

Hijrah and Its Impact on Student Quality: A Study of the Islamic Attitudes of Female Mahasantri at Ma'had Al-Jami'ah, UIN A.M. Sangadji Ambon

Ruia Wabula^{1*}, Nurfajriyani¹ & Baco Sarluf¹
Universitas Islam Negeri A.M Sangadji Ambon, Indonesia
Corresponding author: ruiawabula444@gmail.com

Abstract

This study aims to analyze the influence of hijrah on student quality, particularly in terms of the Islamic attitudes of female mahasantri at Ma'had Al-Jami'ah, UIN A.M. Sangadji Ambon. The growing phenomenon of hijrah among university students serves as the starting point of this research, in which hijrah is understood as a process of self-transformation encompassing spiritual, academic, and social dimensions toward a more comprehensive internalization of Islamic values. This study employs a qualitative method with a case study design. Data were collected through in-depth interviews, participant observation, and documentation involving female mahasantri residing in the ma'had environment. The findings reveal that hijrah has a positive influence on improving the quality of the mahasantri. In the spiritual aspect, there is an increased awareness and consistency in performing religious practices. In the academic aspect, the mahasantri demonstrate higher discipline in managing their time between study and worship activities, along with improved academic achievement. Meanwhile, in the social aspect, hijrah encourages the development of more selective social interactions and greater social awareness. This study contributes significantly to fostering better Islamic attitudes and a more holistic quality of students.

Keywords:

Student hijrah;
Islamic attitudes;
Student quality;
Mahasantri;
Islamic education

Article History: Received: 00-00-2026 | Revised: 00-00-2026, 00-00-2026 | Accepted: 00-00-2026

Introduction

In Islam, Hijrah has a deep and important meaning as a sign of change and progress. In the Qur'an and Hadith, the term Hijrah refers to the movement made by Muslims to get closer to Allah SWT. Hijrah is also an important action in making a change. Change will be followed by a change not only physically but also a change of heart and mind in order to move towards the goodness and pleasure of Allah SWT.¹ The Hijrah event did not only happen to the Prophet Muhammad SAW, many other Prophets and Messengers who had done it before the arrival of the Prophet Muhammad SAW, they carried out Hijrah in accordance with the development of the ummah at that time. From the Prophet Adam to the Prophet Muhammad SAW, Hijrah is the key to achieving success, especially in upholding the Monotheism.²

¹Adullah Alawi, 'The Virtue of Migration According to the Qur'an', <https://jabar.nu.or.id/hikmah/keutamaan-berhijrah-menurut-al-qur-an-BnldL>. accessed on October 11, 2025.

²Suarni, 'The history of hijrah in the perspective of the Qur'an suarni Faculty of Ushuluddin and Philosophy UIN Ar-Raniry', *Al-Mu'ashirah*, 13 (2016), 145–46.



The migration of the Prophet Muhammad PBUH from Makkah to Medina brought a great change in the history of Muslims, namely teaching them to abandon bad habits in living better habits in accordance with the teachings of Allah SWT. The process of hijrah is not only limited to historical events, but is a symbol for every Muslim to continue to improve their Faith, Morals and way of life. In the book *Fath Al-Bari*, it is explained that Hijrah is divided into two: Hijrah innately and inwardly. Hijrah by birth means an effort to avoid various kinds of slander by maintaining and maintaining faith and Hijrah inwardly is to stay away from everything that can arouse anger and encourage a person to commit evil and follow a wrong path.³

K.H. Husein Muhammad explained two meanings of Hijrah, namely the first physical meaning of moving to another safer place that can be used to carry out the obligation to worship Allah without the interference of polytheists. The second is Hijrah in Literature, which is a transfer that is not only physical, but also heart, mind that initially denied the Authority of God Almighty and committed tyranny moves towards the truth by acknowledging the oneness of God, abandoning bad deeds such as degrading, intimidating others, lying, slandering, and doing injustice to others in the sense of moving from acts that violate human norms and justice.⁴

Hijrah according to Sayyid Quthb means moving or leaving a country where the majority of heretics are infidels who can harm the safety of their lives in order to avoid illness, and flee to save property. Sayyid Quthb also explained that Hijrah that can be done today is, demanding knowledge, traveling to uphold the Religion of Allah SWT, defending the State and also traveling to pick up sustenance.⁵

A person who wants to Hijrah basically wants to improve his way of religion so that it is better, and Islam is a religion whose teachings are complete, including regulating one's life to be ideal.⁶ Mahasantri as individuals who live their lives in Islamic educational institutions, are often faced with various challenges in developing the quality of their Islamic attitudes. Many of them, although formally educated in religious science, still do not fully reflect a good Islamic attitude in daily life. Factors such as a lack of a deep understanding of Islamic teachings, the influence of the surrounding environment, often affect their attitudes and behaviors.

The phenomenon of Hijrah among students has increased in recent years. This can be seen from their increasing interest in religious activities such as studying Islam, joining the Hijrah community and using social media as a tool for dakah and spiritual

³ Addini, Agnia. 'The Phenomenon of the Hijrah Movement Among Muslim Youth as a Social Mode', *Journal of Islamic Civilization*, 1.2 (2019), 109,

⁴ Miftakul Arifin, Ainur Rosyidah, Sufiyana Nur, *The Meaning of Hijrah in the Qur'an according to the perspective of KH. Husain Muhammad on youtube*. *Journal of the Science of the Qur'an and Tafsir*, Vol.1 No 1 (December 2023) 02.

⁵ Maskun Hdi, Muhajirin, Kusnadi, "The Meaning of Hijrah in Tafsir Fi Zhilal Al-Qur'an by Sayyid Quthb, *Journal of Semiotics for the Study of Al-Qir'an and Tafsir*, Vol.1 No.2 (2021), 161.

⁶ Sincerely, Muhammad, Irhamna, Muhammad, "Hijrah Trend and Imagined Communities of Ptu and PTKI Campus Da'wah Activist Students on the Relevance of Religious Moderation in South Kalimantan", *Scientific Journal of Religion and Society* Vol.17 N0.02 (2023) 922-937.

introspection. This phenomenon shows a new awareness among students to improve themselves and live a life more in accordance with Islamic teachings, generally they try to abandon negative behavior and improve morals and improve discipline in worship in daily life.⁷

Hijrah in the personal context of a Mahasantri is not only limited to physical hijrah, but rather a change in attitude and mentality towards a better life in Islam. When a mahasantri understands the meaning of hijrah not only as a change of place, but also as a journey towards spiritual change and improvement of the quality of worship, he will be more encouraged to improve the quality of his Islamic attitude. A changed mindset, a greater intention to worship and greater concern for others can be part of this hijrah process. Hijrah for mahasantri becomes a strategic choice to achieve a better religious life, just like the hijrah of the Prophet PBUH, which was full of difficulties but produced great changes in Islamic society at that time.⁸ It is important for Mahasantri to understand the concept of hijrah, so that they become people who are not only smart in religion but also have an attitude that reflects the teachings of Islam in daily life.

In the context of Islamic Higher Education, Ma'had Al-Jami'ah as a higher institution for Islamic development on campus has an important role in shaping the Islamic character and attitude of students. Female students who live at Ma'had Al-Jami'ah UIN A.M Sangadji Ambon have a great opportunity to experience changes in a more religious direction through the Hijrah process that they undergo. Intensive coaching in the field of Islam, starting from religious studies, worship practices, to social interaction in the Ma'had environment, has a significant influence on the quality of students both spiritually, academically, and socially.

This article aims to examine the influence of hijrah on student quality, with a particular focus on the Islamic attitudes of female mahasantri residing at Ma'had Al-Jami'ah, UIN A.M. Sangaji Ambon. The increasing visibility of hijrah among university students has transformed it into a significant socio-religious phenomenon that shapes identity, behavior, and value orientation. In this study, hijrah is conceptualized not merely as a symbolic religious shift but as a comprehensive process of self-transformation encompassing spiritual, academic, and social dimensions. The article argues that hijrah plays a crucial role in strengthening students' internalization of Islamic values, which in turn contributes to the development of a more holistic student quality. This includes improved religious commitment, disciplined academic behavior, and constructive social interaction. By situating hijrah within the context of Islamic higher education, this study highlights its potential as a transformative framework that fosters moral integrity and intellectual growth among students.

⁷ Syarifuddin, et al, "The Phenomenon of Islam and Social Media in Indonesia" *Journal of Social Sciences and Sciences* Vol.06 No.02 (2021), 185-186.

⁸ Ibrahim, Busthomi. 'Interpreting the Momentum of Hijrah', *Scientific Journal of Education*, Vol.10 No.2 (2016), 65.

This study employs a qualitative approach with a case study design to gain an in-depth understanding of the lived experiences of female mahasantri undergoing the process of hijrah. The research was conducted within the setting of Ma'had Al-Jami'ah, where participants were selected purposively based on their active involvement in religious and academic activities. Data were collected through multiple techniques, including in-depth interviews, participant observation, and document analysis, allowing for data triangulation and enhanced validity. The interviews explored participants' perceptions, motivations, and behavioral changes related to hijrah, while observations captured daily practices and interactions within the ma'had environment. Documentation supported the analysis by providing contextual and institutional insights. Data analysis followed an interactive model involving data reduction, data display, and conclusion drawing. This methodological framework enables a comprehensive exploration of how hijrah influences students' spiritual awareness, academic discipline, and social engagement in a holistic and contextually grounded manner.

Results and Discussion

Profile of Ma'had Al-Jami'ah UIN A.M Sangadji Ambon

Ma'had Al-Jami'ah UIN A.M Sangadji Ambon is a student Islamic Boarding School under the auspices of the Institute of UIN A.M Sangadji Ambon. It was officially established on November 14, 2012, with the Rector's Decree No. 62 of 2012 which stipulated the establishment of the management of the Ma'had Al-Jami'ah student Islamic Boarding School UIN A.M Sangadji Ambon for the period 2012-2016. Initially, according to the decree, Ma'had al-Jam'iah UIN A.M Sangadji Ambon was managed by eight people. They consisted of directors, persons in charge, coordinators, directors, deputy directors, heads of male and female dormitories, and administrative staff. with the existence of the Rector's Decree No.In.13/1/SK/KP.07/6/69a/2013 concerning the appointment of the chairman and secretary of Ma'had al-Jam'iah in the environment of UIN A.M Sangadji Ambon, the number of managers is only 2 people, consisting of the chairman (Much. Mu'alim, M.HI, MA) and the secretary (Farid Naya, M.SI). In 2013 for the first phase, Ma'had Al-Jamiah UIN A.M Sangadji Ambon only handled the accommodation of male students, because the women's dormitory was still in the process of being completed.⁹

Ma'had Al-Jami'ah was born at UIN A.M Sangadji Ambon after many struggles. In June 2011, when the construction of the men's dormitory was underway, Prof. Dr. H. Dedi Djubaedi, M.Ag, who served as the Rector of IAIN Ambon from 2008 to 2012, Much. Mu'alim, M.HI, MA (lecturer-caregiver of Ma'had for the first period) and

⁹ Nur Anisa Maruapey, "Implementation of the CIPP Evaluation Model in the Qur'an Literacy Development Program at Ma'had Al-Jami'ah IAIN Ambon", Thesis, Ambon State Islamic Religious Institute, Faculty of Tarbiyah and Teacher Training, 2020, 49-50.

Pardianto, M.SI (lecturer of UIN A.M Sangadji Ambon) talked about the management system plan that will be used in the men's dormitory. As a result of the discussion, a concept to implement the pesantren system in the student dormitory of UIN A.M Sangadji Ambon will be focused on four main competencies: (1) spiritual mental development, (2) development of reading and writing of the Qur'an, (3) understanding of the yellow book or turats, and (4) mastery of Arabic-English.

Furthermore, the position of Rector is held by Dr. Hasbollah Toisuta, M.Ag, former Vice Dean I for Academic Affairs. During the leadership of Dr. Hasbollah Toisuta, M.Ag, the plan was continued by establishing coaching cooperation with the Tebuireng Jombang Islamic Boarding School. In this case, the Rector completely handed over to the Caretaker of Ma'had Al-Jami'ah to manage Ma'had together with the Islamic Boarding School Coaching Team that will be brought in from the Tebuireng Islamic Boarding School, provided that all efforts are made to support and improve the academic quality of the students of UIN A.M Sangadji Ambon. On November 25, 2012, six dormitory coaches were brought in from the Tebuireng Islamic Boarding School based on the MoU that had been signed by the Rector of IAIN Ambon Dr. Hasbollah Toisuta, M.Ag and caretaker of the Tebuireng Islamic Boarding School; Dr. KH. Ir. Salahudin Wahid. The six coaches are planned to conduct coaching for one year, and their contracts will be extended if deemed necessary, after evaluating the performance achieved. In addition, there are several lecturers of UIN A.M Sangadji Ambon who are willing to join the management of Ma'had Al-Jami'ah UIN A.M Sangadji Ambon to jointly coach students of the Islamic boarding school of UIN A.M Sangadji Ambon students.

The Quality of Female Students After Experiencing the Migration Process

The Hijrah process is not only interpreted as a separation in the personal context of a Mahasantri is not only limited to physical hijrah, but rather to a change in attitude and mentality towards a better life in Islam. The positive impact of the hijrah process can be seen from various aspects of self-quality, including the following:

1. Spiritual Aspects (Worship)

After doing hijrah, the quality of female students at Ma'had Al-Jami'ah showed an improvement, they became more disciplined in doing the five-time prayer which was carried out on time and also improved to other Sunnah Prayers such as Tahajud and Dhuha. In addition, they became more diligent in learning to study religion and became accustomed to reading the Qur'an every day and also participating in the Qur'an memorization program held at Ma'had. One of the obvious things after a person makes hijrah is a change in style or change in the way they pray. By using sharia clothing, and according to the rules in religion, especially Muslim women, this is also clearly seen in female students who have migrated they do not miss to pay attention to their aurat.

The statement from Rasmita Safitri Nacikit above shows that the understanding of worship is not only an obligation but has become a necessity that must be fulfilled

so that the heart becomes peaceful. A similar statement was stated by the kasriyati Kolengsusu, as a Mahasantri at Ma'had Al-Jami'ah IAIN Ambon stated that:

"At first, I was half-hearted because I was forced to worship, especially prayer, but after the hijrah my whole heart did it and it can be difficult if I accidentally left / was late to do it. And after living in ma'had, my worship is more organized because in ma'had we also pray in congregation and continue by reciting with Ustadzah, other worship is also always tried to be done such as sunnah prayers, sunnah fasting and often reading the Qur'an plus by memorizing juz 30."¹⁰

Kasriyati's statement also shows that not only an increase in prayer has occurred, but there has also been an increase in other things such as Sunnah fasting reading the Qur'an even up to the stage of memorizing the Qur'an.

The above data is strengthened by the results of observations in the field that, Mahasantri at Ma'had Al-Jami'ah IAIN Ambon have a coaching schedule and also a schedule to read the Qur'an, as for the schedule they do to read the Qur'an after the Maghrib prayer to the Isha adhan, at that time they are divided into several groups that are guided by the ustdzah. Then there is for the schedule of reading the Qur'an after the tahajud prayer they are encouraged to read yasin and al-waqiah in congregation. Then after reading yasin and al-waqiah they finish they read istighfar until the arrival of dawn, after the dawn prayer the Mahasantri are directed to follow the coaching that has been scheduled. There are 2 classes to take part in the coaching held at ma'had, namely the I'dad class and the Wustha class. The wustha class with the schedule is to memorize the Qur'an and after memorizing it must be deposited the memorization to Ustdzah Mudhabiroh and for the I'dad class there are several schedules including the learning of the yellow book which is guided by the young people. And before maghrib at 18:30 it is recommended to read surah al-mulk then continue the reading of the dhikr of Hizbu Falah.¹¹

Based on the above interviews with students before doing hijrah, sometimes they are still negligent in carrying out worship, but after doing hijrah there is a new awareness that worship now is considered a spiritual need that is calming, not just aborting obligations.

2. Academic Aspects: Learning Discipline, Lecture Performance, and Time Management

The hijrah carried out by female students not only has an impact on the spiritual aspect but also has an impact on the academic quality of students. The most prominent changes can be seen in learning discipline, learning achievement and also time management when compared to their conditions before and after hijrah.

The following are the results of interviews conducted by researchers with mahasantri who live in ma'had: interview with Siti Halija Kasturian:

¹⁰ Kasriyati Kolengsusu, *Interview at Ma'had Iain Ambon* on July 2025

¹¹ Results of observations at ma'had al-jami'ah IAIN Ambon

“Hijrah gave me a new spirit in pursuing knowledge. I realized that studying knowledge is part of worship, so I became more serious and responsible in carrying out my role as a student. And Alhamdulillah, since emigrating, my achievements have increased. I became more focused and able to manage my time better because I was no longer carried away by things that were less useful.”¹²

The statement from the informant above shows that hijrah opens their awareness of the importance of knowledge so that the enthusiasm for learning becomes better and directed. Spiritual encouragement makes them more disciplined and responsible and able to manage time so that academic achievements become better from time to time. It also shows that the awareness that religious and academic science must be balanced to achieve success in this world and in the hereafter.

The results of the interview above show that the hijrah process has a significant influence on the academic quality of female students. The changes they experience include not only an increase in their desire to learn, but also an improvement in their daily habits that help them to be better in academics. After experiencing difficulties at first, the discipline of learning is now part of their daily routine. This is also inseparable from the ma’had system that accustomed them to individual or group study. In other words, hijrah instills a new awareness that learning is worship and is a responsibility. After hijrah they also learn how to manage time. The students began to learn how to prioritize worship, education and other activities.

The learning achievement of female students has also changed greatly, almost all informants said that their academic grades increased after emigrating. This shows that academic results are directly influenced by study habits and effective time management.

3. Social Aspects: Association, Concern and Social Activities

The social aspect in daily life is an important component of the process of hijrah of students. Changes that occur in the religious and academic fields as well as in social interaction, students become more selective in choosing their friends and environment. They tend to build healthy friendships, support each other in kindness and maintain boundaries in accordance with Islamic values, which makes their social patterns more directed and positive. Overall, this social element shows that the process of hijrah can change a student to be a more caring person, wiser in getting along and more active in social activities. This change shows that the hijrah is not only about the relationship with Allah SWT but also the relationship with fellow humans.

The following are the results of interviews conducted by researchers with mahasantri who live in ma’had: interview with Sekar Arum Pertiwi:

¹² Siti Halija Kasturian, *Interview at ma’had Iain Ambon on July 2025*

“I was more careful about choosing friends and the environment, and I preferred to hang out with people who could remind me of kindness. I started to care about the environment, participate in social activities, and help friends in need.”¹³

The statement from Sekar Arum Pertiwi and Siti Halija Kasturian shows that the social aspect has changed, being careful in choosing friends and places to socialize, according to her being in a good environment and being accompanied by friends who always remind her of virtues makes her better.

After undergoing the hijrah process, female students show significant social changes. According to the results of the interviews, most of the students said that they are more careful when choosing friends, they tend to approach people who can have a positive influence and avoid an environment that can lead to negative things. Some tangible evidence that hijrah affects their personal worship and social relationships with their surroundings include increased concern, changes in social patterns and active involvement in social activities.

The findings in this study show that hijrah has a positive impact on the spiritual strengthening of female students, characterized by increased obedience to worship, consistency in reading the Qur'an, and awareness of the importance of religious knowledge. This finding is in line with the research of Erni & Syukur (2022) which emphasizes that hijrah encourages students to improve the quality of worship and gain inner peace. The peak of the history of hijrah in the life trajectory of human life occurred during the time of the Prophet Muhammad SAW. Although it is connected to the events of the Prophet Muhammad SAW, previously hijrah was carried out with the aim of saving his people from the ideology of monotheism, as well as the social changes that occurred after the hijrah event caused a new era of rational religious life order,¹⁴ If it is associated with a hadith about intention, then hijrah is carried out with sincere intentions because Allah is the basis for this spiritual transformation. In the framework of social change theory, this can be understood as a form of value transformation that internalizes religious orientation in daily life.¹⁵ Thus, the hijrah of female students in Ma'had Al-Jami'ah is not just a trend, but a spiritual internalization process rooted in intention and self-awareness.

In addition to the spiritual aspect, this study also found that hijrah affects learning motivation and academic discipline. Female students show a more directed spirit in managing study time, maintaining consistency in lecture attendance, and associating general knowledge with Islamic values. This finding is in line with the theory of the construction of the spirituality of the millennial generation put forward by Yadi Daryadi. Daryadi explained that the spirituality of the millennial generation in the

¹³ An interview with Ian O'Neill in July 2025

¹⁴ Bustomi, Ibrahim, "interpreting the momentum of hijrah" *Scientific Journal of Education*, No.02, yrs, 2016

¹⁵ Middy, Boty "Religion and social change", *review of the perspective of the sociology of religion*, No.15, year 2015

context of hijrah is manifested in three main dimensions. First, religious well-being, which is the improvement of the quality of worship and lifestyle transformation towards more Islamic obedience. Second, existential well-being, in the form of a deeper search for the meaning of life, so that the life orientation of the younger generation is increasingly directed towards divine values. Third, the spirituality of the millennial generation is a dynamic phenomenon, which in its development is also influenced by social conditions, such as the experience of the Covid-19 pandemic which encourages the birth of new religious awareness. Thus,¹⁶ the hijrah of female students can be understood not only as an individual experience, but also as a collective movement that contributes to forming religious identity. This process shows that hijrah not only has an impact on personal aspects, but also affirms the position of the younger generation as an agent of social and spiritual change in their environment. According to the theory of social change (Moore, Davis), this academic change is an institutional transformation, where religious values help shape the learning ethos. This means that hijrah makes a real contribution to building an Islamic academic character that is not only oriented towards worldly achievements, but also the blessings of knowledge.

The Influence of Hijrah on the Islamic Attitude of Mahasantri Putri

1. Understanding Islamic Values

One of the dynamics of diversity that is interesting to study is the phenomenon of hijrah among teenagers, especially female students. Here, hijrah is not only a physical transfer, but also a spiritual, moral and social transformation. Mahasantri who migrate usually show a major change in their views of Islam and its values. The following are the results of interviews conducted by researchers with mahasantri who live in ma'had: interviews with Safira Maswain and Siti Halija Kasturian:

"The Asatidz here (Ma'had) encourage to always teach good deeds, such as tadarus, congregational prayer, sunnah prayer and other activities. And also we are taught to make Islamic values as a principle of life so that we are closer to Allah, such as keeping prayer, dhikr maintaining morals, besides always doing good to people more patient in trials, sincere when giving something to others."¹⁷

The statement from the informant above shows that the ustadzah in ma'had play an important role in guiding them to do righteous deeds and behave well. Not only do they pray and read the Qur'an but also instill Islamic principles as a way of life.

Based on the interview above, it shows that hijrah opens the way for a better understanding of Islam. This process increases religious insight and spiritual awareness. As well as making Islam a guideline for life, noble morals and good relations with others. With this provision, students try to apply Islamic teachings in their daily lives, and foster concern for others.

¹⁶ Yudi Daryadi "Spirituality of the Millennial Generation: A Case Study of the Hijrah Community in the City of Bandung" (UIN SGD Bandung, 2024), 15.

¹⁷ Safira Maswain, *Interview at Ma'had Iain Ambon* on July 2025.

2. Religious Commitment in Campus Life

Religious commitment in the campus environment is important for female students in the midst of academic and social busyness. Campus life not only requires intellectual abilities but also spiritual maturity to ensure that every activity carried out is always worth worship. On the other hand, religious commitment is also shown by the active participation of students in religious activities. Researchers found that many students routinely participate in routine studies and join campus da'wah organizations.

The following are the results of interviews conducted by researchers with mahansantri who live in ma'had: interviews with Safira Maswain and Yasmin Fatimah:

"To maintain my commitment in carrying out worship, I make worship a priority, so when I take a break to perform prayers, and besides that, my lecture schedule does not collide with prayer hours, so I am younger, consistent. And I manage the time so that worship and lectures are balanced. In addition, on campus I joined the campus da'wah institute, I feel that I have friends who can remind each other in kindness."¹⁸

The statement from the informant above shows that students prioritize worship in their daily lives. Like prayer time, other activities are stopped for a moment to perform the prayer prayer on time to maintain consistency in worship. Time management that is best used to balance worship with academics, as well as involvement in campus da'wah institutions provides an opportunity to gather with friends who remind each other of kindness is also an important environmental support.

The interview above shows the mindset, and behavior has become more Islamic because of religious commitment in campus life. They not only maintain religious commitment but also try to apply Islamic principles in every academic and social activity in the campus environment or elsewhere.

Hijrah also has a significant impact on the social interaction pattern of students. This study found that they are more selective in associating, strengthening ukhuwah in the Ma'had environment, and being active in socio-religious activities. This result is in line with the research of Bakhrul Fuad (2019) who found that students who migrate interpret hijrah as a collective effort to build an Islamic community. In the theory of social change, this change shows a transformation of social norms and institutions. Hijrah not only has an impact on individuals, but also strengthens social solidarity and the formation of religious culture in the campus environment. Thus, hijrah in the context of female students is not just a personal experience, but also an instrument for strengthening collective identity as an Islamic community.

¹⁸ Safira Maswain, *Interview at Ma'had Iain Ambon* on July 2025.

This research reveals that hijrah encourages female students to be more consistent in practicing sharia, improving religious understanding, and improving morals in daily life. This strengthens the findings of Erni S. and Muhammad Syukur (2022) regarding the strengthening of Islamic attitudes of post-hijrah students. In the perspective of the Qur'an (QS. An-Nisa:100), hijrah is understood as a journey towards Allah and His Messenger, which has an impact on overall change both spiritually, morally, and socially. If associated with the theory of student quality, Islamic attitudes are an important indicator of the success of coaching in Ma'had Al-Jami'ah, because it reflects the balance between knowledge, charity, and morals. Thus, hijrah for female students can be interpreted as a holistic Islamic transformation process that reaches all aspects of their lives. The results of this study show that the motivation for the hijrah of female students is more influenced by factors from within, such as religious awareness, the desire to improve themselves, and the spirit of exploring religious knowledge. The external factors, such as the pesantren environment, peer support, and the influence of da'wah media, function as supporters that strengthen the hijrah process. Thus, the hijrah of students is not only understood as a change in behavior, but also as a process of forming a spiritual identity fostered through the Ma'had education system.

Conclusion

This study concludes that hijrah should be understood not merely as a superficial shift in appearance or outward behavior, but as a profound process of inner transformation leading to spiritual maturity and character development. The findings demonstrate that hijrah involves a continuous process of self-awareness, internal reflection, and habituation to Islamic values, which collectively contribute to an enhanced quality of self among female mahasantri. This transformation is driven by intrinsic motivation to improve personal conduct, deepen religious understanding, and align daily practices with Islamic teachings. As a result, participants exhibit increased discipline in performing acts of worship, stronger personal responsibility, and more ethical patterns of social interaction. The study further highlights that hijrah functions as a developmental framework that integrates moral, spiritual, and behavioral dimensions, ultimately fostering consistency (*istiqamah*) in religious practice. In this sense, hijrah represents a sustainable pathway toward holistic self-improvement within the context of Islamic higher education.

Furthermore, the study finds that Islamic attitudes are significantly shaped and reinforced through the process of hijrah, leading to a more stable and internalized commitment to religious values. The transformation experienced by the participants is reflected in heightened religious awareness, stronger adherence to Islamic norms, and a conscious effort to avoid behaviors that contradict sharia principles. Post-hijrah, female mahasantri demonstrate greater seriousness in worship, increased compliance with religious obligations, and a deeper sense of accountability before Allah SWT. This

shift indicates that hijrah not only influences individual spirituality but also strengthens the ethical and social dimensions of religious life. The findings suggest that the integration of hijrah-oriented programs within Islamic educational institutions can serve as an effective strategy for nurturing students' moral integrity and religious commitment. Therefore, hijrah emerges as a critical factor in shaping well-rounded students with strong Islamic attitudes and a holistic quality of character.

References

- Abdullah Alawi, /The Virtue of Migration According to the Qur'an/, <https://jabar.nu.or.id/hikmah/keutamaan-berhijrah-menurut-al-qur-an-BnldL>. accessed on October 11, 2025
- Addini, Agnia. 'The Phenomenon of the Hijrah Movement Among Muslim Youth as a Social Mode', *Journal of Islamic Civilization*, 1.2. Th. 2019
- Ahmad Fauzi, "Various Hijrah that are still rarely known," Dompot Dhuafa, October 02, 2019, <https://zakat.or.id/macam-hijrah/> (accessed on Friday, October 17, 2025)
- Ambarwati, David Efendi, and Emeraldal Ayu Kusuma. 'The Influence of Student Motivation and Quality of Campus Life on Student Performance with Student Culture as a Moderating Variable', *Journal of Accounting and Management Mutiara Madani*, 8.2. Th. 2020
- Arifin, et al, "AlQur'an and Media Tafsir (The Meaning of Hijrah in the Qur'an from the perspective of KH. Husain Muhammad on Youtube). " *Journal of the Science of the Qur'an and Tafsir*" vol.01, No.02 2023
- Arikunto S, *research methods* (Jakarta, Rineka cipta) Th. 2010
- Erni S, Muhammad Syukur, "Motivation and Impact of Hijrah Among Students of the Faculty of Social Sciences and Law, State University of Makassar" Published in the *Journal of Sociology Education* Vol.2 No.2 Th.2022
- Fuad, Bakhrul. "The Phenomenon of Hijrah among Students of the State Islamic University of Sunan Ampel Surabaya", Thesis: Islamic Aqidah and Philosophy Study Program. Year.2019
- Hardisman, *Moral Guidance in the Quran and Sunnah* (Padang: Andalas University Press) Th. 2017
- <https://kbbi.web.id/hijrah>, accessed Tuesday, 28-04-2025
- Ibrahim, Busthomi. 'Interpreting the Momentum of Hijrah', *Scientific Journal of Education*, Vol.10 No.2. Th. 2016
- Sincerely, Muhammad, Irhamna, Muhammad, "Hijrah Trend and Imagined Communities of Ptu and PTKI Campus Da'wah Activist Students on the Relevance of Religious Moderation in South Kalimantan", *Scientific Journal of Religion and Society* Vol.17 N0.02. Th.2023

- Mardeli, M. "The Problem between Education Politics and Social Change and Its Solution Efforts". Vol.1 No.2. Ch. 2015
- Maskun Hdi, Muhajirin, Kusnadi, "The Meaning of Hijrah in Tafsir Fi Zhilal Al-Qur'an by Sayyid Quthb, Journal of Semiotics of the Study of Al-Qir'an and Tafsir, Vol.1 No.2. Th. 2021
- Middya Boty "Religion and social change", review of the perspective of the sociology of religion, No.15, Th. 2015
- Miftakul Arifin, Ainur Rosyidah, Sufiyana Nur, "The Meaning of Hijrah in the Qur'an according to the Perspective of KH. Husain Muhammad on YouTube". Journal of Qur'an and Tafsir, Vol.1 No 1. Th. 2023
- Mohammad Akmal, "Islamic Religious Education for Students" (indramayu: PT Adab Indonesia, 2024)
- Muhammad Ghufroon, et al. 'Interpretation of Qur'an Verses About Hijrah of Imam Bonjol State Islamic University Padang, Indonesia, Islamic Education Journal. Vol. 2 No.1. Th. 2025
- Muji Sutisno, *Cultural Theories*, (Yogyakarta: Kanisius) Th. 2005
- Musa, M. "Hijrah Trends and the Issue of Radicalism in Improving the Quality of Islamic Society." Sustainable Journal, No.02, Vol. 02 Th.2019
- Nawawi, *Social Field Research Methods*, (Yogyakarta: Gadjah Mada University Press) Th. 1995
- Nawawi, Muhyiddin Yahya bin Syaraf. "Hadith Arba'in Nawaiyah." Maktab Dakwah and Guidance Jaliyat Rabwah. 2007
- Qur'an Ministry of Religion, accessed 25 April 2025, <https://quran.kemenag.go.id/sura/4/100>
- Ristianah, Niken." Internalization of Islamic Values from a Social Perspective of Society". *Journal of Islamic Religious Education*, Vol03. No.01 Th. 2020
- Setiawati, Grace. "A New Hijrah Among Young People Between Righteousness And Lifestyle", Thesis: Sociological Study Program. Th. 2019
- Solikatul Akhmadiyah, Febri Nur, Syafinatul Ilma, "The Existence of Hijrah in the Qur'an and Tafsir," *Journal of the Science of the Qur'an and Tafsir*, Vol.15 No.02. Year. 2021
- Spradley, Miles Huberman. 2024 *Theoretical Studies on Data Analysis Techniques in Qualitative Research'*, 1.2. Th. 2024
- Suarni. 'The history of hijrah in the perspective of the Qur'an suarni Faculty of Ushuluddin and Philosophy UIN Ar-Raniry', *Al-Mu'ashirah*, 13. Th. 2016
- Syarif, Syarif." Understanding Hijrah in the Reality of the Qur'an and Hadith of the Prophet Muhammad PBUH" *Journal of Living Hadith*. 2019
- Tsaqila, Diena Qaulan" Tafsir verses of the Qur'an about Hijrah" *Journal of Islamic Ethics*, Vol 03, No.01, 2024
- Wico, Tarigan, Simalungun University, *Qualitative Research Methods*, 2024

Yudi Daryadi "Spirituality of the Millennial Generation: A Case Study of the Hijrah Community in the City of Bandung" UIN SGD Bandung, Th. 2024

Zakiyah, Afufah Nur, et al." The Phenomenon of Instant Hijrah: the challenges and role of Islamic education in forming a critical and deep understanding". *Journal of Islamic Education Management*, Vol 03. No.01 Th. 2025