said. In this case, *hijrah* about something positive apart from *jihad*. Below is the hadith from the Prophet narrated by al-Bukhari:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنِي مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا هِجْرَةَ بَعْدَ الْفَتْحِ، وَلَكِنْ جِهَادٌ وَبَيْتَةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا»¹²

Meaning:

“Allah’s Messenger (ﷺ) said, “There is no Hijra (i.e. migration) (from Mecca to Medina) after the Conquest (of Mecca), but Jihad and good intention remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately.”

Ibnu Hajar explains that the end of *hijrah* mentioned in the hadith above is that of emigration leaving the city of Madinah. The other form of *hijrah* is still available such as leaving for taking education, leaving *dar al-kufr*, leaving to protect our belief, and so on.¹³

Abdullah Azzam also explains that the Prophet chose to declare the end of *hijrah* from Makkah to Madinah because the conquest of Makkah had been promised in the year 8 of Islamic calendar. Those who have emigrated prior to the event of *Fath Makkah* (the conquest of Makkah) were honoured as the *Muhajirin*, and those who emigrated after the historic event would have still embedded the honorary title with the absence of *hijrah* reward. To achieve it, the Prophet told the companions to do *jihad* to do the good deeds. The hadith above is also a proof that *hijrah* will always continue until the end of the world.¹⁴

b. *Hijrah* would never be void until the sun sets from the west

The previous hadith is paradoxical to other valid hadith. The statement said that the *hijrah* will never end until the sun sets from the west, which is:

¹² Muḥammad bin ‘Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Juz 4, p. 15

¹³ Aḥmad bin ‘Alī bin Ḥajar al-Asqalānī, *Fath al-Bārī Syarḥ Ṣaḥīḥ al-Bukhārī*, Juz 6, p. 38

¹⁴ Abdullah Azzam, *Hijrah dan I’dad*, terj. Abdurrahman (Solo: Pustaka al-Alaḥ, 2001), p. 145-

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عَيْسَى، عَنْ حَرِيْزِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَوْفٍ، عَنْ أَبِي هِنْدٍ، عَنْ مُعَاوِيَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا تَنْقَطِعُ الْهَجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ، وَلَا تَنْقَطِعَ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا»¹⁵

Meaning:

“I heard the Messenger of Allah (ﷺ) say: Migration will not end until repentance ends, and repentance will not end until the sun rises in the west.”

Both the hadith above and the previous one are quite digestible; what the prophet means in the sentence *No more hijrah after the conquest of Makkah* is a *hijrah* from Makkah to Madinah. While in the other hadith he stated that the hijrah will never ends to those who moved from *dar al-kufr* to *dar al-Islam* to save their faith.”

According to that dialectical, al-Nawawi stressed that the substitute deeds after physical *hijrah* is *jihad* and other fine deeds.¹⁶ Experts say that the urgency of *hijrah* based on geographical point of view is that those who lived under the non-Islamic government. Among these experts are Ibn al-Arabi, Ibn Hajar, al-Tayyibi and others.

B. The Understanding of The Sahabat Hijrah Makassar Community About Hijrah and its Implementation

Sahabat Hijrah Makassar community is one of the communities in Makassar to enhance the youths in Makassar to visit mosque for their spiritual needs. Sahabat Hijrah Makassar (which later will be called SHM), which is administered in Project Dakwah Centre office was established in early 2017 by young people with various background. Prior to the founding, they were quite non religious folks, then decided to join recitement group and feel comfortable with that. From that point, they decided to establish their own community with *hijrah* as its background.

The community is named Sahabat Hijrah Makassar because they realized that *hijrah* does not come by itself, it takes some people to make someone to do *hijrah*. A best friend, for example. Therefore, the community picked the name Sahabat Hijrah Makassar with Ilham Anugrah as the leader and Yordan as its secretary at that time. There were four divisions in SHM, they are dakwah division, sport division, equipment division, and media division. These divisions are ran by 14 board members, managing the uncountable members, because SHM does not limit their members.

The community began limiting its discussion program and more focus on dakwah ever since Arkam took the leadership. This new program wrapped as the Dakwah Movement. Others called it *hijrah booster*.

The mission of the SHM community spread not only within the internal, but also delivered on various social media. They have many followers, especially from Makassar and other cities. Their social media are Instagram (@sahabathijrahmk), Facebook (sahabathijrahmakassar), and Youtube channel (Sahabat Hijrah Makassar).¹⁷

In living sunnah study, as explained by Saifuddin Zuhri, these religious narration in which the source is anonymous are now common in society, especially in Indonesia. But,

¹⁵ Abū Dāud Sulaimān bin al-Asy‘as bin Ishāq bin Basyīr al-Azdī al-Sijistānī, *Sunan Abū Dāud*, Juz 3, p. 3

¹⁶ Muhammad bin ‘Alī bin Muhammad bin Abdillah al-Syaukānī, *Nail al-Auḡār*, Juz 8 (Ed.I; Egypt: Dar al-Asr, 1413 H/ 1993 M), p. 32

¹⁷ Muh. Akram, Leader of Sahabat Hijrah Makassar, *interview*, Makassar, 8 January 2020

obviously, this is not far from the main source of Islam; Quran and Hadith. This religious practical change is caused by local influence and the people who has the religious authority become the transmission subject to the topic of the community discussion both textually and verbally.¹⁸

The speaker, or the “agent” according to Saifuddin, is *muballigh* who is an expert in youth psychology in *dakwah* matter. According to the researchers’ observation, these speakers are relatively young.

The next element to be discussed is the recipient of the agents. In this case, all the active members of SHM and the board members. The discussion is delivered via gathering, which they use to call it *hijrah booster*.

The researchers observed that the understanding of *hijrah* according to SHM divided into two aspects; the understanding about *hijrah* based on hadith and the understanding of *hijrah* outside of the hadith context.

1. Understanding of hadith about *hijrah*

Based on the SHM visions, the main source of their subject is Quran and hadith:

- a. Vision: a house for *hijrah*
- b. Mission:
 - 1) Promoting young people to do *hijrah*
 - 2) Shaping Islamic character to the youths
 - 3) Preserving brotherhood among muslim youths
 - 4) Making Quran and hadith as the way of life
 - 5) Uniting creative youths in the spirit of *dakwah*

These missions can be understood in two perspectives, whether from Quran and hadith point of view about *hijrah*, or out of the context of hadith that is still entangled with *hijrah*.

In understanding hadith about *hijrah*, SHM quoted few hadith and Quran verses that is closely related to *hijrah*, which is hadith about it and deeds equivalent to the *hijrah* itself.

2. Understanding of *hijrah* outside of the context of hadith

Within internal of the SHM community, the term of *hijrah* does not always refer to the textual preferences such as that of the hadith, but also outside of it. This can be seen from the materials delivered the in community. The preachers often times delivered *dakwah* theme not far from the subject of *hijrah*.

For example, a call for atonement. It is part of *hijrah*. Islahuddin Ramadhan, in his “*hijrah booster*” discourse cited one of the Prophet hadith:¹⁹

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مَسْعَدَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ بَيْتِ آدَمَ خَطَاءٌ، وَخَيْرُ الْخَطَائِينَ التَّوَابُونَ»²⁰

Meaning:

¹⁸ See, Saifuddin Zuhri Qudsy, “Living Hadis: Genealogi, Teori, Dan Aplikasi”, *Living Hadis*, Vol. 1, No. 1, May (2016), p. 186

¹⁹ Youtube Sahabat Hijrah Makassar

²⁰ Ibnu Majah Abu ‘Abdullah Muhammad bin Yazid al-Qazwaini, *Sunan Ibnu Majah*, Juz 2 (t.tp: Dar Ihya’ al-Kutub al-‘Arabiah, t.th), p. 1420

“Every son of Adam commits sin, and the best of those who commit sin are those who repent. (Narrated by Ibnu Majah)”

Similar concept is also delivered by Akram (leader) that atonement is a process of *hijrah* where you regret all the wrongdoings that against religious values and proceed to commit well deeds immediately.²¹ *Hijrah* is like a buliding, and repent is the content of the building.

The researchers believe that the understanding of *hijrah* is about identity; how we look, dress, and how we speak. Akram admits that when he began *hijrah*, he committed to abolish all the sinful deeds instead of changing his looks. The alteration of the identity, according to him, was not done accidently, but rather was done through learning step by step.²²

To Akram, identity is a process. People would slowly changing their appearance as they learn to understand *hijrah*. He believes that changing appearances without actually knowing the “reason” behind the change is dangerous.

The understanding of *hijrah* outside of the textual hadith is shown in the social media of the SHM community. In its Facebook and Instagram account, it often shares Islamic quotes that is unrelated to *hijrah*.

Hijrah, which is essentially understood from hadith or from the concept apart from it, is enwrapped in *hijrah booster* and *dirosah* (studying):

- a. *Hijrah booster* is one of the best method to help people for *hijrah* to become a better person. The subject of the materials can be selected applicable to the current issue and is broadcasted on Facebook live and Instagram live.
- b. *Dirosah* and *tahsin*, is a special training to teach adult about Quran. It is also a program in the community to teach all the members, and continued to the *tahsin* program.

The community is not only active on studying together and other social movement, but also *hijrah* is applied in the daily routine to each of its member to become a better person.

IV. CONCLUSION

Based on the explanations above, it can be concluded that hadith about *hijrah* in this research is genuine and various meaning, such as hadith about *hijrah* depending on intentions, deeds that equal to *hijrah*, and the cause of the void of *hijrah*. As an object of research, the researcher obtain new insight about religious practices based on hadith interpretation about *hijrah*. This interpretation process came into reality by those who involved in, like so called “agent”. In this case, *muballigh* and *dai* have the role as the agent who expertized the psychology of the young people and their *dakwah* needs. The understanding about *hijrah* according to the Sahabat Hijrah Makassar community is divided into two aspects. First, the understanding according to the hadith about *hijrah*, and second, the understanding from the outside context of hadith such as atonement and identity.

²¹ Muh. Akram, Leader of Sahabat Hijrah Makassar, *interview*, Makassar, 8 January 2020

²² One of the theme in *hijrah booster* is *Asyiknya nyunnah* (Sunnah is fun), inspired from the story of changing identity

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