

**WANDERING IN PERSPECTIVE OF AL-QUR'AN
(THEMATIC STUDY OF AL-AZHAR TAFSIR BY
BUYA HAMKA)**

THESIS

**Asked for Completing One of the Requirements for Obtaining a Bachelor's
Degree in Religion (S.Ag) in the Study Program of Qur'anic Science and
Exegesis**



By:

**M. RAFHY FAHDELL
SIDN. 11732100819**

Advisor I

Dr. H. Khairunnas Jama l S.Ag, MA

Advisor II

Agus Firdaus Chandra, Lc, MA

**FACULTY OF USHULUDDIN
ISLAMIC STATE UNIVERSITY OF
SULTAN SYARIF KASIM RIAU
YEAR 2021/1441 H**

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU
FAKULTAS USHULUDDIN

كلية أصول الدين

FACULTY OF USHULUDDIN

Jl. H.R. Soebrantas No.155 KM.13 Simpang Baru Panam Pekanbaru 28293 Pekanbaru 2004 Telp. 0761 562223
Fax. 0761-562052 Web: www.uin-suska.ac.id E-mail: rektor@uin-suska.ac.id

VALIDATION

A Research in the Title : Wandering in Perspective of Al-Qur'an (Thematic Study of Al-Azhar Tafsir by Buya Hamka)
Name : M. Rafhy Fahdell
SIDN : 11732100819
Major : Qur'an and Exegesis Science Department


Had been tried on the committee for the Bachelor Exam Faculty of Ushuluddin State of Islamic University Sultan Syarif Kasim Riau, at:

Day : Tuesday
Date : 2nd November 2021

So that this research could be accepted as a condition for a bachelor's degree in religion studies (S.Ag) In Quran and Exegesis Science Department Faculty of Ushuluddin States of Islamic University Sultan Syarif Kasim Riau.

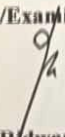
Pekanbaru, 22nd December 2021

Dean,



Dr. H. Jamaluddin, M. Us
NIP. 19670423 199303 1 004

BACHELOR EXAM COMITTE

Chairman/Examiner I

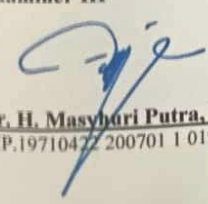

Dr. H. M. Ridwan Hasbi, Lc., M.Ag.
NIP.19700617 200701 1 033

Secretary/Examiner II


Lukmanul Hakim, S.Ud., MIRKH., Ph.D.
NIK. 130317088

ASCERTAIN

Examiner III


Dr. H. Masyhuri Putra, Lc., M.Ag.
NIP.19710472 200701 1 019

Examiner IV


Dr. H. Khairunnas Jamal, M.A.
NIP. 19731105 200003 1 003



Dr. H Khairunnas Jamal, S.Ag, M.A.
Agus Firdaus Chandra, Lc., MA
Lecturer Ushuluddin
State Islamic University
Sultan Syarif Kasim Riau

OFFICIAL MEMO

Subject: A Research

M. Rafhy Fahdell

Honorable:

Dean of Faculty of Ushuluddin
UIN Sultan Syarif Kasim Riau

to-
Pekanbaru

Assalamualaikum Wr. Wb.

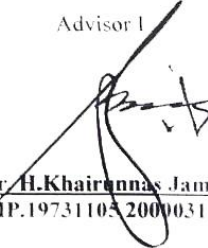
After we read, researched, corrected, and made changes to the research content.

Name : M. Rafhy Fahdell
NIM : 11732100819
Study Program : Qur'an and Exegesis Sciences Department
Title : Wandering in Al-Qur'an Perspective (Thematic Study of Al-Azhar Tafsir by Buyal lamka)

Then with this it can be approved to be tested and given an assessment in a research examination session of the faculty of Ushuluddin UIN Suska Riau. Thus we convey and thank you for your attention
Wassalamualaikum Wr. Wb.

Pekanbaru, 14th September 2021

Advisor I


Dr. H. Khairunnas Jamal, S. Ag, M. A
NIP. 19731103 2000031 003

1. Untuk yang meninjau atau sebagai atau seluruh karya tulis ini tanpa mencairkan dan menyerahkan.
 - a. Penelitian hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Penelitian tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.



UIN SUSKA RIAU

KEMENTERIAN AGAMA
 UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU
 FAKULTAS USHULUDDIN
 كلية اصول الدين
 FACULTY OF USHULUDDIN
 Jl. H.R. Soebianto No.155 KM.15 Simpang Baru Panam Pekanbaru 28293 PO Box 1004 Telp. 0761-562233
 Fax. 0761-562052 Web: www.uin-suska.ac.id, E-mail: rektor@uin-suska.ac.id

Dr. H Khairunnas Jamal, S.Ag, M.A.
Agus Firdaus Chandra, Lc., MA
 Lecturer Ushuluddin
 State Islamic University
 Sultan Syarif Kasim Riau

OFFICIAL MEMO
 Subject: A Research
M. Rafhy Fahdell

Honorable:
Dean of Faculty of Ushuluddin
 UIN Sultan Syarif Kasim Riau

to-
 Pekanbaru

AssalamualaikumWr. Wb.

After we read, researched, corrected, and made changes to the research content.

Name : M. Rafhy Fahdell
 NIM : 11732100819
 Study Program : Qur'an and Exegesis Sciences Department
 Title : Wandering in Al-Qur'an Perspective (Thematic Study of Al-Azhar Tafsir by BuyaHamka)

Then with this it can be approved to be tested and given an assessment, in a research examination session of the faculty of Ushuluddin UIN Suska Riau. Thus we convey and thank you for your attention
WassalamualaikumWr. Wb.

Pekanbaru, 14th September 2021

Advisor II

Agus Firdaus Chandra, Lc., MA
 NIP. 19850829 201503 1 002

b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
 2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.



SURAT PERNYATAAN

Saya yang bertandatangan di bawah ini:

Nama : M. Rafhy Fahdell
NIM : 11732100819
Tempat/Tgl.Lahir : Pekanbaru, 22 Juni 1999
Fakultas : Ushuluddin
Prodi : Ilmu Al-Qur'an dan Tafsir
Judul Skripsi : WANDERING IN PERSPECTIVE OF AL-QUR'AN (THEMATIC STUDY OF AL-AZHAR TAFSIR BY BUYA HAMKA)

Menyatakan dengan sebenar- benarnya bahwa :

1. Penulis Skripsi dengan judul sebagaimana tersebut di atas adalah hasil pemikiran dan penelitian saya sendiri.
2. Semua kutipan pada karya tulis saya ini sudah disebutkan sumbernya.
3. Oleh karena itu Skripsi saya ini, saya menyatakan bebas dari plagiat.
4. Apabila dikemudian hari terbukti terdapat plagiat dalam penulisan Skripsi saya tersebut, maka saya bersedia menerima sanksi sesuai peraturan perundang-undangan.

Demikianlah Surat Pernyataan ini saya buat dengan penuh kesadaran dan tanpa paksaan dari pihak manapun juga.

Pekanbaru, 30 Desember 2021
Yang membuat pernyataan



M. Rafhy Fahdell
NIM : 11732100819

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

FOREWORD

Praise and gratitude pray for the presence of Allah SWT, for the grace and His gift ever bestowed upon us all. Peace and salutation are hopefully given to the prophet Muhammad SAW that had been in communicating the message the Shari'a of Islam to all mankind. For the grace of Allah, the author was finally able to complete the thesis entitled "Wandering in Al-Qur'an Perspective (Thematic Study of Al-Azhar Tafsir by Buya Hamka)".

This research is a requirement for achieving a Bachelor of Religion of Islam at the Faculty of Ushuluddin, State Islamic University of Sultan Syarif Kasim Riau. Thanks to the confidence and support from some people morally and materially, the author finally faced and overcome the difficulties and obstacles well, so the research could be completed. On this occasion, the author would like to express gratitude to a few parties where the assistance, guidance, and encouragement so that I can finish, namely to:

1. Special and big thank for my beloved parents, my father Suryamon and my mom Nurrosani who always being my motivator, inspirator, advicer, and my guide to compliting this thesis morally or materially. And also to my beloved sister Monia Maharani S.T and Syahda Putri Fatiha who always support and pray the best for me.
2. Also for my big family, always giving me motivation and support to compliting this thesis
3. And also to Prof. Dr. Hairunnas, M.Ag, as the ad interim Rector of the State Islamic University of Sultan Syarif Kasim Riau.
4. Dr. Jamaluddin, MA as the Dean of the Faculty of Ushuluddin, State Islamic University of Sultan Syarif Kasim Riau.
5. Mr. Agus Firdaus Chandra Lc. M.A as Chairman of Qur'an and Exegesis Sciences, Bachelor Program.
6. Dr. H. Khairunnas Jamal, MA as a first supervisor who has given me his time during the process of filing the title until the completion of research-

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

making.

7. Mr. Agus Firdaus Chandra, Lc, MA as second supervisor who has provided a lot of time, provide valuable lessons, as well as support during the process of making the paper from the beginning to the end.
8. The entire faculty and staff who have provided assistance, guidance, and knowledge to the author.
9. M. Ridho Ramadhani and M. Aditya Pratama ,and all Tenth Generation of International Class that have helped the author in the process of completing this research, especially large families Forces in International Student of Qur'an and Exegesis Sciences
10. All parties who could not be mentioned one by one by the author that has involved a lot of helps so that this research could be completed.

Hopefully, this paper can be useful and provide guidance to the students who will carry out the research as well as to the various parties that needed.

Regards



M. Rafhy Fahdell
NIM.11732100819

UIN SUSKA RIAU

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

ABSTRACT

Wandering in Al-Qur'an Perspective (Thematic Study of Al-Azhar Tafsir by Buya Hamka)

By: M Rafhy Fahdell
11732100819

Wandering is the departure of a person from the place of origin where he grew up to another region to live life or seek experience. Wandering is a form of migration found in some areas in Indonesia. The phenomenon of wandering is defined in part as leaving home to seek wealth of science, knowledge, and prosperity. The purpose of this study is to find out how Buya Hamka in particular and other mufassir in general interpret verses related to wandering and know the wisdom of wandering in the perspective of the Qur'an. The primary data source is the data that is the main reference in the research, while the source of the data in this study is the Qur'anul Karim and the book of interpretation related to this research is al-Azhar tafsir. The most important secondary data sources are books related to the concept of developmental theory and can also be journals, magazines, thesis or articles that have relevance to the discussion of this research. This type of research is literature research that utilizes library sources to obtain research data or pure literature research. By finding and researching the verse in question, then processing it using the science of interpretation. The author uses the Maudhu'i method, also called the thematic method of interpretation. The conclusion of the research of verses on traveling in the Qur'an is the wisdom of travel verses that the author can summarize, namely wandering to study, wandering in order to worship, wandering to escape from threats, wandering to know stories, wandering for economic revival.

Keyword : Wandering, Alqur'an, Al-Azhar Tafsir

الملخص

الترحيل في منظور القرآن (دراسة موضوعية عند همكا في تفسير الأزهار)

الكاتب: محمد رفع فاضل

الرقم الجامعي: ١١٧٣٢١٠٠٨١٩

الترحيل هو رحيل شخص من مكان المنشأ حيث نشأ إلى منطقة أخرى ليعيش الحياة أو يبحث عن الخبرة. الترحيل هو شكل من أشكال الهجرة الموجودة في بعض المناطق في إندونيسيا. تعرف ظاهرة الترحيل جزئياً بأنها مغادرة الوطن بحثاً عن ثروة من العلم والمعرفة الأزهار. الغرض من هذه الدراسة هو معرفة كيف تفسر بويها همكا على وجه الخصوص وغيرها من مفسر بشكل عام الآيات المتعلقة بالسفر ومعرفة حكمة الترحيل في منظور القرآن. مصدر البيانات الأساسي هو البيانات التي هي المرجع الرئيسي في البحث، في حين أن مصدر البيانات في هذه الدراسة هو القرآن الكريم وكتاب التفسير المتعلق بهذا البحث هو تفسير الأزهر. أهم مصادر البيانات الثانوية هي الكتب المتعلقة بمفهوم النظرية التنموية ويمكن أن تكون أيضاً المجالات والأطروحة أو المقالات التي لها صلة بمناقشة هذا البحث. هذا النوع من البحوث هو البحوث الأدبية التي تستخدم مصادر المكتبة للحصول على بيانات البحوث أو البحوث الأدبية البحتة. من خلال البحث في الآية في السؤال، ثم معالجتها باستخدام علم التفسير. يستخدم المؤلف طريقة موضوعي، التي تسمى. إن خلاصة بحث الآيات عن الترحيل في القرآن هي حكمة آيات الترحيل التي يمكن للمؤلف تلخيصها، أي الترحيل للدراسة، والترحيل كعبدة، والترحيل من أجل العبادة، والترحيل للهروب من التهديدات، والترحيل لمعرفة القصص، والترحيل من أجل الإحياء الاقتصادي.

الكلمات المرشدة: الترحيل, القرآن, تفسير الأزهار

Hak Cipta Dilindungi Undang-Undang

1. Diarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Diarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

ABSTRAK

Merantau Dalam Perspektif Al-Qur'an (Kajian Tematik Tafsir Al-Azhar

Karya Buya Hamka)

Oleh : M Rafhy Fahdell

NIM: 11732100819

Merantau adalah perginya seseorang dari tempat asal dimana ia tumbuh besar ke wilayah lain untuk menjalani kehidupan atau mencari pengalaman. Merantau merupakan bentuk migrasi yang ditemukan di beberapa daerah di Indonesia. Fenomena merantau didefinisikan sebagian meninggalkan kampung halaman untuk mencari kekayaan ilmu, pengetahuan, dan kemakmuran. Adapun tujuan penelitian ini adalah untuk mengetahui bagaimana Buya Hamka secara khususnya dan para mufassir lainnya secara umum menafsirkan ayat-ayat yang berkenaan tentang merantau serta mengetahui hikmah merantau dalam perspektif Al-Qur'an. Sumber data primer adalah data yang menjadi rujukan utama dalam penelitian, adapun sumber data dalam penelitian ini adalah al-Qur'anul Karim dan kitab tafsir yang berkaitan dengan penelitian ini yaitu tafsir Al-Azhar. Adapun sumber data sekunder yang paling penting adalah buku-buku terkait konsep teori perkembangan dan dapat juga berupa jurnal, majalah, skripsi ataupun artikel-artikel yang memiliki relevansinya dengan pembahasan pada penelitian ini. Jenis penelitian ini adalah penelitian kepustakaan yaitu penelitian yang memanfaatkan sumber perpustakaan untuk memperoleh data penelitiannya atau penelitian kepustakaan murni. Dengan cara mencari dan meneliti ayat yang dimaksud, kemudian mengolahnya memakai keilmuan tafsir. Penulis menggunakan metode Maudhu'i, yang disebut juga dengan metode penafsiran tematik. Gambaran kesimpulan dari penelitian ayat-ayat tentang merantau dalam al-Qur'an adalah hikmah dari ayat-ayat perjalanan yang dapat penulis rangkum yaitu merantau untuk menuntut ilmu, merantau sebagai ibrah, merantau dalam rangka untuk beribadah, merantau untuk melarikan diri dari ancaman, merantau untuk mengetahui kisah, merantau untuk kebangkitan ekonomi.

Kata Kunci : Merantau, Al-Qur'an, Tafsir Al-Azhar

Hak Cipta Diindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Table of Contents

FOREWORD	i
ABSTRACT.....	iii
CHAPTER I.....	1
INTRODUCTION	1
A. Background	1
B. Reasons for Choosing the Title.....	4
C. Affirmation of Terms	5
D. Identification of Problems.....	7
E. Problem Limitation	8
F. Formulation of the Problem	8
G. Research Purposes and Benefits	8
1. Purposes of Research	8
2. Benefits of Research	9
H. Systematics of Writing.....	9
CHAPTER II.....	10
THEORITICAL FRAMWEORK	10
A. Basic Theoretical	10
1. Wandering	10
2. Wandering Culture in Minangkabau Tradition.....	18
3. Synonym of Wandering in the Al-Quran	22
4. Verses Term of Wandering in Al-Qur'an	25
B. Literature Review.....	26
CHAPTER III	29
RESEARCH METHODOLOGY	29
A. Types of Research.....	29
B. Sources of Data	29



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

C.	Data Collection Technical.....	30
D.	Data Analysis Technical	30
CHAPTER IV		32
INTERPRETATION AND ANALYSIS		32
A.	Interpretation.....	32
1.	Wander retrieval word in Qur'an verses.....	32
2.	Wander In Qur'an Vocabularies	32
3.	Identification Wander's Verses.....	33
4.	Interpretation of Wander Verses by Buya Hamka in Tafsir Al-Azhar	39
B.	Analysis (concept of wandering based on the Al-Qur'an at this daily life).....	46
1.	Islam and Wandering	46
2.	Motive of Wandering.....	48
3.	Purposes of Wandering in Al-Qur'an	50
CHAPTER V		57
CONCLUSION.....		57
A.	Conclusion	57
B.	Suggestion.....	58
BIBLIOGRAPHY		59

Hak Cipta Diindungi Undang-Undang

1. Diarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Diarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

CHAPTER I INTRODUCTION

A. Background

Wandering is a habit that has been carried out for a long time by the Indonesian people, carried out by various ethnic groups, wandering can be said to go to a place or area that is far from home, going abroad is not only for something that is not clear, but has definite goals such as looking for work and seeking knowledge better than home.¹

Specifically, wandering is often considered as part of the culture of the Indonesian ethnic groups, even though the purpose and level of intensity of wandering between one ethnic group is different from that of other ethnic groups. The Minangkabau, Acehese, and Bugis community groups have long been known as migrant community groups. From generation to generation, they migrated to all corners of the region in Indonesia.

However, over time, wandering is no longer only carried out by certain community groups such as the Minangkabau, Acehese and Bugis. Wandering is also practiced by the Javanese, Sundanese, Sasak, and Flores people. The destination area for wandering is no longer just crossing regional boundaries, but also national borders, such as Malaysia, Singapore, Korea, and the Middle East.²

In this case, several tribes in Indonesia have factors that make them wander, one of which is the Minangkabau tribe. Some of the factors that influence this tribe to wander are among them the first is the economic factor³ which is the

¹Meygi Mansyah Putra, *KONSTRUKSI MAKNA MERANTAU DIKALANGAN MAHASISWI ASAL SUMATERA BARAT DI KOTA BANDUNG*, 2018, https://elibrary.unikom.ac.id/id/eprint/226/12/UNIKOM_Meygi%20Mansyah%20Putra_Jurnal.docx.pdf, Accessed on 23 March 2021, 22:08 WIB

²Almira Rianty, dkk, *Merantau Sebagai Ideologi Gender Pada Masyarakat Motean, Ujungalang, Kecamatan Kampung Laut, Kabupaten Cilacap, Jawa Tengah*, (Yogyakarta, Gajah Mada University, 2004), p. 538

³Mochtar Naim, *Merantau Pola Migrasi Suku Minangkabau* (Jakarta: Raja Grafindo Persada, 2013), p. 254

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

main factor for the Minang community to wander, because men in Minangkabau do not have property. Property is held by women. Next is the second factor, namely education⁴, where after the war the nomads flocked to look for good schools in Java. This was because education was not sufficiently developed in West Sumatera at that time. The next factor is due to inappropriate customary conditions. Shaykh Ahmad khatib left Minang Land to perform the Hajj at first. A few years later, he went again to the Haram to study. But fate determined, he got a mate there and got the task of khadim, so he couldn't go home. But he sent some of his students from the Nusantara, especially from Minangkabau to preach reform in Minangkabau. Some of his students who are famous in Indonesia are the founders of major Islamic organizations, namely KH Hasyim Asy'ari (NU) and KH Ahmad Dahlan (Muhammadiyah).⁵

From some of these factors, it turns out that wandering has an important role in the development of a group or tribe. From the data the authors collect, wandering does not only affect the economy, education, but wandering can also increase a person's level of independence, for example in a study of differences in the level of independence of individuals who wandered and did not wander. In this study the individual independence of someone who wandered with a percentage of 55.4%, while the individual independence of someone who did not wander with a percentage of 48.2%. So it can be concluded that there are differences in the level of independence of individuals who wander and individuals who do not wander, where the level of independence of individuals who wander is higher than the level of independence of individuals who do not wander.⁶

Not only in influencing independence, a study with the results of

⁴Muarif, *Rahasia Sukses Orang Minang Di Perantauan*(Yogyakarta: Pinus, 2009), p. 10

⁵In'amul Hasan and Yeni Angelia, *MERANTAU DALAM MENUNTUT ILMU Sebuah Tradisi Living Hadis oleh Masyarakat Minangkabau*, Journal, Jogjakarta: UIN Sunan Kalijaga , 2017 p. 7

⁶Ajaruljan, *Perbedaan Tingkat Kemandirian Mahasiswa Merantau dan Mahasiswa Tidak Merantau*, Thesis, Malang: University of Muhammadiyah, p. 10

Hak Cipta Dilindungi Undang-Undang

1. Diarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Diarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

UNICEF research, Permatasari describes several psychological impacts on children whose parents leave or wander, such as independence and being able to control emotions. From some of the data above, wandering is a habit that cannot be separated from both individuals and groups who have a big influence in their aspects.⁷

In Islam, things like this are clearly taught directly by our Prophet, such as the story of the Prophet Muhammad when he was ordered by Allah to wander from Mecca to Medina, this journey can be said to be a victory for the Muslims.⁸ Because they no longer met the cruel threat of the enemy (infidels) in Mecca and moved to a society that accepted Islam gracefully (Medina). Therefore, the movement of the Prophet Muhammad from Mecca to Medina was not the way the prophet fled but because there were instructions and orders from Allah SWT in order to protect His believing servants. As has been mentioned in the Qur'an as follows:

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أَولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ

رَحِيمٌ

Indeed, those who believe, those who make pilgrimages and strive in the way of Allah, they hope for Allah's mercy. , and Allah is Forgiving, Most Merciful (Surah Al-Baqarah: 218).

As the message of the Prophet Muhammad SAW: "be in this world as a traveler." For example, it is permissible to take shelter under shady trees, but as humans we must remember that the journey is still very long, there is still much to be prepared and the supplies needed.⁹

Prof. Dr. Haji Abdul Malik Karim Amrullah or who is often called by the

⁷Betty Permatasari, *Dampak Psikologi Anak Yang Ditinggal Orang Tuanya Merantau*, Thesis, Surakarta: University of Muhammadiyah, 2015, p. 15

⁸M. Quraish Shihab, *Lentera Hati: Kisah dan Hikmah Kehidupan*(Bandung: Mizan, 1998), p. 419.

⁹Ibid, p. 334.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

nickname Buya Hamka is a contemporary commentator in Indonesia who is very knowledgeable in his knowledge. In addition to his extensive knowledge, Hamka is also known to be capable in several fields of science such as interpretation, fiqh, Sufism, history, literature, and philosophy. As Abdul Rahman Wahid said: "Hamka is someone who has a dual role in the life of the nation, namely as a scholar and as a writer".

Hamka is also one of the scholars whose wisdom cannot be doubted, seen from his parents and grandfathers who were indeed famous scholars of his time. So there is no doubt that Hamka has received religious education since childhood. And the hope of his parents that the wisdom of his grandfathers was not only broken in his son, and he was the one who his father hoped to carry on.¹⁰ Therefore, the author feels that it is very appropriate to research wandering in Hamka's view, because from his perspective he is a contemporary commentator and a scholar who holds fast to religious principles.

In understanding the problems raised by the author, namely trying to study the interpretation by choosing Tafsir al-Azhar as the basic foundation. Because in his interpretation Hamka uses the Tahlili method with a literary approach and has the *Adabi Al Ijtima'i* pattern, which is a style which in its meaning always relates the discussion of interpretation to the problems of Muslims. So the author feels it is very appropriate to use Hamka's interpretation, because wandering is also a problem in the social scope of society. Therefore, the author is interested in discussing the subject of wandering more deeply according to the perspective of al-Azhar's interpretation with the title "**Wandering in the Perspective of the Al-Quran (Thematic Study of Al-Azhar's Tafsir by Buya Hamka)**".

B. Reasons for Choosing the Title

After paying attention to the author's background described, the author has a reason that became the basis for the author to choose the title "Wandering in the Perspective of the Quran (Thematic Study of Tafsir Al-Azhar by Buya Hamka)"

¹⁰Hamka, *Tafsir al-Azhar Juz 1*, (Jakarta; Pustaka Panjimas, 1982), p. 1

Hak Cipta Diindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

There are several factors that motivate the author in conducting this research, among others:

- 1) The author is interested in discussing " Wandering in the Perspective of the Quran (Thematic Study of Tafsir Al-Azhar by Buya Hamka)" because no one has discussed it yet, so the author considers this discussion worthy of study.
- 2) The author feels motivated because wandering is a study of social phenomena. Therefore, research related to the Qur'an is an appropriate field of work to be researched and at the same time a factor for the author to examine problems related to the study program that the author is studying.
- 3) Wandering is a social phenomenon in society and the prophet Muhammad SAW, and the previous scholars also carried out migration activities. So the author is interested in discussing this problem further to find out what the wisdom is in wandering itself.

C. Affirmation of Terms

To avoid misunderstandings in interpreting the title of this research, it is necessary to provide an explanation of several terms:

1. Wandering

The word wandering is an Indonesian term. From a sociological point of view, wandering is leaving one's hometown voluntarily for the long term or not with the aim of making a living, studying or seeking experience, usually with the intention of returning home.¹¹

2. The Al-Quran Perspective

Term of perspective in the *Kamus Besar Bahasa Indonesia* is defined as "a

¹¹Mochtar Naim, *Merantau*, p. 3

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

point of view or view”¹². Perspective is a process that arises as a result of a sensation, which is an activity to feel or cause an uplifting emotional state. Perspective is also defined as the process of how these stimuli are selected, organized and interpreted. In other words, perspective can be defined as a process, when an individual perceives a stimulus through the five senses and then interprets the process through sensing, attention, interpretation, and understanding.¹³

Meanwhile, the Quran is the Word of Allah revealed to Muhammad, and reading it is a form of worship.¹⁴

3. Thematic

In the Big Indonesian Dictionary, thematic has the meaning of something related or related to the theme.¹⁵ Thematic in Arabic terms is *maudhu'i* which means theme or title. Thematic method is a way of interpretation that chooses a certain topic or title then collects verses related to that topic or title, then explains the content and messages without being tied to the arrangement of the verses as seen in the Mushaf.

4. The al-Azhar Tafsir

The book of Tafsir al-Azhar is one of Buya Hamka's works of his many works. Tafsir al-Azhar comes from the Fajr lecture or lecture delivered by Hamka at the Grand Mosque of al-Azhar since 1959. Hamka wrote this every morning at dawn since the end of 1958, but until January 1964 it had not been completed. It was given the name Tafsir al-Azhar, because this commentary appeared in the Great Mosque of al-Azhar, whose name was given by the

¹²Ministry of National Education, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2005) p. 864

¹³Nuruddin, dkk, *Ujian Nasional di Madrasah*, (Jakarta: Gaung Persada Pers, 2007)

¹⁴Manna al-Qathan, *Dasar-Dasar Ilmu al-Qur'an*(Jakarta: Ummul Qura), p. 34

¹⁵Ministry of National Education, *Kamus*, p. 1165.

Hak Cipta Diindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

chancellor of al-Azhar University Egypt, Sheikh Mahmud Shaltut.¹⁶

5. Buya Hamka

Buya Hamka has the full name Haji Abdul Malik bin Haji Abdul Karim Amrullah. Born on 13 Muharram 1362 H coincided on February 16, 1908 AD (13 Muharram 1326) in the village of Tanah Sirah, in Nagari Sungai Batang on the shores of Lake Maninjau, West Sumatra. His father's name was Sheikh Abdul Karim Amrullah, a scholar who was popular in his time, his mother's name was Safiah.¹⁷ He is the eldest child, with three younger siblings, his father is a social carver who has a great desire for his son to follow in the footsteps and steps he has taken as a scholar.

D. Identification of Problems

From the description above, the authors can provide identification of problems, namely:

1. Wandering activities are not only activities of the tribes in Indonesia to move places but for certain purposes and objectives
2. Phenomenon of wandering has long been carried out by the Prophet Muhammad. With the term hijrah, the author wants to relate whether the concept of wandering by the Prophet is the same as the concept of wandering today.
3. Wandering has a role in the spread of Islamic dakwah.
4. The writer not only focuses on the concept of Wandering in the Al-Azhar Tafsir according to Buya Hamka, but also put in another scholar tafsir to make this paper more valuable.
5. The purposes of wandering is described in the Quran.

¹⁶Hamka, *Tafsir*, p. 66.

¹⁷M. Yunan Yusuf, *Alam Pikiran Islam Pemikiran Kalam dari Khawarij ke Buya Hamka Hingga Hasan Hanafi*, (Prenada Media Group: 2014), First, p. 236.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

E. Problem Limitation

Given the broad scope described, so to avoid difficulties in understanding the discussion, the authors limit the scope of the problems to be discussed as follows:

1. This study focuses on the concept of wandering in the interpretation of the Qur'an and especially in Tafsir Al-Azhar according to Buya Hamka, but it is still possible for the author to include other interpretations.
2. In this discussion the author discusses the concept of wandering in the perspective of the Quran, but many verses explain this in terms of *hijrah*, *safar*, *rihlah* and *siru..* The author limits the discussion of these verses, namely Surah Saba' verse 18 ,Al-Kahf verse 62, Luqman verse 19, Al-Baqarah verse 218, Al-Muzammil verse 10, and Al-Quraish verse 2.

F. Formulation of the Problem

1. How Buya Hamka interprets the verses concerning wandering ?
2. How is the concept of wandering based on the Al-Qur'an at this daily life?

G. Research Purposes and Benefits

1. Purposes of Research

- 1) To find out how Buya Hamka in particular and other commentators in general interpreted the verses concerning migration.
- 2) Knowing the concept and purposes of wandering in the perspective of the Qur'an.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

2. Benefits of Research

- 1) Can add to the scientific treasures for all circles, especially for immigrants in understanding how Buya Hamka interprets verses relating to wandering and understanding the concept of wandering in the perspective of the Qur'an
- 2) As a requirement for obtaining a Bachelor's degree at the Faculty of Ushuluddin State Islamic University Sultan Syarif Kasim Riau.

H. Systematics of Writing

In writing this research, so that there is clarity in outline and can be understood easily, then in sequential discussion the author divides into five chapters, namely:

Chapter one on the introduction contains the background, reasons for choosing the title, affirmation of terms, problem formulation, research objectives and research benefits, and systematics of writing

Chapter two, namely a literature review which contains an outline of the theoretical basis regarding migration and a review of relevant literature or research.

Chapter three, the author puts forward the research method, namely the type of research, data sources, data collection techniques, and data analysis techniques.

Chapter four Wander In the explanation of the concept of the Qur'an Perspective (Thematic Study of Tafsir Al-Azhar Work Buya Hamka)

The fifth chapter will conclude with conclusions and recommendations derived from the research results.

Hak Cipta Diindungi Undang-Undang

1. Diarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Diarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

CHAPTER II

THEORITICAL FRAMWEORK

A. Basic Theoretical

1. Wandering

a. Definition

Wandering is moving from one area of origin to another. According to Chandra, the main reason people wander is to achieve success, which requires courage to be more confident and independent. Based on this understanding, it can be seen that wandering is the departure of a person from the place of origin where he grew up to another area to live life or seek experience. For Indonesia, which has an archipelagic territory and uneven economic growth, wandering is a very possible thing to do¹⁸. In the Indonesian national encyclopedia it is explained that wandering has the meaning of leaving one's hometown with the aim of finding a new life, studying, or seeking work experience. desire to return to one's hometown (place of birth).¹⁹ According to Mochtar Naim, wandering is a traditional, institutional and normative migration. This migration has a relationship with the life cycle because each move does not have to be committed to continuing to remain in the overseas place.²⁰ Wanderer are the subjects or actors of wandering activities.

Wandering is a form of migration found in several areas in Indonesia. The phenomenon of wandering is defined as partly leaving their hometown in search of wealth of knowledge, and prosperity. This form of migration is not permanent and in general, nomads have a strong relationship with their hometown. Wandering can be seen as migration that follows social and historical trends. The word wandering is a Malay language that is difficult to find its equivalent in

¹⁸Muhammad Ihwanus Sholik, dkk, *MERANTAU SEBAGAI BUDAYA (EKSPLORASI SISTEM SOSIAL MASYARAKAT PULAU BAWEAN)*, Volume 10 No. 2 , Malang, December 2016, p.143

¹⁹Bambang Haribowo, *Ensiklopedi Nasional Indonesia*, (PT. Delta Pamungkas, Bekasi, 2004) p.262

²⁰Mochtar Naim, *Merantau*, p. 22



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

English or other foreign languages.²¹

The term “merantau” comes from the noun "rantau" which is given the suffix "me" in the Indonesian language dictionary, overseas has two meanings: coast along the bay or coast and area or country outside the region or in one's own country or in a foreign country. Meanwhile, in the dictionary there are two meanings of "wandering" namely sailing for a living along the seashore, from one river to another, and going to other areas or to other people's countries to earn a living or study.

In the book *Merantau Pola Migrasi Suku Minangkabau* defines that wandering is “migration”, but “wandering” is a special type of migration with its own cultural connotations that are not easily translated into English or any Western language.

From a sociological perspective, this term contains at least six main elements as follows:

- 1) Leaving one's hometown
- 2) With one's own will
- 3) For a long period of time or not
- 4) With the aim of making a living, studying or seeking experience
- 5) Usually with the intention of returning home²²

Wandering is the departure of someone from the place of origin where it grows and grows, to other areas to live life or seek experience. Meanwhile, wanderer are people who make a move from their area to other areas in order to realize their dreams and get a better life that they don't get in their own area.²³

²¹Hartini, G. Kartasapoetra, *Kamus Sosiologi dan Kependudukan*, (Earth Literacy, Jakarta, 1992) p.39

²²Mochtar Naim, *Merantau*, p. 3

²³ Winda Primasari, *Pengelolaan Kecemasan Dan Ketidakpastian Diri Perantau*

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Basically, uneven development and more concentrated in big cities is the biggest factor that makes many people in Indonesia, which consists of various ethnicities, flock to migrate, especially to the island of Java in search of jobs. Wandering is a choice taken by someone to work in another area for various reasons and risks. Because working in other areas is basically not more fun working in your own area, because in other areas the culture and traditions are different. So a nomad must be good at adapting to his new environment so that he can adjust to the characters of the residents in that area. Wandering also requires strong intentions and a tough mentality because the overseas world is known to be tough and full of twists and turns. So it is possible that trials and exposures of life can occur there and wanderer can only rely on themselves to be able to fight through it, because he had to stay away from his loved ones and settle down with new people. Mental health is also very necessary for the success of a nomad in wandering. Because people who are mentally healthy will use all their abilities and skills for the benefit of themselves, their families, and the community around them, and they feel happy because they have done so.²⁴

Garry Dimas said that there are four factors that encourage someone to leave their hometown and go to other areas to look for work, namely:

- 1) Agricultural land is getting narrower
- 2) Unemployed because there are not many jobs in the village
- 3) Limited facilities and infrastructure in the village
- 4) Have a strong dream of becoming a successful person²⁵

In addition, there are also pull factors that can attract people's attention to wander to other areas, especially to big cities, such as:

Dalam Berkomunikasi, (Bekasi: Faculty of Communication Science, University of Bekasi, 2013)

²⁴Nana Syaodih Sukmadinata, *Landasan Psikologi Proses Pendidikan*, (Bandung: Pustaka Remaja Rosdakarya, 2009), p. 149

²⁵Garry Dimas, *Budaya Merantau Pada Suku Di Indonesia*. (Johor Baru: University of Melaka, 2001), p. 29

Hak Cipta Diindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

- 1) More modern
- 2) City life more complete city facilities and infrastructure
- 3) Many job opportunities in cities²⁶

b. Another Terms of Wandering

1) Migration

Migration is a phenomenon found throughout the history of Indonesia, migration as a permanent or relatively permanent change of residence of a person or group (within a certain period of time) by traveling a certain minimum distance, moving from one geographical unit to another.²⁷ Geographical unit here means the administrative unit of government in the form of a country or parts of a country. As a country consisting of thousands of islands, maritime culture and migration greatly influence the history and culture of the Indonesian people, especially in certain areas. Although the majority of Indonesian migration is movement from Indonesia to abroad, there are also many Indonesians migrating within the country. This migration can occur for economic or social reasons.

"*Theory of Migration*" according to Everett S Lee reveals that the volume of migration in an area develops according to the diversity of areas in the region. In the area of origin and destination, there are positive (+), negative (-) factors, there are also neutral (0). Positive factors are favorable factors if living in this area there are schools, job opportunities, or a good climate. The negative factor is the shortage factor in the area concerned so that someone wants to move from that place. The difference in cumulative values between the two places tends to cause population migration flows.

Furthermore, Lee also mentioned that the size of the migration flow is also influenced by obstacles between, for example, high moving costs, hilly

²⁶Garry Dimas, *Budaya*, p.30

²⁷Said Rusli, *Analisis Faktor- Faktor Yang Mempengaruhi Tingkat Partisipasi Angkatan Kerja Wanita*, (Thesis, Surakarta: Faculty of Economics, Sebelas Maret University, 2018), p. 18

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

topography of the origin and destination areas and limited transportation facilities or high taxes to enter the destination area. Individual factors play an important role, he is the one who judges the positive or negative of an area and he is the one who ultimately decides whether to move or not.²⁸

Someone decides to migrate because of push and pull factors or according to Lee (*Push and Pull Factors*). Driving factors are factors that exist in the area of origin that are in the area of origin such as a difficult economy, limited access to education, poor health or others. While the pull factor is that which is at the migration destination so that it makes migrants or migrants interested in going to their destination to migrate, for example the availability of jobs, opportunities to earn higher incomes, higher opportunities to obtain education, pleasant environmental conditions, progress in the area.²⁹

Apart from *push and pull*, according to Lee, another factor that makes someone decide to migrate is the obstacle that hinders them. meaning In every place of origin or destination, there are a number of factors that keep people from staying there, and attract outsiders to move to that place; there are a number of negative factors that encourage people to move from the place and a number of neutral factors that do not matter in the decision to migrate. There are always a number of obstacles that under certain circumstances are not so severe, but in other circumstances can be overcome.

These obstacles, among others, are regarding distance, although this "distance" barrier, although always present, is not always a barrier factor. These obstacles have different effects on people who want to move. There are people who view these obstacles as trivial, but there are also those who view them as heavy things that prevent people from moving. And lastly, personal factors, personal factors have an important role because the real factors found at the place

²⁸Lee, Everett S., *Teori Migrasi*. (Yogyakarta, Center for Population Research, University of Gadjah Mada, 2000) p.236

²⁹Rozy Munir, *Dasar-dasar Demografi*, (Jakarta: Publishing Institute UI,2000) p.120

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

of origin or destination are not yet the main factors, because in the end it returns to a person's response to these factors, personal sensitivity and intelligence.³⁰

2) Roaming

According to the *Kamus Besar Bahasa Indonesia* (KBBI), the meaning of the word roam is to go anywhere. Another definition of roam is to travel. Example: he travels in the forest out of the forest, up the mountain and down the mountain.³¹

Roaming comes from the root word roam. Roaming has a meaning in the class of verbs or verbs so that roaming can express an action, existence, experience, or other dynamic sense.

c. Culture of Wandering

Culture is one of the factors that play a role in entrepreneurship, where there are certain cultural values that support increasing the potential that exists in an entrepreneur. Cultural influences with personality traits can overlap with one another. However, it must be acknowledged that sometimes there is a certain ethnic group with a certain culture that is superior in terms of building a business than members of other member groups. Cultural factors can be seen clearly in the values of belief held by members of the group.³² In Indonesia itself, there are various kinds of culture that can be seen from the diversity of ethnic groups that exist, one of which is the ethnic group in Indonesia which is identical to its expertise in entrepreneurship, namely the Minang tribe. The culture of wandering and trading is widely associated with the Minang tribe.³³

³⁰Ibid, p.126

³¹Ministry of National Education, *Kamus Besar Bahasa Indonesia* (KBBI) Dictionary online/online version (on the network) <https://kbbi.web.id/kelana>

³²Rahmi Ulfah, *Perbedaan Sifat-sifat Wirausaha Antara Etnis Di Perkampungan Industri Kecil (PIK) Pulogadung Jakarta Timur*, (Thesis, Faculty of Psychology, Syarif Hidayatullah State Islamic University, Jakarta, 2010)

³³Ratno, *Peta Budaya Dunia*, (East Jakarta: PT Balai Pustaka (Persero), 2013) p. 53

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Padang people wander usually by profession as merchants and entrepreneurs. The most famous line of business that is occupied by wanderer from Minang is the culinary business. Dishes such as rendang, beef jerky, chicken curry, etc. are very popular not only in Indonesia but also in foreign countries. We can see this with the number of restaurants that provide a typical menu of Minang cuisine. In foreign countries in the Middle East there is also a restaurant kind³⁴

According to anthropological Kroeber and Kluckhohn six understanding of the subject of culture, namely:³⁵

- 1) *Descriptive Definitions:* They tend to see culture as the totality of a comprehensive constructed entire social life as well as showing a number of domains (field of study) that make up the culture .
- 2) *Historical Definition:* tends to see culture as a legacy that is passed down from one generation to the next.
- 3) *Normative Definition:* can take two forms. First, culture is a rule or way of life that forms concrete patterns of behavior and action. The second, emphasizes the role of value clusters without referring to behavior.
- 4) *Psychological Definition:* tends to emphasize the role of culture as a problem-solving tool that enables people to communicate, learn, or fulfill material and emotional needs.
- 5) *Structural Definition:* wants to point to the relationship or interrelationships between separate aspects of culture while highlighting the fact that culture is a different abstraction from concrete behavior.
- 6) *Genetic Definition:* definition culture that looks at the origins of how the culture can exist or survive. This definition tends to see that culture is born

³⁴Yulio victory, *Penyebab Budaya Merantau Di Minang* <https://yuliovictory.wordpress.com/2015/04/30/penyebab-kultur-merantaudi-minang/>, Accessed June 23, 2021

³⁵Mudji Sutrisno and Hendar Putranto, *Teori-Teori Kebudayaan*, (Yogyakarta: Kanisius, 2005) p. 9-10

Hak Cipta Diindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

from interactions between humans and can survive because it is transmitted from one generation to the next.

Culture is "something" that lives, develops, and moves towards a certain point.³⁶ Culture is regulated so that humans can understand how they should act, act, determine their attitudes when they relate to other people. The seven main elements of culture are:³⁷

- 1) Tools and equipment for human life
- 2) Livelihood and economy
- 3) Social system
- 4) Language (oral and written)
- 5) Art
- 6) Knowledge system
- 7) Religion (belief system)

d. Indicators of Wandering Culture

The indicators of wandering culture are as follows:³⁸

- 1) Importance of going abroad

The main reason for going abroad is economic factors, such as economic pressure, difficulty living in the village, lack of job opportunities, reasons for education, etc., with these reasons it is not uncommon to decide to start a business.

³⁶Suwardi Endraswara, *Metode, Teori, Teknik Penelitian Kebudayaan*, (Sleman: Pustaka Widyatama, 2006) p. 77

³⁷Soerjono Soekanto, *Sosiologi Suatu Pengantar*, (Jakarta: PT Raja Grafindo Persada, 2012) p. 154

³⁸Agus M. Hardjana, *Religiositas, Agama dan Spiritual*, (Yogyakarta: KANISIUS, IKAPI Member) p. 50

Hak Cipta Diindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:

- a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
- b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.

2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

- 2) Having persistence and perseverance

Having persistence and perseverance is a life challenge in wandering when deciding to become an entrepreneur.

- 3) Have a strong will to try and work

There is a will to change life for the better when wandering, both trying and working.

2. Wandering Culture in Minangkabau Tradition

a. Minangkabau

Minangkabau is one of the tribes that has a unique wandering culture, and is a dynamic of its own and is part of the life of the Minangkabau tribe, even in the Minangkabau folklore "Malin Kundang" which tells of a boy who goes abroad to leave his hometown and never returns before going home succeeded. In Minangkabau, local wisdom values the suggestion that wandering try their luck, and then return home with success. Efforts to apply wandering culture can be used as customs, norms and cultural values to be preserved, respected and developed from generation to generation. So it is not surprising that the Minangkabau people spread to almost all parts of Indonesia.

West Sumatra is one of the provinces in Indonesia which certainly has a variety of traditions. One of the traditions that still survives in the community and becomes their hallmark is the wandering tradition. A feature or one that is easily marked and seen which is the hallmark of the Minang Ethnic is that this ethnicity is gifted with excellent immigrant talent. As expressed in the following proverb:

*Di mano bumi dipijak
Di sinan langit dijunjuang*

Where is the earth stepped on
There the sky is upheld

Hak Cipta Diindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

The meaning of this proverb is that in everyday life we must respect and obey the customs where we live. Minangkabau nomads are known for their high bendability, able to adapt quickly to their environment. The spirit of harmony that comes from the talent for inter-ethnic blending is taught by their customs and culture. Then associated with the rhyme follows:

*Kalau buyuang pai marantau
 Induak cari dunsanak cari
 Induak samang cari dahulu*

If you go wander
 Looking for parents (elderly) looking for siblings
 First find the landlady

This poem advised the male Minangkabau time to go wander looking for parents (elder), look for relatives, first look for the landlady which means "backs" or footholds in new areas that need to be found and strengthened first. This is a hereditary teaching that is ingrained, proven and tested to have a very high value that is increasingly felt today, especially in the relationship system inter-ethnic.³⁹

Wandering is actually very closely related to the Minangkabau community. The origin of the word Merantau itself comes from the Minangkabau language and culture, namely "rantau". The word *rantau* itself originally meant an area that was outside the core Minangkabau area (the place where the Minangkabau civilization started). Minangkabau civilization experienced several periods or ups and downs. The core area is called *Darek* (land) or *Luhak nan Tigo*. The activities of people from the core area to the outer region are called "marantau" or going to the overseas area. Over time the overseas territory became Minangkabau territory. Finally, the overseas territory became more distant and wider, even in modern times the Minangkabau people's overseas territory can be called all over the world, although the area will not be included in the Minangkabau region category, it is still called "rantau". Many people from various

³⁹Kato, T, *Adat Minangkabau and Merantau dalam perspektif sejarah*, (Jakarta: Balai Pustaka, 2005) p. 22



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

types or ethnicities have wandered, among them the phenomenal ones are the Minangkabau. A Minangkabau man when he reached the age of a young adult, between the ages of 20 and 30 years, had been pushed to go wandering by the Minangkabau traditional culture that has been embraced by the tribe since time immemorial.

b. Wandering Culture

Culture is a system of meanings and symbols arranged in a sense in which individuals define their world, express their feelings and give their judgments, a historically transmitted pattern of meaning, embodied in symbolic forms through the means by which people communicate, devote, and develop knowledge, because culture is a symbolic system, it must be read, translated and interpreted.⁴⁰ Culture is all aspects of life including ways of acting, beliefs, and attitudes resulting from human activities that are specific to a particular society or population. Culture is born and develops in society. So there is no culture without society and no society without culture. Society is a group of people who often hang out or in scientific terms, that is, interact.⁴¹ A group of people who live together and interact with each other is what produces a culture.

The culture that was passed down from generation to generation, and is still being carried out until now has finally become a tradition. Tradition is the sum total of material objects and ideas that have come from the past, but which actually still exist today, have not been destroyed, destroyed, discarded, or forgotten. Tradition is a form of cultural heritage from our ancestors which includes efforts to create a safe, peaceful, sustainable, and abundant sustenance. Some people still believe that tradition is one way to realize this goal. So that it becomes a stigma attached to traditional society that it is only natural that this tradition must be carried out.⁴² Tradition involves the continuation of the past in

⁴⁰Tasmuji, dkk, *Ilmu Alamiah Dasar, Ilmu Sosial Dasar, Ilmu Budaya Dasar* (Surabaya: IAIN Sunan Ampel) Press, 2011) p. 26

⁴¹Koentjaraningrat, *Pengantar Ilmu Antropologi*. (Jakarta: Rineka Cipta. 2009) p. 81

⁴²Sztompka, P. *Sosiologi Perubahan Sosial* (Jakarta: Prenada. 2007) p. 96

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

the present rather than simply pointing to the fact that the present comes from the past. According to a more complete sense that tradition is the totality of material objects and ideas from the past but actually still exist today, have not been destroyed, discarded or forgotten. So here tradition only means inheritance, what is really left over from the past.

Wandering is a form of population movement that has become a deep-rooted tradition and has become a behavior as a form of culture in the Minangkabau tribe in West Sumatra. Wandering itself comes from the Malay, Indonesian and Minangkabau terms which have the same meaning and use as the root word *rantau* which means beach along (river). According to Echols and Shadily, they reveal that the verb *rantau* is *merantau*, which means going to another country, leaving one's hometown, sailing through the river, and so on. However, according to Naim, this activity is an experiential and geographical adventure, by leaving his hometown to try his luck in another country⁴³.

Based on calculations from the census conducted in 1971 during the Dutch period according to Volkstelling,⁴⁴ it can be estimated that the number of Minangkabau ethnic groups living in the province is 2.5 million people. Meanwhile, approximately one million of the Minangkabau people live outside the province. This proves that 30% of all Minangkabau people live wandering. This proves the wandering culture has been carried out for a long time and is carried out by the Minangkabau community for generations.

The city of Palembang is one of the cities that is one of the destinations for wandering carried out by Minang people. The number of Minangkabau people in the city of Palembang is estimated at around 40,000 people or approximately 10% of the total population of Palembang, and in South Sumatra there are about 500,000. In the field of trade, Minangkabau people occupy the layers middle-level low to street-with some of them being in large-scale traders. It is rare for Minangkabau people in Palembang to humble themselves to become rickshaw

⁴³Mochtar Naim, *Merantau*, p. 160

⁴⁴opcit, p.30

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:

- a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
- b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.

2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

pullers, porters at the market, or other unskilled laborers. Likewise, at the Plaju and Sungai Gerong oil refineries and at the PUSRI fertilizer factory (Pupuk Sriwijaya) there are practically no Minangkabau people who are manual laborers, but generally hold administrative and other 'white-collar' occupations. Very few Minangkabau people are in the military service and of the few are generally junior officers. Some Minangkabau people became high officials, teachers in secondary schools and lecturers at Sriwijaya University. About 10% of the university's teaching staff are from Minangkabau.⁴⁵

3. Synonym of Wandering in the Al-Quran

a. Hijrah

Hijrah is a word that is not foreign to Indonesian society. The word comes from the Arabic language, namely *Hajara Yahjuru Hajran* which means breaking off relations.⁴⁶ Then the word is the opposite or antonym of *al-Wasl* which means to connect. The dictionary explains the meaning of hijrah which means *al-Khuruuj Min Ard Ila Ard* which means moving from one place to another.⁴⁷ Then according to Rohi Baalbaki in al-Mawrid's bilingual dictionary, the word hijrah means to emigrate, to immigrate, to migrate, to leave one's native country or to migrate, emigrate as well as immigration or leave the country of origin.⁴⁸ Meanwhile, in the *Kamus Besar Bahasa Indonesia* (KBBI) there are two meanings regarding hijrah, namely the transfer of the Prophet Muhammad. from Mecca to Medina to escape the pressure of the Quraysh and move or retreat for a while from one place to another.

1) Reason of Hijrah

At the beginning of Islam the Qurays had not yet devoted their attention to

⁴⁵Opcit, p.162

⁴⁶Mahmud Yunus, *Kamus Arab – Indonesia*, press 9, (Jakarta : PT. Hidakarya Agung, 1990), p.477-478

⁴⁷Muhammad Ibn Mukarram Ibn Manzur, *Lisan al-'Arab*, juz 9, (Cairo: Dar al-Hadith, 2003), p.32

⁴⁸Rohi Baalbaki, *Al Mawrid Qamus 'Arabi - Inkilizi Al Mawrid A Modern Arabic – English Dictionary*, (Beirut : Dar Al Ilm Li Al Malayin, 2012), p.1199

Hak Cipta Diindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

opposing the religion of Islam, they thought that the call of the Prophet Muhammad. it's just a cry that won't take long it will be weak and disappear by itself. But how surprised they were to see that the call had quickly entered their family circle, even the slaves they used to regard as nothing more than material possessions. Therefore they quickly held opposition and resistance to the teachings of the Prophet by torturing and hurting the followers of the Messenger of Allah. With this condition, the Messenger of Allah. began to think about his people to be free from the torture of the Quraysh, namely by moving them to a safer place or in other words emigrating.

The reasons for the Prophet's emigration :

First, he difference in climate between Mecca and Medina, where the climate of Medina is gentle and the character of the people who are friendly encourages the development of better Islamic teachings.

Second, prophets are generally not respected in their country, Prophet Muhammad is also not accepted by his own people but he is recognized as the Prophet of Allah. by the people of Medina.

Third, the priests and nobles of Qurays strongly opposed the teachings brought by the Prophet.

Forth, the people of Medina invited the Apostle in the hope that through the personal influence and advice of the Prophet the protracted war between the tribes of Aus and Khazraj which almost paralyzed the normal life of the people of Medina would end.⁴⁹

2) Types of Hijrah

Leaving an area to another safer area on the basis of religious considerations is a hijrah that is required in Islam, but leaving what Allah forbids is the most important and main hijrah. And this is actually the essence of

⁴⁹http://alwifaqih.tripod.com/agama/material2/penting_hijrah.html(at 13.05-23 June 2021)

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

migration. Shams al-Haq Abadiy in '*Aun al-Ma'bud* cites the opinion of al-'Aqamah which he said that the move, there are two kinds, namely:

Hijrah of material, in the form of leaving a region on religious grounds to avoid slander

Hijrah of mental, in the form of leaving everything kinds of invitations to lust and the devil. Physical hijrah or place hijrah in the sense of moving from a *dar al kufr* to *dar al-Islam*. Or from one area to another on the basis of religious considerations in order to avoid any slander. Yusuf al-Qardhawi said, instead of moving to the Islamic state at this time, it is to join the Islamic congregation who are trying to establish an Islamic state. This is an obligation for every Muslim according to his ability. Hijrah is psychic or known as *al-qulub hijra wa al jawarih* in the sense of leaving all sorts of restrictions to God and carrying out His commandments. This kind of migration is obligatory for every Muslim whenever and wherever they are. Including in this case those who have been involved in abuse either as consumers, dealers, or smugglers of narcotics and other dangerous and illegal drugs, then they leave it and realize it, then they are people who emigrated. Likewise, robbers, rioters, arsonists, or provocateurs, and other criminal professions, they stop and leave all that, then they are considered *muhajir*.⁵⁰

b. Rihlah

Rihlah which comes from the root word *rahilayarhilurihlatan* which means to move from one country to another with a specific purpose. The meaning of this rihlah is found in the letter of Al-Quraish: *رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ* Rihlah referred to in the paragraph above is a trip outside the country for the purpose of trading. This tradition became something that became the habit of the Arabs in maintaining economic life. The Qur'an also hints that humans should go on a

⁵⁰[http://arruhuljadid86 .blogspot.com/2010/08/concept-hijrah-dalam-perspektif-alquran.html](http://arruhuljadid86.blogspot.com/2010/08/concept-hijrah-dalam-perspektif-alquran.html) (11.00-23 June-2021)

Hak Cipta Diindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

journey to maintain their lives: *أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتُهَاجِرُوا فِيهَا* On the basis of the command of this verse, the recommendation to do rihlah is allowed with the aim that people see how other countries are in order to learn a lesson or to save themselves from destruction in their old place of residence.

c. Safar

Safar according to etymology is a journey (openness), according to the terminology of safar is a journey with a certain distance and destination that gives effect to the provisions of a law.⁵¹

4. Verses Term of Wandering in Al-Qur'an

As for the verses in the Al-Quran which has a meaning which means to migrate, or to move, or to wander are as follows:

NO.	Term	Verse
1	Hijrah	1. Surat An-Nisa verse 34 2. Surah Maryam verse 46 3. Surat Al-Mu'minin verse 67 4. Surah Al-Muzammil verse 10 5. Surah AlMudatsirverse 5
2	Safar	1. Surat Al-Baqarah verse 184,185,283 2. Surat An-Nisa verse 43 3. Surah Al-Maidah verse 6 4. Surah At-Taubah verse 42

⁵¹Abdul Aziz Dahlan, *Ensiklopedi Hukum Islam*, Volume V, (Jakarta, PT. Ichtiar Baru Van Hoeve, 1997), p. 1529

Hak Cipta Diindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

		5. Surah Al-Kahf verse 62
3	Rihlah	1. Surah Yusuf verses 70, 75 2. Surah Al-Quraish verse 2

B. Literature Review

Literature review is basically to show that the focus raised in this research has not been studied by other researchers before. In this study, it can be shown that the study being studied is different from the studies of others by comparing and avoiding the occurrence of repeated research as follows:

1. **Yeni Angelia**, in her journal "*Merantau dalam Menuntut Ilmu* (Study of Living Hadith by the Minangkabau Community)". Based on this journal, the researcher explains the explanation of the Minangkabau people who make religion the basis of life, including in matters of wandering and studying. It is proven by the history that once existed by the famous cleric Sheikh Ahmad Khatib Al-Minangkabawi who carried out the process of migrating to seek knowledge, and this is a form of living hadith. The tradition of Merantau in Seeking knowledge became a tradition for the Minangkabau people after Islam entered. They flocked to perform the pilgrimage, and continued to study either in Mecca or in Egypt.
2. **Muhammad Ihwanus Sholik**, in his journal "*MERANTAU AS CULTURE (SOCIAL SYSTEM EXPLORATION OF THE BAWEAN ISLAND COMMUNITY)*". The author aims to find out, describe and analyze the factors that encourage and attract Bawean people to migrate, the positive and negative impacts of migration, as well as the socio-cultural system of wandering that exists in the Bawean community. The results of this study are that

Hak Cipta Diindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

there are two driving factors, namely environmental factors and economic conditions of the community. In addition, there are pull factors consisting of the availability of more adequate jobs and the presence of Bawean tribal villages at the destination. The positive impact of this activity is an increase in the family's economy and a new blend of cultures, while the negative impact is that the number of immigrants is still not recorded, the growth and development of children is not controlled, family harmony decreases, and changes in lifestyle. The social system that is owned so that the culture of wandering continues to this day is due to the ability to adapt to change, then supported by a strong goal of building a family economy. In addition, this wandering culture persists because the system has been integrated and the Boyan village is formed in the overseas area.

3. **Meygi Mansyah Putra, MIGRATION AMONG** in his journal "CONSTRUCTION OF THE MEANING OF STUDENTS OF WEST SUMATERA ORIGIN IN BANDUNG CITY (A Phenomenological Study of the Construction of Meaning of Migratory Among Students from West Sumatra in the Young Community of Mudi Gonjong Limo in Bandung City)". The value of wandering that students do here is to get to know the values of life outside their hometown to seek knowledge in an outside environment with a different culture. The motive for female students, the motive for "to" wander, is that they can see the outside world to gain insight and make friends from various cultures. Meanwhile, the motif of "because" Bandung has a friendly environment for immigrants. The positive experience is being more independent than before and can introduce Minangkabau culture overseas, and the negative experience is missing the atmosphere of gathering with family at home.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

4. **Siti Nafsiyatul Ummah**, in her thesis " THE MEANING OF HIJRAH PERSPECTIVE HAMKA IN AL-AZHAR'S INTERPRETATION AND ITS CONTEXTUALIZATION IN SOCIAL LIFE IN INDONESIA". The author discusses the meaning of the word Hijrah by Hamka's perspective in his interpretation, as well as how to apply it in daily life, such as leaving bad habits, leaving shirk and returning to monotheism, and leaving a bad place to a better place. Hijrah is a movement from one place or from an action to a better place or action. This can mean a place to live, words, habits, and so on. While the form of contextualization is aimed at changing a life that was initially bad to be better, bad morals become more virtuous, from a life of shirk to the divine way.

Hak Cipta Diindungi Undang-Undang

1. Diarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:

- a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
- b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.

2. Diarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

CHAPTER III

RESEARCH METHODOLOGY

A. Types of Research

The type of research is *library research*, namely research that utilizes library resources to obtain research data or pure library research.⁵² By searching and researching the verse in question, then processing it using scientific interpretation.

The author uses the Maudhu'i method, which is also known as the thematic interpretation method.⁵³ Thematic interpretation method is a method by collecting all the verses of the Qur'an that talk about one problem or theme and directing it to one meaning and one goal, even though the verses are revealed in different ways and are scattered in various letters in the Qur'an. and different times and places of descent. All of the above verses are explained in detail and thoroughly and are supported by scientifically justifiable arguments or facts, whether those arguments come from the Qur'an or rational thought.⁵⁴

B. Sources of Data

Given that this research is a library research sourced from books or readings related to the problems studied. So to facilitate this study, primary and secondary data sources were used.

1. Primary Data Sources

Data sources are data that is the main reference in research, while the data sources in this study are al-Qur'anul Karim, Hadistand Al-Azhar interpretation by Buya Hamka.

⁵²Sutrisno Hadi, *Research Methodology I*, (Yogyakarta: Publishing Foundation Faculty of Psychology UGM, 1987), p. 9

⁵³ Abd. Muin Salim, *Metodologi Ilmu Tafsir*, (Yogyakarta: PT. TERAS, 2005), p. 47

⁵⁴Nashruddin Baidan, *Metodologi Penafsiran al-Qur'an*, (Yogyakarta: Pustaka Pelajar, 2000), p. 150

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

2. Secondary Data Sources

Data sources are sources that can be explained as sources that provide additional information or data that can strengthen the main data. The most important secondary data sources are books related to the concept of developmental theory like Buya Hamka's book titled *Merantau ke Deli*, and also can be in the form of journals, magazines, thesis or articles that are relevant to the discussion in this study.

C. Data Collection Technical

Considering that this research is bibliographical, the related data collection technique is to use the documentation method. Documentation is a data collection technique using documents related to research or looking for data about things or variables in the form of journals, articles, notes, transcripts, books, and so on.⁵⁵ The data obtained in this study is the concept of *Merantau* in several sources.

D. Data Analysis Technical

The data of this research were analyzed through an interpretive science approach with the *maudhu'i* method, then several steps were arranged to obtain synchronous and relevant results as follows:

1. Determine the problem to be discussed (topic). In this case, the researcher sets out the problem of the wandering concept in the perspective of the Qur'an. Here includes all matters related to the discussion and its relevance and application.
2. Collecting verses related to the problem. This is done by using the book *al-Mu'jam al-Mufahras li Alfaz al-Qur'an* by Muhammad Fuad Abdul Baqi. The steps taken are by revealing the verses relating to wandering (roaming) directly or indirectly. Here the researcher will

⁵⁵Arikunto Suharsimi, *Prosedur Penelitian*, (Jakarta: Rineka Cipta, 2002), p. 206.

use the book "Asbabun Nuzul" Historical Background of the Descending of the Qur'anic Verses". With this book, it is expected to be able to compile a series of verses related to wandering. And also know the asbab al-nuzul.

3. Understand the correlation of these verses in their respective letters.
4. Arrange the discussion in a perfect framework
5. Studying the verses as a whole by putting them together with verses that have the same meaning. To obtain a unified understanding of wandering from the verses conveyed, if among these verses there is an 'am' and distinctive, mutlaq and muqayyad, or which are born contradictory, they will be compromised with one another. So that a complete conclusion is obtained from these verses.⁵⁶

UIN SUSKA RIAU

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.



⁵⁶Quraish Shihab, *Wawasan Al-Quran: Tafsir Maudhu'i Atas pelbagai Persoalan Umat*, (Bandung: Mizan, 2000), p. 114.

Hak Cipta Diindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

CHAPTER V

CONCLUSION

A. Conclusion

From the several explanations described above, the writer draws the following conclusions:

1. Buya Hamka interprets verses regarding wandering using contemporary language so that it is easy to understand and apply in social life. buya hamka also uses relevant parables related to the topics discussed so that they really describe the current situation. buya hamka does not interpret the verse to wander word by word, but by sentence. According to the author, this was done to make it easier for readers to understand and be able to draw conclusions from what was conveyed by Buya Hamka.
2. In Islam, the term wandering can be referred to as hijrah. at the time of the prophet emigrated to avoid evil rulers as well as preaching to spread the religion of Islam. but hijrah does not have only one meaning, one form, one method, one color and one configuration. Ahmad Burhan Najib explained, hijrah provides such a strong motivation for mankind to make hijrah in their lives and make their lives more prosperous for those who want to go in that direction.

Globally the reason for wandering are divided into 4 reasons :

- 1) Cultural Factors
- 2) Economic Factors
- 3) Seeking for Knowledge
- 4) War Factors

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

And also all verses about wandering in the Quran has the wisdom, of passages that have been described in the previous chapter, the following is the wisdom of the verses of the trip to the authors summarize:

- a. Wandering for demanding science
- b. Wandering as *ibrah*(lessons)
- c. Wandering in order to worship
- d. Wandering to escape the threat
- e. Wandering to find out the story
- f. Wandering for economic revival

B. Suggestion

This research is part of the author's efforts to understand the theme of wandering contained in the Qur'an. The author realizes that the study that the author takes still has many shortcomings, both in terms of language and content. The study of this journey is also more of a real or field study, whether the nomads still have not received or realized that Islam does encourage its people to migrate. Therefore, the author really expects constructive criticism for the improvement of this paper. The author also hopes that further research will be able to explore studies that are still related to the theme more deeply. Because there is no ivory that is not cracked, just as this author's work is far from perfect. And no matter how good a work is, of course it still has gaps that can be investigated further.

The study of wandering in the Qur'an in addition to being able to clarify the linguistic aspects through semantic steps, can also be studied again through the field directly on the survey of places and individuals of the nomads regarding this discussion, but this research may be more expensive, time and energy. The author believes that there are many other things related to wandering or traveling phenomena in the Qur'an that can be investigated further.

BIBLIOGRAPHY

- Aruljan, *Perbedaan Tingkat Kemandirian Mahasiswa Merantau dan Mahasiswa Tidak Merantau*, Thesis, Malang: University of Muhammadiyah.
- Maraghi, Sheikh Ahmad Mustafa, 1978, *Terjemahan Tafsir al-Maraghi 6* trans. Bahrin Abu Bakr, Semarang: CV. Toha Putra.
- Qathan, Manna, *Dasar-Dasar Ilmu al-Qur'an*, Jakarta: Ummul Qura.
- Rifa'i, M. Nasib, 2012, *Kemudahan dari Allah: Ringkasan Tafsir Ibnu Katsir*, trans. Syihabuddin, Jakarta: Gema Insani Press.
- Zuhaili, Wahbah, 2013, *Tafsir al-Wasith volume 3* trans. Muhtadi, Jakarta: Gema Insani.
- Baalbaki, Rohi, 2012, *Al Mawrid Qamus 'Arabi - Inkilizi Al Mawrid A Modern Arabic – English Dictionary*, Beirut : Dar Al Ilm Li Al Malayin.
- Baidan, Nashruddin, 2000, *Metodologi Penafsiran al-Qur'an*, Yogyakarta: Pustaka Pelajar.
- Burhani, Ahmad Najib, 2001, *Islam Dinamis: Menanggapi Peran Agama Membongkar Doktrin yang Membantu*, Jakarta: Kompas.
- Dahlan, Abdul Aziz, 1997, *Ensiklopedi Hukum Islam*, Volume V, Jakarta, PT. Ichtar Baru Van Hoeve.
- Dimas, Garry, 2001, *Budaya Merantau Pada Suku Di Indonesia*. Johor Baru: University of Melaka.
- Edraswara, Suwardi, 2006, *Metode Teori Teknik Penelitian Kebudayaan*, Sleman: Pustaka Widyatama.
- Hadi, Sutrisno, 1987, *Research Methodology I*, Yogyakarta: Publishing Foundation Faculty of Psychology UGM.
- Hamka, 1982, *Tafsir al-Azhar Juz 1*, Jakarta; Pustaka Panjimas.
- _____, 2007, *Tafsir Al-Azhar*, Volume 1-10, Singapore, PTE National Library.
- Haq, Ziaul, 2001, *Wahyu dan Revolusi*, trans. Setiyawati al-Khattab, Yogyakarta: LkiS.
- Hardjana, Agus M. *Religiositas, Agama dan Spiritual*, Yogyakarta: KANISIUS, IKAPI Member.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:

- a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
- b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.

2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

- Haribowo, Bambang, 2004, *Ensiklopedi Nasional Indonesia*, PT. Delta Pamungkas, Bekasi.
- Hartini, G. Kartasapoetra, 1992, *Kamus Sosiologi dan Kependudukan*, Earth Literacy, Jakarta.
- Hasan, In'amul and Yeni Angelia, 2017, *MERANTAU DALAM MENUNTUT ILMU Sebuah Tradisi Living Hadis oleh Masyarakat Minangkabau*, Journal, Jogjakarta: UIN Sunan Kalijaga.
- Koentjaraningrat, 2009, *Pengantar Ilmu Antropologi*. Jakarta: Rineka Cipta.
- Lee, Everett S. 2000, *Teori Migrasi*. Yogyakarta, Center for Population Research, University of Gadjah Mada.
- Manzur, Muhammad Ibn Mukarram Ibn, 2003, *Lisan al-'Arab*, juz 9, Cairo: Dar al-Hadith.
- Ministry of National Education, 2005, *Kamus Besar Bahasa Indoneisa*, Jakarta: Balai Pustaka.
- Muarif, 2009, *Rahasia Sukses Orang Minang Di Perantauan* Yogyakarta: Pinus.
- Munir, Rozy, 2000, *Dasar-dasar Demografi*, Jakarta: Publishing Institute UI.
- Naim, Mochtar, 2013, *Merantau Pola Migrasi Suku Minangkabau*, Jakarta: Raja Grafindo Persada.
- Niruddin, dkk, 2007, *Ujian Nasional di Madrasah*, Jakarta: Gaung Persada Pers.
- P. Sztompka, 2007. *Sosiologi Perubahan Sosial*, Jakarta: Prenada.
- Permatasari, Betty, 2015, *Dampak Psikologi Anak Yang Ditinggal Orang Tuanya Merantau*, Thesis, Surakarta: University of Muhammadiyah.
- Pimasari, Winda, 2013, *Pengelolaan Kecemasan Dan Ketidakpastian Diri Perantau Dalam Berkomunikasi*, Bekasi: Faculty of Communication Science, University of Bekasi.
- Putra, Meygi Mansyah, 2018, *Konstruksi Makna Merantau Dikalangan Mahasiswi Asal Sumatera Barat Di Kota Bandung*, https://elibrary.unikom.ac.id/id/eprint/226/12/UNIKOM_Meygi%20Mansyah%20Putra_Jurnal.docx.pdf, Accessed on 23 March 2021, 22:08 WIB.
- Ratno, *Peta Budaya Dunia*, 2013, East Jakarta: PT Balai Pustaka.
- Ranty, Almira, dkk, 2004, *Merantau Sebagai Ideologi Gender Pada Masyarakat*



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.

2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau
 State Islamic University of Sultan Syarif Kasim Riau

Motean, Ujungalang, Kecamatan Kampung Laut, Kabupaten Cilacap, Jawa Tengah, Yogyakarta, Gajah Mada University.

Rasli,Said. 2018, *Analisis Faktor- Faktor Yang Mempengaruhi Tingkat Partisipasi Angkatan Kerja Wanita*, Thesis, Surakarta: Faculty of Economics, Sebelas Maret University.

Selim, Abd. Muin, 2005, *Metodologi Ilmu Tafsir*, Yogyakarta: PT. TERAS.

Shariati, Ali, 1996, *Rasulullah SAW Sejak Lahir Hingga Wafat*, Bandung: Hidayah Library.

Shihab, M. Quraish, 1993, *Membumikan al-Qur'an*, Bandung, Mizan Library.

_____. 1998, *Lentera Hati: Kisah dan Hikmah Kehidupan*, Bandung: Mizan.

_____. 2002, *Tafsir al-Misbah Volume: Pesan, kesan, dan Keserasian al-Qur'an vol 10* (Jakarta: Lantern Hati.

_____. 2000, *Wawasan Al-Quran: Tafsir Maudhu'i Atas pelbagai Persoalan Umat*, Bandung: Mizan

Sholik,Muhammad Ihwanus, dkk, 2016,*MERANTAU SEBAGAI BUDAYA EKSPLORASI SISTEM SOSIAL MASYARAKAT PULAU BAWEAN*, Volume 10 No. 2 , Malang.

Soekanto,Soerjono, 2012, *Sosiologi Suatu Pengantar*,Jakarta: PT Raja Grafindo Persada.

Sharsimi,Arikunto, 2002, *Prosedur Penelitian*, Jakarta: Rineka Cipta.

Sakmadinata, Nana Syaodih,2009,*Landasan Psikologi Proses Pendidikan*, Bandung: PT.Remaja Rosdakarya.

Satrisno, Mudji and Hendar Putranto, 2005, *Teori-Teori Kebudayaan*, Yogyakarta: Kanisius.

T.Kato, 2005, *Adat Minangkabau and Merantau dalam perspektif sejarah*, Jakarta: Balai Pustaka.

Tasmuji, dkk, 2011, *Ilmu Alamiah Dasar, Ilmu Sosial Dasar, Ilmu Budaya Dasar* Surabaya: IAIN Sunan Ampel Press.

Ufah, Rahmi, 2010, *Perbedaan Sifat-sifat Wirausaha Antara Etnis Di Perkampungan Industri Kecil (PIK) Pulogadung Jakarta Timur*,Thesis, Faculty of Psychology, Syarif Hidayatullah State Islamic University,

Hak Cipta Dilindungi Undang-Undang

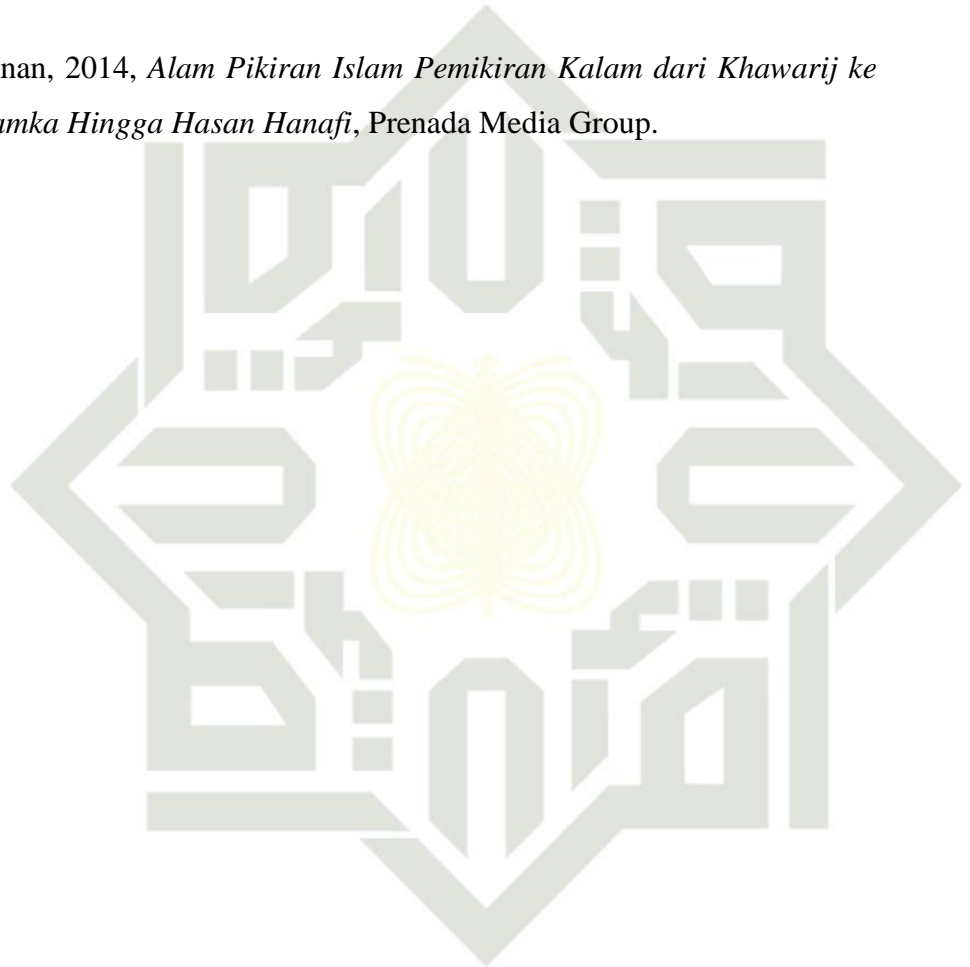
1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Jakarta.

Yulio, *Penyebab Budaya Merantau Di Minang*<https://yuliovictory.wordpress.com/2015/04/30/penyebab-kultur-merantaudi-minang/>, Accessed June 23, 2021

Yunus, Mahmud, 1990, *Kamus Arab – Indonesia*, press 9, Jakarta : PT. Hidakarya Agung.

Yusuf, M. Yunan, 2014, *Alam Pikiran Islam Pemikiran Kalam dari Khawarij ke Buya Hamka Hingga Hasan Hanafi*, Prenada Media Group.



UIN SUSKA RIAU