



The Concept of Hijrah in the Quranic Perspective and Its Relevance to Contemporary Migration

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Abstract

This article reexamines the concept of *hijrah* in the Quran and its relevance to contemporary migration. The method used is qualitative with content analysis; data sources were taken from the Quran and three works of interpretation: al-Qurṭubī (al-Jāmi' li Ahkām al-Qur'ān), Tafsir al-Azhar by Hamka, and Tafsir al-Miṣbāḥ by M. Quraish Shihab. All data were analyzed thematically using the *maudhu'i* technique through theme determination, key verse extraction (QS An-Nisā': 100; QS Al-Baqarah: 218), lexical mapping (*murāghaman*, *sa'ah*), and interpretation comparison. The main findings show that *hijrah* is not merely a change of place, but a transformation of circumstances that requires ethical boundaries of righteous intentions, lawful and fair means, and beneficial goals. The spectrum of lawful goals includes halal livelihood, *ṭalab al-'ilm*, safety of faith/soul, and socio-religious strengthening. This article contributes an ethical-operational framework of four axes intention, method, purpose, and responsibility as practical indicators for assessing migration practices (work/study/protection) in terms of legitimacy, safety, and dignity, while also providing implications for religious guidance services, community education, and the strengthening of migrant protection policies.

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INTRODUCTION

Migration is a global phenomenon that occurs in both developed and developing countries. Economic drivers such as limited job opportunities and wage inequality, as well as political dynamics in the region of origin, are often the main triggers for population movements across regions and countries. In the context of Indonesia, population mobility has a long history dating back to the pre-nation era through trade routes and traditional routes to neighboring regions such as Malaysia, Thailand, and Singapore (Zainuddin & Rahman, 2021). In the digital age, this pattern has gained new momentum from the ease of access to information about job opportunities, scholarships, and quality of life in destination countries, making international mobility seem increasingly possible, especially for the younger generation (Lauren et al., 2025).

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Public discourse in recent years has revealed the powerful imagination of migration among young people. The hashtag *#KaburAjaDulu* (Just Run Away), which emerged around 2023 and went viral again in 2025, marks the intersection of hope and anxiety: hope for a brighter future abroad, and anxiety about the domestic ecosystem, such as fierce job competition, salaries that are considered uncompetitive, rising education costs, and career paths that are not always clear. This phenomenon is not merely a “digital trend,” but a social indicator of how the younger generation rationalizes the decision to migrate and build a life in a new place (Lauren et al., 2025). At the same time, data on the placement of Indonesian migrant workers also shows an increase in the last two years from 2022 to 2023, continuing into 2024, indicating that overseas mobility is becoming increasingly real at the practical level. This quantitative increase does not necessarily parallel improvements in governance quality; there are still gaps in legal-financial literacy, protection channels, and risk management for vulnerable groups, particularly female domestic workers. Such conditions demand a stronger ethical lens to weigh migration choices.

In Islamic discourse, the term *hijrah* is not synonymous with geographical migration alone. *Hijrah* is commonly understood as a transformation of circumstances towards a situation that is more conducive to the enforcement of religious values and public welfare: freedom of religion, safety of life, dignity, and livelihood sustainability; while also demanding integrity of intention, social etiquette, and moral responsibility. Two verses serve as conceptual anchors. Quran An-Nisā 'verse: 100 states: “فِي يُهَاجِرْ وَمَنْ” “Whoever emigrates in the way of Allah will find on earth many opportunities and spaciousness” QS Al-Baqarah verse 218 links faith, emigration, and jihad (sincerity) with the promise of forgiveness and mercy. Both imply that migration is valuable if it is “in the way of Allah,” that is, driven by sincere intentions, undertaken in a lawful manner, and aimed at the common good. The hadith “بِالنِّيَّاتِ الْأَعْمَالُ إِنَّمَا” (indeed, deeds depend on intentions) reinforces the ethical boundaries that accompany *hijrah* (Jazuli, 1996; Yunus, 2010).

Literature on *hijrah* in Indonesia reveals a broad spectrum of meanings in the modern public sphere. Studies on the Muslim middle class show that *hijrah* often emerges as a project of religious identity affirmation amid the currents of modernity and popular culture (Jati, 2023). Ethnographic research on the Salafi-niqabi women's community in Surakarta, for example, presents *hijrah* as a process of negotiating concrete daily identities, rather than a one-time change (Sunesti et al., 2018). Sociological reviews also note a shift in the concept and symbolic commodification of the *hijrah* movement, requiring mature religious literacy to avoid falling into formalism or polarization (Hamudy & Hamudy, 2020). These findings remind us that the use of the term “*hijrah*” in urban areas is not singular; it can mean piety, a strategy for dealing with socio-economic pressures, and a symbolic bargaining arena in the media.

At the global level, the interconnection between religion, mobility, and human protection provides a rich context. The literature on refugee ethics in the Islamic tradition raises the concept of *jīwār* (neighborly protection) and the moral obligation of the community to protect the weak, which can be read dialogically with the modern refugee legal regime (Zaman, 2016). The debate over *umma* and nation-state explains the tension between cross-border solidarity and modern state sovereignty; policy often lies between moral ideals and calculations of national interest (Jureidini & Reda, 2017). Other legal-ethical studies affirm that the asylum framework in Islamic tradition (*hijrah* law, *amān*) normatively provides broad protection for those seeking safety and has

the potential to complement international standards when operated responsibly (Elmadmad, 2008). On the practical side, the experiences of Indonesian migrant workers in several Gulf countries show how the *kafāla* (sponsorship) regime can create asymmetrical power relations: restrictions on work mobility, administrative dependence on *kafil*, and the potential for abuse of authority (Meirison et al., 2023). Therefore, reading migration through the framework of hijrah requires dual attention: on the one hand, strengthening individual intentions and ethics; on the other hand, advocating for fair and humane governance.

In the transnational landscape, mobility not only moves bodies, but also triggers the reshaping of identities and networks of meaning. Diaspora studies confirm that religion functions as a cultural resource for managing adaptation, belonging, and solidarity in the destination country (Levi, 2024). Reports from international organizations also show that mobility flows increase in line with demographic, economic, conflict, and climate change factors; issues of protection and social integration therefore become key issues. When linked to the discourse of migration, these findings point to the need for an ethical-operational framework that can provide practical guidance: when migration is necessary, what routes are legitimate and safe, and how to ensure beneficial outcomes for migrants, their families, and communities.

Based on this foundation, this article places the concept of hijrah in the perspective of the Quran as a lens for reading contemporary migration phenomena. The analysis focuses on two key verses from the Quran, Surah An-Nisā' verse 100 and Surah Al-Baqarah verse 218, and three representative references to tafsir that span tradition: al-Qurṭubī (reinforcing linguistic and fiqh aspects), Hamka (contextualization of the archipelago and the chain of faith, hijrah, jihad), and M. Quraish Shihab (affirmation of *murāghaman* as a new, safer, and more dignified opportunity) (Al-Qurthubi, 2006; Hamka, 2003; M. Quraish Shihab, 2016). With this framework, *hijrah* is interpreted as a transformation towards a better state, which in the practice of migration can mean taking a legitimate, safe, and ethical path to obtain sustenance, knowledge, and dignity in life.

This article bridges the gap between two major schools of thought that often operate independently. The sociological-cultural school highlights the dynamics of youth migration and changes in religious lifestyles in urban areas; the fiqh-tafsir school debates the boundaries of migration, the requirements of intention, and the conditions that permit relocation. This article attempts to bridge the two by presenting an ethical-operational framework for migration derived directly from texts and interpretations, then testing its relevance to today's migration realities including economic motives, diaspora networks, and the protection of vulnerable groups. In this way, religious discourse does not stop at advice, but provides practical guidance for individuals and nuanced guidance for policy.

Based on this framework, the objectives of this article are simply formulated: first, to explain the concept of hijrah from the perspective of the Quran through a reading of Surah An-Nisa verse 100 and Surah Al-Baqarah verse 218 as interpreted by al-Qurṭubī, Hamka, and M. Quraish Shihab; second, to discuss these interpretive findings in relation to the phenomenon of contemporary migration in Indonesia, thereby creating an ethical-operational framework that can be used to weigh migration decisions at the individual, family, religious service, and public policy levels. The novelty of this article lies in the formulation of an operational model that connects the layers of text (verses), meaning (openness/*sa'ab* and opportunity for

escape/*murāghaman*; faith, migration, *jihad*), spectrum of objectives (livelihood, knowledge, socio-religious), ethical boundaries (intention, method, benefit), and migration applications (legal, safe, dignified routes). This model addresses the need for a clear and easy-to-teach tool, without departing from the normative basis of the Quran.

In practical terms, the hijrah reading offers three simple benchmarks for weighing migration: whether the move is necessary to maintain faith, safety, and a decent livelihood; whether the route is legitimate in terms of compliance with the law and adequate protection; and whether the destination is beneficial for the migrant, their family, and the community. These three benchmarks are in line with the ethics of hijrah and can be translated into service indicators: pre-departure literacy, selection of official placement channels, fair employment contracts, social network support, and commitment to contribute to the new environment. At the family level, indicators can include livelihood planning, parenting, and healthy long-distance communication; at the religious community level, they can include guidance that emphasizes intention, contract ethics, and work ethics; at the policy level, they can include responsive protection architecture and strengthened bilateral cooperation.

Finally, the structure of the article follows the flow and maps the context, novelty, and purpose; the method explains the design of library research with a *maudhu'i* interpretation approach (selection of themes, key verses, *mufassir* corpus, and lexical verification); the article summarizes the textual and conceptual findings from three interpretations of Quran Surah An-Nisa verse 100 and Quran Surah Al-Baqarah verse 218; the discussion interprets the findings into an ethical-operational framework that can be used to assess migration practices; the conclusion presents practical conclusions and recommendations. Thus, this article is expected to provide conceptual and practical contributions: enriching the text-interpretation-context bridge in the study of hijrah, while also providing relevant tools for decision makers at the individual, religious service, and public policy levels to ensure that migration takes place on the right path, for the right purposes, and in the right way.

METHODS

This article uses a qualitative method with content analysis based on literature review and thematic interpretation techniques (*maudhu'i*) (Ghous & Muhajirin, 2025; Siahaan, 2016). The main data were taken from the Quran and three works of interpretation: al-Qurṭubī (al-Jāmi' li Ahkām al-Qur'ān), Hamka (Tafsir al-Azhar), and M. Quraish Shihab (Tafsir al-Mishbah). The analysis unit was limited to two key verses, namely Surah An-Nisa verse 100 and Surah Al-Baqarah verse 218. The analysis procedure was carried out in stages: determining the theme of hijrah; selecting key verses; extracting and coding the main ideas from the three tafsir; verifying lexical terms such as *hijrah*, *murāghaman*, and *sa'ah* through the concordance *al-Mu'jam al-Mufabrus* (Al-Baqi, 1994), the lexicon *Lisān al-'Arab* (Mandzur, 1999), and harmonizing Indonesian equivalents through the Kamus Besar Bahasa Indonesia (Indonesia, 2008); then comparing and synthesizing the findings to formulate ethical-operational categories (intention, method, purpose, responsibility) relevant to contemporary migration practices. Validity is maintained through triangulation of interpretive sources (classical–modern) and audit trails at each stage of analysis, so that the results can be audited and aligned with the study objectives.

The work procedure is carried out in stages but remains simple. First, text identification: all verses on the theme of *hijrah* are mapped as background,

with analytical focus on Qurah Surah An-Nisa verse 100 and Quran Surah Al-Baqarah verse 218. Second, interpretive inventory: the explanations of al-Qurtubī, Hamka, and Quraish Shihab on these two verses are collected, including linguistic arguments, historical context, and ethical emphases. Third, lexical verification: the key terms *hijrah*, *murāghaman*, *sa'ah*, and *jihad* are checked through concordances and lexicons to ensure consistency in meaning. Fourth, contextualization: the points of interpretation are mapped into categories of motives, processes, and ethics of migration based on introductory sociology literature and studies of *hijrah* (Abishev et al., 2025; Armita, 2025; Engkizar et al., 2025b; Fajriani, 2019; Horton & Hunt, 1992; Jazuli et al., 2006).

The analysis was conducted using a comparative thematic approach. The steps included open coding of the main ideas of each exegete, followed by grouping (axial) to find intersections and differences (e.g., the legitimacy of mobility for livelihood/knowledge; the chain of faith–migration–*jihad*; the emphasis on *murāghaman*/sa'ah), then synthesis into an operational model of migration to weigh migration. Content validity was maintained through source triangulation (three interpretations) and linguistic examination (concordance–lexicon). The scope of the article was deliberately limited: the focus on two verses was maintained for the sake of interpretive depth; migration policy data and statistics were positioned as supporting context, not as objects of interpretation (Aryasutha et al., 2025; Engkizar et al., 2025a; Hamdi & Desvia, 2025).

RESULT AND DISCUSSION

Text findings – interpretation and contextual data reinforcement

The results of the thematic study of Quran Surah An-Nisā' verse 100 and Quran Surah Al-Baqarah verse 218 converge on three points: *hijrah* is understood as i) a transformation of circumstances, not merely a geographical relocation; ii) having a spectrum of legitimate objectives (halal livelihood, knowledge/competence, social-religious strengthening); and iii) its value is determined by intention, method, and purpose. Quran Surah An-Nisa verse 100 affirms: “وَسَعَةً كَثِيرًا مَّرَاجِعًا الْأَرْضِ فِي يَجِدُ اللَّهُ سَبِيلَ فِي يُهَاجِرُ وَمَنْ” those who *migrate fi sabilillah* will find *murāghaman* (opportunity to escape pressure) and *sa'ah* (spaciousness). Quran Surah Al-Baqarah verse 218 connects faith, migration, and jihad as a set of values that guide mobility: “وَجَاهِدُوا هَاجِرُوا وَالَّذِينَ آمَنُوا الَّذِينَ إِنَّ” “اللَّهُ سَبِيلَ فِي”

Three interpretive references reinforce this point. Al-Qurtubī presents a list of types of travel that are legitimized by Sharia law for the purposes of earning halal income, *ṭalab al-ilm*, strengthening social and religious ties, and even organizing life strategies as long as they are carried out in the right way (Al-Qurthubi, 2006). Hamka interprets jihad as a broad commitment (educating, building independence, working honestly), while war has strict rules under legitimate authority; hijrah is therefore not an escape, but a “series of struggles” to uphold values (Hamka, 2003). M. Quraish Shihab emphasizes the lexical framework of *murāghaman* related to “overcoming pressure” and *ar-rugham* (land) so that hijrah is read as a strategy to reverse the situation from narrow to broad, both for worship and livelihood (Al-Qurthubi, 2006).

The findings of articles about the Indonesian context enrich this reading. First, the hashtag #KaburAjaDulu (appeared in 2023, went viral again in early 2025) captures the combination of hopes and anxieties of the younger generation: limited job access, salaries that are considered uncompetitive, rising education costs, and career paths that are not always clear (Hadi et al., 1970; Kulle, 2015; Lauren et al., 2025). Within the framework of Quranic *hijrah*, this

phenomenon can be interpreted as a desire to seek space while still being weighed down by the barriers of intention, method, and correct purpose. Second, the increase in the placement of migrant workers in the last two years (2022–2024) shows that mobility is not only a digital discourse but also has real policy and protection consequences. Here, conceptual notes on the vulnerability of unequal legal-financial literacy governance and uneven protection channels reinforce the importance of a “legitimate and fair path” as an integral part of migration (Hidayatullah et al., 2024). Thus, the data presented connects the text–interpretation with the reality of mobility: the need for *murāghaman/sa’ah* that is not merely “leaving,” but organizing migration to produce dignity.

The linguistic dimension also confirms the results. Concordances and lexicons show that its derivatives (مهاجر / هاجر / ماجر) in the Quran are spread across various forms and contexts: from “staying away from sin” to “migration” because of faith (Al-Baqi, 1994; Al-Munawir, 2002; Baalbaki, 2012; Mandzur, 1999). This finding maintains the consistency of the argument that the meaning of *hijrah* is elastic, but its ethical boundaries are strict. The hadith “الْأَعْمَالُ إِنَّمَا بِالنِّيَّاتِ” serves as the foundation: the value of migration is measured by inner orientation and the compatibility of means and ends (Al-Baghawi, 2002; Al-Jazri, 1894; Al-Nawawi, 2006). Thus, the “text-interpretation results” section focuses on the normative legitimacy and ethical direction of *hijrah*, while the “contextual data” provides practical urgency as to why this framework needs to be used to consider today's mobility.

Linking Quranic *hijrah* with migration: motives, routes, and risks

Linking the results of interpretation with migration theory produces a clear correspondence. Push–pull theory explains the drivers and pull factors of mobility: limited job opportunities, wage inequality, and socio-political pressures (push) meet job and study opportunities, diaspora networks, and protection (pull) (Horton & Hunt, 1992). Findings regarding #KaburAjaDulu and the interest of the younger generation in migrating reflect this push–pull combination (Lauren et al., 2025). In the context of *hijrah*, “leaving” is not a spontaneous response to push–pull, but rather a deliberate effort: *fi sabilillah* requires sincere intentions, legal routes, and beneficial goals. This is where *murāghaman* and *sa’ah* serve as indicators: migration is justified if it opens up a safer space to practice religion, protect one's soul, and ensure a halal and sustainable livelihood (Hamka, 2003).

At the global level, the ethical foundation of protection in Islamic jurisprudence, the concept of *jīwār/amān*, encourages communities to protect vulnerable migrants and asylum seekers (Elmadmad, 2008; Syarif, 2019). However, in practice, this often encounters the boundaries of nation-states: policies that weigh *ummat* solidarity are confronted with the interests of sovereignty and domestic security (Jureidini & Reda, 2017; Mohammed & Jureidini, 2022). This gap between ideal and reality is evident in the experiences of Indonesian migrant workers in some Gulf countries under the *kafāla* regime, where workers' bargaining power is weakened by administrative dependence on *kafil*, restrictions on job mobility, and the risk of abuse (Meirison et al., 2023). Through the lens of *hijrah*, the path becomes crucial: if the means taken give rise to injustice, then the migration contradicts the “path of Allah” that leads to spaciousness and dignity.

On the other hand, religion as cultural capital in the diaspora serves as a glue for integration and a resource for adaptation, building a sense of belonging, solidarity, and emergency support through community networks (Levi, 2024). International agency reports also show that mobility flows are increasing due to a combination of economic, demographic, conflict, and climate factors, making

the issues of protection and integration increasingly central (Marie & Anna, 2022; UNHCR, 2023). Bringing together these three layers (text–interpretation, Indonesian context, global landscape) provides a common thread: Quranic *hijrah* provides an ethical framework for interpreting and directing migration. With this framework, economic/educational/protection motives are not automatically noble; their nobility arises from whether the means and ends are legal, safe, and fair; whether they preserve faith, life, and livelihood; and whether they contribute to family and community.

This article also emphasizes the shift in the meaning of “*hijrah*” in the Indonesian public sphere from identity affirmation projects to the potential for symbolic commodification that requires literacy to avoid falling into formalism (Jati, 2023; Sunesti et al., 2018). The framework of results here helps to clarify the boundaries: *hijrah* is not just a label, but a learning process that demands integrity of intention, ethical discipline, and increased competence. In other words, the #KaburAjaDulu wave is only valuable as “*hijrah*” if it turns into a legitimate, safe, and dignified migration plan, not just a reproduction of unrest in the digital space. Finally, normative-historical examples such as the narrative of Abdurrahman bin 'Auf's independence inspire a model of empowerment: *hijrah* means improving oneself and the structure of opportunities, not running away from problems (Hamka, 2003). The Quranic verse “وَأَسِيعَ اللَّهُ أَرْضُ تُكُنْ أَلَمَ” (QS 4:97) serves as a warning against complacency in crippling confinement; it is also an invitation to choose the right direction (intention), path (method), and destination when deciding to move.

Reinforcing the previous framework, the classical migration model emphasizes that the decision to move is not only driven by push-pull factors, but also by “intervening barriers” (e.g., distance, rules, costs) and personal factors that influence individual decision thresholds (Lee, 1966). Empirical findings across contexts show that in many cases, pull factors, particularly economic opportunities and political-legal certainty, are more dominant than push factors in explaining mobility (Urbański, 2022). In reading the migration of Indonesian workers to the Gulf region, the lens of *hijrah* ethics needs to be sensitive to structures of inequality: the *kafala* system creates a racially stratified hierarchy of work that is legitimized by institutionalized ideologies and practices of degradation (Fernandez, 2021). This analysis confirms that the “path” (means) of migration is part of the morality of *hijrah*: if the means normalizes asymmetry and degradation, it is contrary to the goal of *maslahat*.

At the cultural level, articles about young Salafi-niqabi women in Surakarta show *hijrah* as a negotiation of everyday identity, an “accommodation that is also a protest” that is grounded in concrete decisions about life and work (Sunesti et al., 2018). Meanwhile, the spread of the doctrine of *hijrah* on social media, largely driven by urban/millennial Muslims through Hijrah Fest, online classes, and celebrity narratives, reveals symbolic commodification and agendas that sometimes harden into images of political unity (Fathurrosyid et al., 2024). Combined, these five sources reinforce the ethical framework of Quranic *hijrah*: weighing motives, assessing obstacles and methods, and ensuring legal–safe pathways that preserve faith and dignity, rather than merely following the push–pull dynamics of the modern labor market.

Ethical–operational framework: intent, method, purpose, responsibility

Tying together the above findings, this section presents a four-pronged ethical–operational framework: intent, method, purpose, and responsibility. This framework is formulated from the results of interpretation (Al-Qurthubi, 2006; Hamka, 2003), calibrated with linguistic concepts (Al-Baqi, 1994; Mandzur, 1999), and crossed with the reality of migration. The goal is simple: to make

Quranic *hijrah* not just a normative discourse, but a practical tool for weighing mobility:

First, Intention clarification of orientation. The hadith “بِالنِّيَّاتِ الْأَعْمَالُ إِنَّمَا” emphasizes that the quality of migration is determined by its inner orientation (Al-Nawawi, 2006). In practice, clarifying intentions means answering three questions: is the move necessary to maintain religious/spiritual freedom; does it support the continuity of halal livelihood; does it increase one's capacity (knowledge/competence) for social contribution. Clear answers guide the preparation plan (language, expertise, networking) so that migration results in *sa'ah* (openness), not vulnerability (Hamka, 2003).

Second is the legal, safe, and fair way. The phrase *fi sabilillah* binds the means to the corridor of law and justice. On the individual side, this means complete documents, official placement channels, clear employment contracts (wages, working hours, holidays), as well as access to legal aid and complaint channels. On the policy side, experience with the *kafala* regime reminds us of the need for bilateral agreements that protect workers' rights: proportional freedom to change employers, prohibition of passport retention, timely wage payments, and effective labor inspections (Meirison et al., 2023). The right approach is a moral requirement for migration to be in line with the *muraghaman/sa'ah* promised in Quran Surah An-Nisa verse 100.

Third, the objectives are halal livelihood, knowledge, and benefit. The spectrum of objectives according to interpretation provides indicators of success: increased competence (certification, language), jobs with decent wages and reasonable working hours, and meaningful social involvement. This measure shifts the focus from “departure–arrival” to quality of life and impact after migration. In the narrative of Quran Surah Al-Baqarah verse 218, *jihad* as a peaceful endeavor appears in the form of a work ethic, professionalism, and sustainable integrity (Hamka, 2003).

Fourth, family responsibility, community, integrity. *Hijrah* does not justify *mufaraqat al-mas'uliyah* (abandoning responsibility). Planning for family expenses, childcare, and healthy long-distance communication are part of the ethics of *hijrah*. In the destination community, compliance with the law and neighborly manners are the benchmarks for integration. The *mu'akhabah* model (brotherhood between the *Mubajirin* and *Anshar*) inspires integration based on solidarity and independence, which in the current era is translated through mosque/diaspora community networks as hubs for information, mentoring, and emergency support (Hamka, 2003; Levi, 2024).

This four-axis framework can be operationalized as a checklist at three levels. Individual–family level: formulate reasons for migration (faith/spirituality/livelihood), choose legal channels, prepare skills and documents, develop financial and family communication plans. Religious community level: develop a down-to-earth “fiqh bermigrasi” (migration jurisprudence) module (clarification of intentions, contract ethics, etiquette for living in a foreign country, digital-financial literacy), and activate support networks. Public policy level: establish pre-departure service indicators (legal–financial–digital), protective contract standards, responsive complaint channels, and strengthen bilateral cooperation.

From a methodological perspective, these results and discussions also confirm certain limitations: the focus on two verses (Quran Surah An-Nisa' verse 100; Quran Surah Al-Baqarah verse 218) was maintained for the sake of depth. However, the derivation of terms and the corpus of interpretations were sufficient to produce a stable working model. Meanwhile, migration data is positioned as a supporting context that provides practical urgency: the social

causes and effects of the decision to move. In conclusion, the main output of this section is a working model of *hijrah*–migration: from the text of the Quran, meaning is born (opportunity; faith, migration, *jihad*), opening up a spectrum of objectives (livelihood, knowledge, socio-religious), guarded by ethical boundaries (intention, method, benefit), and manifested in the practice of migration (legal, safe, dignified routes). This model unites linguistic depth–fiqh (al-Qurṭubī), the horizon of struggle and religious freedom (Hamka), and the breadth of adaptive meaning (Quraish Shihab). Thus, Quranic *hijrah* is not merely a normative concept, but an operational framework for organizing human mobility in the global era how to move correctly, for the right purpose, and in the right way.

CONCLUSION

This article finds that *hijrah* in the Quran can be used as a practical compass for making migration decisions today. The basis for this is Quran Surah An-Nisā' verse 100 (about spaciousness/*sa'ah* and escape/*murāghaman*) and Quran Surah Al-Baqarah :218 (about the connection between faith, *hijrah*, and *jihad*/sincerity). From this, four things that need to be maintained emerge: the right intention, legal and fair means, goals that bring benefits (halal livelihood, knowledge/competence, safety of faith and soul, and social contribution), and responsibility towards family, community, and personal integrity. In practical terms, this compass helps people choose safe and legal migration routes, prepare pre-departure literacy (legal, financial, digital), check the fairness of contracts and access to protection, and build family/community support at their destination. For policymakers, these findings provide benchmarks for services to strengthen migrant protection. In short, migration is valuable as part of *hijrah* when done with the right intention, in the right way, and for the right purpose.

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