

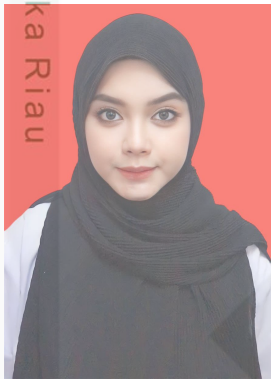


072/IAT-U/SU-S1/2023

REACTUALIZATION OF HIJRAH AS SELF HEALING IN THE PERSPECTIVE OF AL - QUR'AN

THESIS

Submitted as Partial Fulfillment Requirements for Getting the Bachelor Degree
of Religious Studies (S.Ag) in Qur'an and Exegesis Sciences Department



Arranged by :

KARIN DWI RAHMADHANI
NIM. 11930220888

Supervisor I

Dr. H. Khairunnas Jamal, S.Ag, MA

Supervisor II

Drs. Saifullah, M.Us

**FACULTY OF USHULUDDIN STATE OF ISLAMIC
UNIVERSITY SULTAN SYARIF KASIM RIAU
1444 H / 2023 M**

Hak Cipta Dilindungi Undang-Undang

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim 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.15 Simpang Baru Panam Pekanbaru 28293 PO.Box.1004 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 : Reactualization of Hijrah as Self Healing in the Perspective of Al-Qur'an

Name : Karin Dwi Rahmadhani
NIM : 11930220888
Major : Quran 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 :

Hari : Monday
Tanggal : 10 April 2023

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

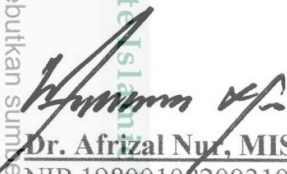
Pekanbaru, 05 Mei 2023

Dean,

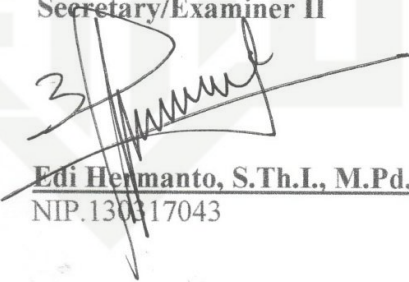

Dr. H. Jamaluddin, M. Ush
NIP. 19670423 199303 1 004

BACHELOR EXAM COMITTE


Chairman/Examiner I


Dr. Afrizal Nur, MIS
NIP. 198001082003101001

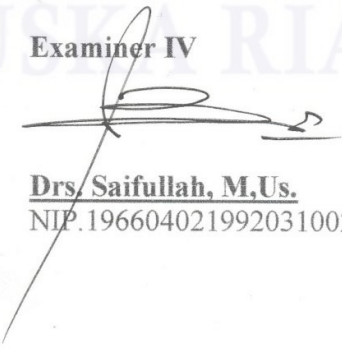
Secretary/Examiner II


Edi Hermanto, S.Th.I., M.Pd.I
NIP. 130317043

Examiner III


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

Examiner IV


Drs. Saifullah, M.Us.
NIP. 196604021992031002

}}

2. Dilarang mengemukakan 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.

Hak Cipta Dilindungi Undang-Undang

Hak Cipta milik 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.15 Simpang Baru Panam Pekanbaru 28293 PO.Box.1004 Telp. 0761-562223
Fax. 0761-562052 Web. www.uin-suska.ac.id, E-mail: rektor@uin-suska.ac.id

Dr. H. Khairunnas Jamal, Lc., M.A

Lecturer of Faculty of Ushuluddin

STATE ISLAMIC UNIVERSITY SULTAN SYARIF KASIM RIAU

OFFICIAL MEMO

Subject : A Research

Karin Dwi Rahmadhani

Honorable :

Dean of Faculty of Ushuluddin

State Islamic University Sultan Syarif Kasim Riau

to-

Pekanbaru

Assalamu 'alaikum Warahmatullahi Wabarokatuh

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

Name	: Karin Dwi Rahmadhani
NIM	: 11930220888
Study Program	: Ilmu al-Qur'an dan Tafsir
Tittle	: Reaktualization of Hijrah as Self Healing in the Perspective of Al Qur'an

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 kind attention.

Wassalamu 'alaikum Warahmatullahi Wabarokatuh

Pekanbaru, 7 Maret 2022

Supervisor I

Dr. H. Khairunnas Jamal, Lc., MA

NIP. 197311052000031003

Hak Cipta Dilindungi Undang-Undang

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.

State Islamic University of Sultan Syarif Kasim Riau



Drs. Saifullah, M.Us

Lecturer of Faculty of Ushuluddin

STATE ISLAMIC UNIVERSITY SULTAN SYARIF KASIM RIAU

OFFICIAL MEMO

Subject : A Research

Karin Dwi Rahmadhani

Honorable :

Dean of Faculty of Ushuluddin

State Islamic University Sultan Syarif Kasim Riau

to-

Pekanbaru

Assalamu'alaikum Warahmatullahi Wabarokatuh

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

Name	: Karin Dwi Rahmadhani
NIM	: 11930220888
Study Program	: Ilmu al-Qur'an dan Tafsir
Tittle	: Reaktualization of Hijrah as Self Healing in the Perspective of Al Qur'an

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 kind attention.

Wassalamu'alaikum Warahmatullahi Wabarokatuh

Pekanbaru, 9 Maret 2023

Supervisor II

Drs. Saifullah, M.Us

NIP. 196604021992031002

Hak Cipta Dilindungi Undang-Undang

State Islamic University of Sultan Syarif Kasim Riau

State Islamic University of Sultan Syarif Kasim 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.



PERNYATAAN KEASLIAN KARYA TULIS DAN HAK CIPTA

Yang bertanda tangan di bawah ini:

Nama	: Karin Dwi Rahmadhani
Tempat/Tanggal Lahir	: Bengkalis, 23 November 2001
NIM	: 11930220888
Fakultas / Prodi	: Ushuluddin / Ilmu Al-Qur'an dan Tafsir
Judul Skripsi	: Reactualization of Hijrah as Self Healing in the Perspective of Al-Qur'an

Dengan ini menyatakan bahwa:

1. Skripsi ini adalah asli karya tulis saya dan belum pernah diajukan oleh siapapun untuk mendapatkan gelar akademik (Sarjana), baik di Universitas Islam Negeri Sultan Syarif Kasim Riau maupun di perguruan tinggi lainnya.
2. Karya tulis ini murni gagasan, rumusan, dan penelitian saya sendiri, tanpa bantuan pihak lain, kecuali arahan tim pembimbing.
3. Dalam karya tulis ini tidak terdapat karya atau pendapat yang telah ditulis atau dipublikasikan orang lain, kecuali secara tertulis dengan jelas dicantumkan sebagai acuan dalam naskah dengan disebutkan nama pengarang dan dicantumkan dalam daftar kepustakaan.
4. Saya dengan ini menyerahkan karya tulis ini kepada Fakultas Ushuluddin UIN Suska Riau. Mulai dari sekarang dan seterusnya Hak Cipta atas karya tulis ini adalah milik Fakultas Ushuluddin, dan publikasi dalam bentuk apapun harus mendapat izin tertulis dari Fakultas Ushuluddin.
5. Pernyataan ini saya buat dengan sesungguhnya dan apabila dikemudian hari terdapat penyimpangan dan ketidakbenaran dalam pernyataan ini, maka saya bersedia menerima sanksi akademik sesuai dengan peraturan yang berlaku.

Pekanbaru, 20 Maret 2023

Yang membuat pernyataan,



Karin Dwi Rahmadhani
NIM. 11930220888

Hak Cipta Ditanggung 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.



FOREWORD

Alhamdulillah, Praise and gratitude we say to the presence of Allah SWT because of His grace and favor which is always bestowed upon us all. Then, sholawat and greetings we convey to the prophet Muhammad SAW who has conveyed the treatise and Syari'ah of Islam to all mankind. By the grace of Allah SWT, finally the writer can finish the thesis entitled **"Reactualization of Hijrah as Self healing in the Qur'an Perspective"**.

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 made 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. Prof. Dr. Khairunnas Rajab, S.Ag. M.Ag as the Rector of the State Islamic University of Sultan Syarif Kasim Riau.
2. Dr. Jamaluddin, MA as the Dean of the Faculty of Ushuluddin, State Islamic University of Sultan Syarif Kasim Riau
3. Mr. Agus Firdaus Chandra, Lc. MA as Chairman of Qur'an and Exegesis Sciences, Bachelor Program
4. Mr. Afriadi Putra, S.Thi., M.Hum as Secretary of Qur'an and Exegesis Sciences, Bachelor Program
5. Mr. Dr. Khairunnas Jamal, S.Ag. MA. as supervisor I who has helped the author complete the thesis.
6. Mr. Drs. Saifullah, S.Ud, as supervisor II, who has helped the author complete the thesis. ii
7. Mr. H. Fikri Mahmud, Lc., MA as an academic supervisor who has provided direction and helped the author.



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

8. The author's parents, Rusli and Fera Sasnita, who always love and support the author while studying at campus and provide assistance both emotionally and financially.
9. The authors sisters , Tessa Utami Ferli, Lailatul Najmi Ferli, Ainun Mahya Azzahra who has provided support and always encourages and prays for the author.
10. To my self especially for having struggled in writing this thesis and passed all the obstacles during the process of writing this thesis well
11. The author's best friend and collage Friend, Miftahul Jannah, Rahma Desmita, Sesli maida Yenti, Siti Sarah, Hanifah fanny, Siti Hasnurradiyah and All of the author's class mates in the Department of Al-Qur'an and International class Interpretation who always support me and provided information related to lectures.

The writer is fully aware that this thesis is still far from eachfection. Therefore, criticism and suggestions from various parties are highly expected and I hope this thesis becomes useful knowledge, Aamiin.

Regards,

Karin Dwi Rahmadhani
NIM. 11930220888



- 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.

TABLE OF CONTENTS

FOREWORD	i
TABLE OF CONTENT	iii
A GUIDE TO ARABIC transliteration	v
ABSTRAK	viii
ABSTRACT	ix
المختص	x
CHAPTER I INTRODUCTION	1
A. Background of the Research	1
B. Term Affirmation	7
C. Identification of problems	8
D. Problem Limitation and Problem Formulation	9
F. Research Objectives And Usability	9
1. Research purposes	9
2. Research Usability	9
G. Writing Systematics	10
CHAPTER II THEORETICAL BASIS	12
A. Definition of Hijrah and Self Healing	12
1. Definition of Hijrah in Etymology	12
2. Understanding Hijrah Terminologically	12
3. Self Healing	17
B. Library Review	19
CHAPTER III RESEARCH METHOD	21
A. Type of Research	21
B. Data source	22
C. Data Collection Techniques	23
D. Data Analysis Techniques	23
CHAPTER IV RESULTS AND DISCUSSION	25
A. Interpretation Of The Hijrah Verses	25



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

© Hak cipta milik UIN Suska Riau

REFERENCES

PERSONAL IDENTITY

State Islamic University of Sultan Syarif Kasim Riau

1. Surah Al-Nisa' verse 100	25
2. Surah Al-Hajj Verse 58.....	33
3. Surah An-Nahl Verse 110.....	40
B. Hijrah Relevance with Selfhealing	54
1. Religious Social Activities.....	54
2. Hablum Mina Allah and Hablum Mina an-Nass	58
3. Social Media	65
CHAPTER V CONCLUSION	66
A. Conclusion	66
B. Suggestion	67

A GUIDE TO ARABIC transliteration

The transliteration of Arabic-Indonesian letters in this text is based on the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0543.b/U/1987, as stated in the Arabic Transliteration Manual (A Guide to Arabic Literation), INIS Fellow 1992.

A. Consonant

Consonant		
Arabic		Latin
ا	=	‘
ب	=	B
ت	=	T
ث	=	Ts
ج	=	J
ح	=	<u>h</u> / h
خ	=	Kh
د	=	D
ذ	=	Dz
ر	=	R
ز	=	Z
س	=	S
ش	=	Sy
ص	=	<u>s</u> /s

Consonant		
Arabic		Latin
ض	=	<u>d</u> / d
ط	=	<u>t</u> / t
ظ	=	<u>z</u> / z
ع	=	‘
غ	=	Gh
ف	=	F
ق	=	Q
ك	=	K
ل	=	L
م	=	M
ن	=	N
ه	=	H
و	=	W
ي	=	Y



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.

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

Vocal		Long Vocal		Example
اَ =	a	اَ =	ā	تَكَاتُرْ = takātsur
يَ =	i	يَ =	ī	يَهْيَجْ = yahīj
وُ =	u	وُ =	ū	تَعْلَمُونَ = ta'lamūn
		أَوْ =	aw	سَوْفَ = sawf
		أَيَّ =	ay	عَيْنَ = 'ayn

B. Long Vowels and Diphthong

Each Arabic writing in the form of *fathah* vocal Latin writing is written with “a” *kasrah* with “i” *dlommah* with “u” while the long readings are each written in the following way:

Vocals (a) long =	Â	for example	قال	become qâla
Vocals (i) long =	î	for example	قيم	become qîla
Vocals (u) long =	û	for example	دون	become dûna

Especially for the reading of ya‘ nisbat, it should not be replaced with “i” but still written with “iy”: in order to describe ya‘ nisbat at the end. Likewise, for the sound of the diphthong, wawu, and ya‘ after *fathah* is written with “aw” and “ay”. Consider the following example:

Diphthong (aw) =	أَوْ	for example	قول	become qawlun
Diphthong (ay) =	أَيَّ	for example	خير	become khayru

C. Ta' marbûthah (ة)

Ta' marbûthah is transliteration with "t" if it is in the middle of a sentence, and if *ta' marbûthah* is at the end of the sentence, it is transliterated by using "h". Such as الرسالة للمدرسة to *al-risalat li al-mudarrisah*, or when in the middle of a sentence consisting of *mudlaf* and *mudlaf ilayh* arrangement, then transliterated by using t connected with the following sentence, for example, في رحمة الله become *fi rahmatillah*.



D. Articles and Lafadh al-Jalâlah

The word “al” (اَل) is written in lowercase unless it is located at the beginning of the sentence, while “al” in Jalâlah lafadz, which is in the middle of the sentence propped (*idlafah*) is then omitted. Consider the following examples:

1. Al-Imâm al-Bukhâriy say...
2. Al-Bukhâri, in the opening of the book, explained...

Masyâ‘ Allâh kâna wa mâ lam yasya‘ lam yakun.

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 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

REAKTUALISASI HIJRAH SEBAGAI SELFHEALING MENURUT PERSPEKTIF AL-QUR'AN

Skripsi ini berjudul “Reaktualisasi hijrah sebagai selfhealing menurut perspektive al-Quran” penelitian ini dilatarbelakangi oleh adanya trend baru dimasa kini yang biasa di sebut dengan *self healing*, yang mana *self healing* memiliki makna dan tujuan yang selaras dengan hijrah yang biasa di lakukan oleh umat muslim. Hijrah yang bermakna sebagai pindah secara bahasa, sementara dalam salah satu klasifikasi hijrah memiliki kaitan dalam maknanya yaitu makna perpindahan perubahan dalam diri seseorang dari perbuatan buruk kepada yang lebih baik. Tujuan dari penelitian ini adalah untuk mengetahui ayat-ayat yang berkaitan serta relevansi hijrah masa kini dengan self healing. Jenis Penelitian ini merupakan jenis penelitian *Library Research*, dengan menggunakan metode *maudhui*. Menggunakan Teknik analisis data yang digunakan adalah analisis deskriptif. Kesimpulan dari penelitian ini adalah ancaman bagi mereka yang mampu melakukan hijrah namun enggan, kemudian perbaiki niat dalam melaksanakan hijrah, lalu ketika nyawa diambang bahaya diperbolehkan mengatakan pertentangan dalam hati, dan relevansi hijrah dengan *self healing* yaitu adanya kegiatan social keagamaan, hubungan dengan Allah dan hubungan dengan manusia (*Hablum Min Allah* dan *Hablum Min An-Nass*), dan sosial media yang mana ketiga point diatas memiliki tujuan yang selaras dengan *self healing*.

Kata Kunci: Reaktulisasi, Hijrah, *Self Healing*

ABSTRACT

REACTUALIZATION OF HIJRAH AS SELF-HEALING ACCORDING TO THE PERSPECTIVE OF AL-QURAN

This undergraduate thesis is entitled “Reactualization of Hijrah as Self-Healing According to the Perspective of Al-Quran”. This research was instigated by the existence of a new trend nowadays which is commonly called as self-healing, its meanings and goals are aligned with *hijrah* which is usually done by Muslims. *Hijrah* linguistically means as moving, while in one of the classifications, *hijrah* has a connection in its meaning, the meaning of moving a change in a person from bad deeds to better things. This research aimed at finding out the related verses and the relevance of contemporary *hijrah* to self-healing. It was library research with *maudhui* method. The technique of analyzing data was descriptive analysis. The conclusion of this research showed a threat that is to those who can perform *hijrah* but they are reluctant; an improvement of intention in performing *hijrah*—when life is on the verge of danger, then they are allowed to say conflicts in their hearts; and the relevance of *hijrah* to self-healing that is the existence of social religious activities, relationships with Allah and humans (Hablum Min Allah and Hablum Min An-Nass), and social media. The three points above have goals aligned with self-healing.

Keywords: Reactualization, *Hijrah*, Self-Healing,

- 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.



الملخص

إعادة تحقيق الهجرة شفاء ذاتيا في منظور القرآن

موضوع هذا البحث: "إعادة تحقيق الهجرة شفاء ذاتيا في منظور القرآن"، انطلاقا من ظهور الاتجاه الجديد في العصر الحاضر ما يسمى بالشفاء الذاتي خلفية للبحث، حيث يتلاءم معناه وغايته بالهجرة التي عمل بها المسلمون. فالهجرة لغة تدل على معنى الانتقال، حيث كان معنا من معانيها يشير إلى الانتقال وحديث التغير في نفس الفرد من الحالات السيئة إلى الحالات الحسنة. وأما أهداف هذا البحث فهي لمعرفة الآيات المتعلقة بالهجرة والمتلازمة بالشفاء الذاتي. وكان نوع البحث بحثا مكتبيا، مستخدما المنهج الموضوعي، وتحلل المعلومات بأسلوب وصفي. أما نتائج البحث فتشير إلى ما يلي: هناك التهديد لمن كان لديه القدرة على الهجرة ويأبى بفعلها؛ ولا بد من إخلاص النية في الهجرة؛ ويجوز لمن كان في حالة خطرة أن يتلفظ بما ليس موافقا بما في قلبه؛ وأما وجه المناسبة بين الهجرة وبين الشفاء الذاتي فهو فيما يتعلق بالأنشطة الاجتماعية الدينية، والمحافظة على العلاقة بين الله والعلاقة بين الناس (حب من الله وحب من الناس)، والتواصل الاجتماعي، حيث كانت هذه النقاط الثلاث لها أهداف متلازمة بالشفاء الذاتي.

الكلمات الدلييلة: إعادة التحقيق، الهجرة، الشفاء الذاتي

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.

CHAPTER I INTRODUCTION

A. Background of the Research

Allah created man as one of His creatures on earth, which has an important role in carrying out its function as khalifah. Allah SWT not only regulates life related to worshipping God, but Allah SWT also regulates how humans carry out their roles on earth with the aim of gaining salvation in this world and the hereafter. As in the word of God, namely:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةً ۗ ۙ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا
وِیْسِفُكُمُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ۝۳۰

Meaning: *"And (Remember) when your Lord said to the angels: "I want to make a caliph on earth", they said: "Are you going to make people who destroy and shed blood there, while we exalt Your praise and purify your names? Your?" He said, "Truly, I know what you do not know". (Surat al-Baqarah: 30)¹*

The meaning of the verse is not only shown to the khalifah after the Prophet, but also to all humans on earth who are tasked with prospering this earth. Khalifah is the title given to the highest authority in an Islamic government. The meaning of the caliph in Islam is as the only leader in all corners of the world, so that the caliph becomes the leader of the entire ummah.²

In its function as creatures of Allah SWT, humans are also not free from mistakes and mistakes. Every human being must have sinned and

¹Ministry of Religion of the Republic of Indonesia, *Al-Qur'an Tajwid and Translation*, (Bandung: PT Kurtubah Dauliyah, 2016), p. 6.

²Watsiqotul et al, *The Role of Humans as Caliphs of Allah on Earth from Ecological Perspectives in Islamic Teachings*, in the Research Journal. Vol. 12, No. 2 of 2018, p. 362.

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.

made mistakes, we as humans are never separated from the name of sinning but the best sinners are those who repent for their sins. Rasulullah SAW said which reads:

كُلُّ بَنِي آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ

Meaning: " Every child of Adam must make mistakes and the best of people who make mistakes are those who repent. "³

Asking Allah's forgiveness is a daily aspect of the worship of the believer. Humans can ask forgiveness throughout the day for all mistakes and sins that are done intentionally or unintentionally. Furthermore, just like asking forgiveness for oneself, a believer can ask forgiveness for another believer.

In Arabic, the term for asking forgiveness is *istighfar* which means covering, protecting and hiding everything or returning to its original state. Taubat can be interpreted as "Return". It means promising not to commit a certain sin again.

In this regard, Qami 'At-Tughyan by Sheikh Muhammad Nawawi bin Umar Al Bantany's book provides an other definition about taubat, including:

- a. Instantly abandons immoral acts and aspires to leave them in the future.
- b. Must replace negligence (negligence) that has been done in the past.
- c. Regret for past sins.

As Imam Al-Ghozaly said that regretting past actions is an obligation of repentance, because this regret is the soul of repentance.

³ Yahya bin Syaraf Ad-Dimasyqi An-Nawawi, *Al-Arbaun An-Nawawi*, trans . from Arabic by Agus Waluyo (Jakarta : Publisher, 200 5) , No . 6, p.14 .

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

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا

Meaning : "O you who believe, repent all of you to Allah with the purest repentance".⁴

What is meant by pure in this verse is repentance that is only for the sake of Allah and there are no other motives that interfere with it. For those who are able to purify their souls from wrong orientations in repenting, then that person has pocketed one of the signs of a pious person. A pious person is not a perfect person without flaws. But those who every time make a mistake, he remembers Allah and then repents.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ فَمَا لَهُ مِنْ شَيْءٍ إِلَّا أَنْ يَرْجِعَ عَلَيْهِ أَسْفَلَ سَافِلِينَ

Translation: " And those who, when they do heinous deeds or persecute themselves, remember Allah and ask forgiveness of their sins, and who else can forgive sins except Allah? And they do not continue their heinous deeds, while they know ."⁵

Hijrah in a material context is moving from one place to another. Meanwhile, in the context of Islam itself, Hijrah has two meanings. The first is hijrah in terms of history, namely a journey undertaken by the Prophet Muhammad and his companions to Medina. ⁶The hijrah is intended for salvation by forming a new, better life.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ

⁴ QS. At Tahrim: 8

⁵ QS. Ali Imron: 135

⁶Moenawar Khalil, *Complete Date of Volume I* (Jakarta: Gema Insani Press, 2001), 406.

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

Meaning: " *Indeed those who have believed, those who emigrated and fought in the way of Allah, they hope for Allah's mercy, and Allah is Forgiving, Most Merciful .* "

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Meaning: *And those who have occupied the city of Medina and have believed (Ansor) before (the arrival of) them (Emigrants), they (Ansor) 'love' those who emigrated to them (Emigrants). And they (Ansor) have no desire in their hearts for what is given to them (Emigrants); and they prioritize (the emigrants), over themselves, even if they are in trouble. And whoever is kept from being stingy, they are the lucky ones .*

And the Ansar who lived in Medina before the arrival of the Emigrants and chose to believe in Allah and in His Messenger, they loved those who emigrated to them from Mecca. There is no envy or envy in their hearts for the emigrants in the way of Allah if they (the emigrants) are given a share of the spoils of war, while they do not get it. They prioritize the Muhajirin over themselves in matters of worldly wealth, even though they themselves are in poor and difficult conditions. And whoever Allah keeps from being greedy for wealth in himself and then he spends it in the way of Allah, they are the ones who win by getting what they want and are safe from what they avoid.

In today's era, the meaning of hijrah is a good and positive trend for people's lives and has many benefits. Becoming a Muslim must be able to become a person who always emigrates on the basis of intention because of Allah SWT. From the definition of the word 'Hijrah' which comes from Arabic, namely *hajara-yahjaru-hajran wahijranan* which means leaving, keeping away from and moving places. ⁷Historically, hijrah was a migration

⁷Ali Imron Sinaga, *The Hijrah of the Prophet Muhammad SAW in the Perspective of Hadith*, *Journal of Education and Humanities* , Vol. 2 No. 2 (July-December 2009), p. 45.

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.

activity carried out by the Prophet Muhammad with his companions to defend and uphold the message of Allah.

According to Ali Shari'ati, hijrah does not only mean changing places of residence but has a broader meaning, namely leaving something attached to oneself.⁸ Because migration like this no longer applies after the Fath of Mecca as the Prophet SAW said: "*There is no obligation to migrate after the Fathu of Mecca, but what exists is the obligation of jihad and intention, and if all of you are called to go out into the field of jihad, then go .*" (Narrated by Bukhari)⁹

The hijrah above is not the general meaning of hijrah, because the general meaning of hijrah is not limited to the Fathu Mecca incident. If the above hadith is clearly understood then there will be no more migration after that event. However, some scholars think that what is meant by no more migration after the Fahtu Mecca incident here is migration from Mecca, because Mecca at that time had become an Islamic State and would no longer be a Kafir State.¹⁰

Meanwhile, other definitions of hijrah, such as migration from unbelievers to faith, or migration from bad deeds to better ones, are still valid and are becoming very popular among teenagers today. Currently, there are many young people who are competing to do hijrah, whether the hijrah is starting from small things first, such as wearing a hijab from those who initially don't wear the hijab, often following the studies of modern clerics, such as those of Ustadz Hanan Attaki and Ustadz Somad , who

⁸Ali Syati'i, *Rasulullah SAW From Hijrah to Death: A Critical Review of the History of the Prophet during the Medina Period*, Trans. Afif Muhammad (Bandung: Hidayat Library, 1996), p. 20.

⁹Muhammad bin Salih al-Usaimin, *Syarah Riyadhu al-Salihin* , (East Jakarta, Darus Sunah Press, 2015), p. 19

¹⁰Shaykh Muhammad bin Salih al-Usaimin, *Syarah Riyadhu al-Salihin* p. 19

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.

indeed he became a pioneer of youth migration in Indonesia. Because humans actually have to be in a state of emigration. Namely changing into a better person, by trying to improve what is not good, and further improve what is already good and must be istiqomah in goodness. By emigrating, it will bring great benefits, namely the darkness that will become light and the anxiety will move to calm.

People who emigrated are people who are able to become pious and draw closer to Allah will always remember dhikr, and people who do dhikr will always be bestowed with peace of mind. In addition, when someone migrates, that is moving closer to the Creator to become a better Muslim. If we are close to Him, Allah SWT will always make it easier for His servants to pedal the wheels of life. Good deeds done will bring good for yourself. Allah SWT is truly just, merciful, and facilitates all the affairs of His servants for those who always do good.

This migration phenomenon is in line with the term self-healing in the current era. *Self-healing* is a process to heal oneself from psychological disorders such as trauma, heartbreak, and so on. Humans live side by side with the universe, inseparable from conflict.¹¹ Changes for some people do not cause much effect, but for others it can cause anxiety, stress, depression and even more severe mental disorders. This is because it is not easy to withdraw to be able to make changes, especially if personal, economic and social resources do not support individuals to change adaptively. Therefore, in order to keep mentally healthy and prosperous, individuals need to make self-healing efforts as soon as negative psychological conditions such as anxiety and stress arise so that they do not continue to a more severe level.

¹¹ <https://katadata.co.id/safrezi/berita/6197460447a80/pengertian-self-healing-dan-cara-melaksanakannya>, accessed on 03 June 2022, 19.21 WIB

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.

Hijrah, which has a goal of bringing inner peace close to the Lord and feeling back on the path of truth, is in line with the goal of self-healing which also craves tranquility. Although the treatment in achieving it is different, indirectly *self-healing* can be a reactualization in a person's hijrah.

So, it can be said that *self-healing* is self-improvement that aims to release expressions, anger, and bad memories that have been stored for a long time so that they disturb the mind. In short. self-healing process from inner wounds.

Then, how can we as Muslims feel the pleasure of *self-healing* ? And how is the hijrah related so that someone who migrates can feel *self-healing* like in beautiful places like today's era?

From the explanation above, we can see how when someone who migrates by getting closer to Allah can become a method of self-healing, in other words, make ourselves peaceful, which is also known as *self-healing* . Therefore, the author is interested in discussing this problem and pouring it into a title " **REACTUALIZATION OF HIJRAH AS SELF HEALING IN THE QUR'AN PERSPECTIVE AND ITS RELEVANCE TO PSYCHOLOGY**

B. Explanation of Terms

The affirmation of terms to emphasize the meaning of several key terms contained in this study which aims to avoid reader error on the intended meaning:

1. Reactualization

Reactualization according to the Big Indonesian Dictionary (KBBI) online and according to linguists. The meaning of the word Re-actualization - re-ak-tu-a -li-sa-si /réaktualisasi/ n the process, method,

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.

act of re-actualizing; refreshment and renewal of the values of community life.¹²

2. Hijrah

Hijrah is the move on a person's state of faith from being in a state of disbelief to faith in Allah, or moving from bad deeds to better deeds.¹³

3. Self Healing

Self-healing is a process to heal oneself from psychological disorders such as trauma, heartbreak, and so on. Humans live side by side with the universe, inseparable from conflict .¹⁴.

C. Identification of problems

The research that the authors propose can identify the problems as follows:

1. Allah SWT created humans as one of His creatures on earth who did not escape from mistakes and mistakes
2. Asking Allah's forgiveness is a daily aspect of the worship of the believer. Humans can ask forgiveness throughout the day for all sins, whether intentional or unintentional.
3. When someone has repented and moved to a better direction, he will always be bestowed with peace of mind
4. The phenomenon of hijrah is in line with the term self-healing, which is the same as the self-healing process that produces peace for the soul
5. Interpretation of verses related to hijrah

¹² Indonesian Language Dictionary Editorial Team, *Indonesian Language Dictionary*, (Jakarta: Language Center, 2008), p. 751.

¹³Bimo Walgito. *Social Theories* . (Yogyakarta: CV. Andi Offset. 2011). p. 27

¹⁴Muhammad Amri, *History of Jewish theology and culture* , (Yogyakarta: Glosaria Media, 2018) p. 14

6. The actualization of hijrah as self-healing in an Islamic perspective and its relevance to psychology

D. Limitation of research

So that this research can be carried out more focused, perfect and in-depth, the authors view that the research problems raised need to be limited by variables. Therefore, the author limits himself only to the interpretation of the verses that study the hijrah, namely QS. An-Nisa: 100, QS. Al-Hajj: 58, QS. An-Nahl: 110.

E. Research Question

1. How do the interpretation of the hijrah verses ?
2. How is the Reactualization of hijrah as *self healing* in the perspective of the Qur'an ?

F. Research Objectives and Uses

Based on the description of the limitations and formulation of the problem above, the purpose of this paper is to answer the various problems that have been mentioned previously, and seek answers to the following problems.

1. Research purposes

- a. To know and understand the interpretation of the scholars regarding the hijrah verses in the context of self-improvement
- b. To explain _ the actualization of hijrah as *self-healing* in the perspective of the Qur'an .

2. Research Use

The use taken from this writing is to provide additional insight in science, especially the Science of the Qur'an and Tafsir, and the author also hopes that this research can also contribute to Islamic studies, especially in the field of interpretation in particular and be useful for adding to the treasures of science in the field of thought. Islam and the interpretation of the Qur'an.



Besides that, the purpose of this research is to fulfill the academic requirements to place a bachelor's degree in the field of Ushuluddin Science in the Department of Al-Qur'an and Tafsir Science, Faculty of Ushuluddin , Sultan Syarif Kasim State Islamic University, Riau.

Systematics of Writing

To direct the flow of discussion systematically and facilitate discussion and understanding , a good scientific work requires systematics. This will make the scientific work easy to understand and neatly arranged. In compiling the contents of this research, the writing was carried out based on the systematic discussion as follows:

CHAPTER I: An introductory chapter, which is an introduction that describes the entire contents of the writing, so that it can provide information about everything related to this research. The introductory chapter covers the background of the problem, which aims to provide an academic explanation of why this research needs to be done and what motivated the author to carry out this research. Next, identify the problem, to describe the problems associated with this title. Then the affirmation of terms, to emphasize the meaning of several key terms contained in this study which aims to avoid reader error on the intended meaning. Limitation and problem formulation, so that in this research it is more focused on what is the main goal, or what will be studied. The purpose and benefits of the research, to explain the importance of this research and the objectives to be achieved, and a systematic writing that will help in understanding the overall content of this 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.

CHAPTER II : Is a literature review (theoretical framework) which contains the theoretical basis and a review of the literature (relevant research).

CHAPTER III : Contains research methods consisting of research types, data sources consisting of primary and secondary data, data collection techniques, namely the stages that the author does in collecting data, and data analysis techniques, namely the stages and methods of analysis carried out.

CHAPTER IV: Contains data presentation and analysis (discussion and results). In this chapter , the data and analysis will be combined in this chapter, where each data presented will be immediately given its respective analysis.

CHAPTER V: It is a closing which contains conclusions. In this chapter the author provides several conclusions from the descriptions presented in the formulation of the problem. After that, the authors provide suggestions that are considered important for the progress and continuation of better 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.

CHAPTER II

THEORITICAL BASIS

A. General Review of Hijrah

1. Definition of Hijrah

Linguistically, the word hijrah (الهجرة) comes from Arabic, *haajaro* (هاجر - وهجرة - مهاجرة - يهاجر) – *yuhaajiru* – *muhaजारotan wa hijrotan* where this word comes from the root word *hajaro* – *yahjuru* – *hajron* which is the meaning is away (al-I'rodh), cutting off (al-Qoth'u) and holding back (al-Man'u). While the meaning of hijrah itself, which comes from the word *haajaro*, means *mufaroqoh* (المفارقة) or leaving one place for another. And people who do hijrah are called *Muhaajir* (المهاجر). Of course, linguistically, the meaning of hijrah does not connote specifically to things that are positive or negative.¹⁵

However, the term hijrah linguistically has the potential for both. Where someone who moves from a good place to a bad place, can also be called hijrah, and vice versa. In addition, *Isti'aroh*, the term for physical hijrah, is also used for non-physical things. Like hijrah, which means the movement of a person from leaving a bad character to a good one.¹⁶

¹⁵Isnan Ansory, *Hijrah in the Perspective of Islamic Fiqh*, (Rumah Fiqh Publishing: 2020) page: 8

¹⁶ *Ibid.*,

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 term hijrah is interpreted terminologically, especially in Islamic terminology (syar'i meaning), so it means leaving something on the basis of doing taqorrub (getting closer) to Allah.¹⁷

Shaykh Ahmad bin Muhammad al-Fayumi (d. 770 H) wrote in his dictionary, *al-Mishbah al-Munir fi Ghorib ash-Syarh al-Kabir* : “ Hijrah – by applying the letter *Ha'* – is leaving one country for another. Where if it is done in order to get closer to Allah, then this hijrah is called syar'iiyah hijrah.”¹⁸

2. Hijrah Classification

The scholars further classify hijrah syar'i (hijrah syar'iiyah) into two types. Namely the physical hijrah and non-hijrah The scholars further classify the syar'i *hijrah* (*syar'iiyah hijrah*) into two types. That is to migrate physically and migrate non-physically.¹⁹

a. Physical Hijrah

The purpose of physical migration is migration that is carried out by physically leaving one country for another in order to carry out the commands of Allah and His Messenger. Where the hijrah for this meaning can be divided into three types, namely: Islamic hijrah, hijrah from infidel territory and hijrah from immoral territory.

b. Non-Physical Hijrah

The purpose of non-physical syar'i migration is the migration that is mentioned in the Qur'an and Sunnah with the term hijrah to Allah and His Messenger. Where the purpose of moving to Allah is to make Allah

¹⁷ *Ibid.*, p. 9

¹⁸ Ahmad bin Muhammad al-Fayumi, *al-Mishbah al-Munir fi Ghorib ash-Syarh al-Kabir* , (Bairut: al-Maktabah al-'Ilmiyyah, t.th), p. 2/634

¹⁹ Muhammad bin Abu Bakr Ibn Qoyyim al-Jauziyyah, *Ar-Risalah at-Tabukiyyah: Zad al-Muhajir ila Robbihi* , (Jeddah: Maktabah al-Madani, t.th), p. 16.

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 only Essence to serve. Love Him more than anything. And always devote worship solely to Him.²⁰

Meanwhile, the purpose of moving to the Messenger of Allah is to make his actions internally and externally, always always in the treatise and teachings of the Prophet Muhammad - sallallaahu 'alaihi wasallam.

B. Self Healing

1. Definition

Humans live side by side with each other, the relationship is related to other people, animals, plants, mountains, oceans, and the whole universe. The relationship between oneself and the universe requires a fairly good balance and synchrony side by side. The reality between individuals and other individuals can not be separated from the existence of a conflict. Conflicts that result from friction of other individuals have different forms and impacts caused by each individual. The impacts that arise in general will have an impact on yourself starting from blaming yourself, hurting yourself, to feeling the emptiness that is so big that it causes. Problems do not only come from other humans , but also come from environmental damage that results in natural disasters.²¹

Conflicts in individuals that produce stress, depression, to the point of psychosomatic and mental disorders should be handled both by experts and by themselves. Mental health problems in Indonesia are considered quite serious considering the changing natural conditions, competition between humans is quite tight, and the social

²⁰Muhammad bin Abu Bakr Ibn Qoyyim al- *Jauziyyah*, *ar Risalah at-Tabukiyyah: Zad al-Muhajir ila Robbihi* , p. 16.

²¹Diana R ahmasari . *Self Healing Is Knowing Ur Own Self* , (Unesa University, Surabaya 2015) , p. 1-2

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.

environment is less supportive. The need to maintain mental health is needed by everyone. Mental health can be maintained properly, the main key is in yourself (Self), so that you are also able to maintain your own mental health.

Self-healing has many advantages besides being able to be done independently, it also has the consistency of repetition to get maximum results in maintaining and maintaining mental health. Self-healing is a method of healing disease not with drugs, but by healing and releasing the feelings and emotions that are hidden in the body. Self healing is also referred to as a series of practical exercises that are done independently for about 15-20 minutes and should be done 2 times a day.

Self-improvement has the aim of releasing delayed expressiveness, delayed anger, even bad memories that have been stored for a long time and disturb the individual's mind. Everyone's ability to apply self-healing is different and depends on the suitability of the self-healing model being carried out. This book has a lot of references on self-healing that are suitable to be applied by individuals independently and according to their needs.²²

2. Miscellaneous

a. Forgiveness

Health is important because it is a human need that must be met. Achievements to be healthy can be obtained by doing self-healing. There are various forms of self-healing, one of which is *forgiveness*. According to Ghani, *forgiveness* is an individual's

²² *Ibid*., p. 5

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.

condition in the process of releasing anger, resentment, and pain caused by other people.²³

This shows that in *self-healing* a person can carry out the process of releasing anger, resentment and pain so that it is due to conflicts with other people. this is important because with *forgiveness* , a person can release all negative emotions so that they do not continue for too long. Therefore, forgiveness is a good thing if it is applied in everyday life. Khudiyani (2019) develops techniques in forgiveness therapy, as for the explanation as follows ; Loving-Kindness ²⁴Meditation , Feeling Negative Emotions, Flowing Out, and Throwing Them Out.

b. Gratitude

Gratitude is an effort made by individuals to be able to take advantage of what they have during the life process to be used as positive things. This explanation illustrates that gratitude leads to efforts to make everything in life a positive thing. The application of gratitude in everyday life will certainly have a positive impact.²⁵

The explanation above states that gratitude is a positive thing to be applied in everyday life. As for some of the benefits that can be obtained when developing the ability of gratitude, as follows ; Cultivate a Positive Attitude, Reduce Dissatisfaction and Improve Negative Thoughts.²⁶

²³Romadhani, RK & Hadjan, MNR (2017). *Mindfulness-based intervention to reduce stress in the elderly* . Gadjah Mada Journal of Professional Psychology, 3(1), 23-37.

²⁴Redho, Ahmad., Sofiani, Yani and Warongan, AW (2019). *The Effect of Self Healing on Reducing Pain Scale in Post Op Patients*. Journal Of Telenursing, 1(1), 205-214.

²⁵Hambali, A. Meiza, A. & Fahmi, I. (2015). *Factors that play a role in gratitude for parents of children with special needs Islamic psychology perspective* . Psympatic: Scientific Journal of Psychology, 2(1), 94-101.

²⁶ *Ibid* ,.

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

c. *Self Compassion*

kind of *self-healing* is *self-compassion* . Neff (2011) states that self-compassion is the meaning and inner view of one's own incompetence, so that it can foster empathy for someone who has not been lucky and has a desire to help. *Self-compassion* can be applied to foster a positive attitude to always empathize with other people's difficulties and require an attitude of wanting to help.²⁷

According to Germer (2009), giving the same kindness to oneself and others when feeling pain by ignoring fear, refusing to stay away, and only the goodness that exists within the individual is the definition of *self-compassion* . Basically the concept of *self-compassion* grows in individuals with good conditions for themselves and others so that they can help others if this *self-compassion* grows in a person.²⁸

The two concepts above show that *self-compassion* is a person's mindset that involves empathy for others and oneself so that it creates kindness by helping others. The definition that has been mentioned can be seen that self-compassion has good benefits in one's life by developing a sense of empathy.

Overall, the benefits of implementing *self-compassion* have been explained in the definition section. Some of the benefits that can be obtained in the application of self-compassion are: Cultivating a positive attitude, Cultivating a good attitude towards oneself and others.

²⁷Neff, KD (2011). *Self-compassion: Stop beating yourself up and leave insecurity behind* . New York: Harper collins publisher inc.

²⁸Germer, CK (2009). *The mindful path to self-compassion: Freeing yourself from destructive thoughts and emotions* . New York: The guild press

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

d. Mindfulness

The experience that exists in everyone is carried out on the basis of awareness. Increased awareness that focuses on the present experience and acceptance of experiences without providing feedback or judgments is the definition of mindfulness. Basically everyone has their own experience, but among them there are some people who give an assessment or not. The concept of awareness in accepting experience without giving judgment is the concept of mindfulness. The development of a mindfulness attitude can help a person to cultivate a positive attitude.²⁹

According to Segal, William, & Teasdale (2012) mindfulness involves a person's ability to be fully aware of an experience and deliberately brought in in a gentle, non-judgmental, and accepting way. Basically, this mindfulness attitude grows on awareness of the experiences obtained with positive attitude responses such as without judgment, fully accepting experience, and not giving judgment.³⁰

e. Positive Self Talk

The next type of self-healing that can be applied in daily life is to do positive self-talk. According to Burnett (1996) self-talk is a structured internal conversation that comes from and for oneself as a form of thinking about oneself and the world. The concept

²⁹Savitri, WC & Listiandini, RA (2017). *Mindfulness and psychological well-being in adolescents*. *Psychohumanities: Journal of Psychological Research*, 2(1), 43-59.

³⁰Samsuddin, MRB (2018). *Writing therapy in improving self confidence of a student at the State University of Sunan Ampel Surabaya*. Thesis. Surabaya: Faculty of Da'wah and Communication.

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.

shows that self- talk is a structured conversation that occurs within oneself that discusses oneself and the world.³¹

In accordance with this concept, it can be said that positive self talk leads to positive internal conversations in a person about life in the world and one's own life. Self talk can help someone in motivating performance. This is expressed by Chroni (2007) which states that self-talk is an external or internal dialogue that is applied to provide instructions and strengthen one's performance while doing work.³²

Self talk is a dialogue with oneself externally or internally that can help someone in increasing work motivation. This certainly has a positive side if self-talk is done positively. The two explanations above show that the concept of positive self talk is a dialogue that occurs with oneself externally or internally about the world or oneself in a positive way that can increase motivation for better performance.

f. *Expressive Writing*

Writing is one of the media to get rid of negative emotions. This is what causes writing to be used as a medium for therapy. According to Darnati, Sugianto, & Sunarko (2018) expressive writing is an intervention in the form of cognitive psychotherapy that can overcome depression, anxiety and stress problems because it helps reflect thoughts and feelings on pleasant events. Therefore, expressive writing is widely used as a therapeutic medium to reduce the level of depression, anxiety and stress in a

³¹Marhani, I., Sahrani, R., & Monika, S. (2018). *The effectiveness of self-talk training to increase self-esteem of adolescents who are victims of bullying: A study on students of SMP X Pasar Minggu* . Inspirational Education, 7(1), 11-22

³²Indraharsani, IAS & Budisetyani, IGAP W. (2017). *Effective positive self talk to improve the performance of basketball athletes* . Journal of Psychology Udayana, 4(2), 367-378

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.

person. Writing therapy is emphasized on things related to writing that are very emotional by writing in a free style without paying attention to writing or grammar.³³

This is done because the focus of writing activities is to express the emotional conditions that occur within a person so that it can be used as a therapeutic medium. The two explanations above show that expressive writing is a cognitive psychotherapy technique that focuses on writing activities about felt emotional states in order to help relieve stress, anxiety and depression.

g. Relaxation

Relaxation is the most common type of self-healing. According to Suyono, Triyono, & Handarini (2016) relaxation is a form of therapy by giving instructions to someone to close their eyes and concentrate on breathing so that a comfortable and calm state can be created, as well as providing instructions for movements from head to toe systematically. Relaxation can help a person feel more relaxed because it focuses on being able to concentrate more and relax all parts of the body.³⁴

In addition, according to Kazdin (2001) relaxation is a behavioral therapy with developed techniques focusing on repetitive components such as words, sounds, prayer phrases, body sensations, or muscle activity. Many aspects are applied during relaxation so that relaxation is widely used because many components are applied in it.³⁵

³³Samsuddin, MRB (2018). *Writing therapy in improving self confidence of a student at the State University of Sunan Ampel Surabaya*. Thesis. Surabaya: Faculty of Da'wah and Communication

³⁴Suyono, Triyono, & Handarini, DM (2016) *The effectiveness of relaxation techniques to reduce academic stress in high school students*. Journal of Humanities Education, 4(2), 115-120.

³⁵Germer, CK (2009). *The mindful path to self-compassion: Freeing yourself from destructive thoughts and emotions*. New York: The guild press

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.

h. Self management

According to As'ad, self-management training is an effort made to achieve mastery of self-skills, self-knowledge and attitudes that are relevant to their lives (Sutrisno, 2009). In this case, it can be seen that this training is carried out with an effort to improve the ability of 58 individuals in giving the right task for themselves and taking an attitude that is in accordance with their abilities.³⁶

O'Keefe and Berger (in Miranti, 2009) explain that the purpose of self-management training is to encourage individuals to optimally actualize their abilities in several aspects, namely emotional, behavioral, and intellectual aspects in order to improve the individual's ability to live.³⁷

Based on the explanation above, it can be concluded that self-management training is an effort made by individuals to achieve their goals by encouraging individuals to actualize themselves.

C. Literature review

In determining the title, the author has conducted a literature review of the libraries on the Ushuluddin Faculty campus and the main library of UIN Sultan Syarif Kasim. Apart from the books that are the main references, the data obtained in this study focuses on the discussion of hijrah. According to the author's observations from the observations that the authors made, the authors found:

³⁶Solso, Robert. Etc. (2008). *Cognitive Psychology Eighth Edition*. Jakarta: Erlangga

³⁷Angelika, S., Satiadarma, MP, & Koesma, RE (2019). *The application of art therapy to increase self-compassion in people with HIV/AIDS (PLWHA)*. Muara Journal of Social Sciences, Humanities, and Arts, 3(1), 219-229.

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. Isnan Ansory, Lc., Mag: in his book entitled: "Hijrah in the perspective of Islamic Fiqh" which contains a discussion of a term related to the root word hijrah, but is used in Islamic jurisprudence outside the context of the issue of migration and the values contained in it. .
2. Dr. Diana Rahmasari.,S.Psi.,M.si.,Psychologist: in her book entitled "self healing is knowing your own self" contains a discussion of the theoretical concept of self-healing or self-healing and techniques for applying self-healing.
3. Ali imron sinaga: in his journal entitled "The events of the hijrah of the prophet Muhammad SAW in the perspective of hadith, journal of education and huminora, Vol.2 No.2 (July-December 2009)," discusses the journey of the hijrah of the prophet Muhammad SAW.
4. The journal entitled Millennial Islam Hijrah Based on an Identity-Oriented Paradigm compiled by Suci Wahyu Fajriani Master of the Sociology Study Program, Padjadjaran University Indonesia, this journal contains the phenomenon of millennial hijrah which is growing very large in Indonesia, by reflecting self-change towards a better direction based on religious teachings Islam by following the Koran and using social media.³⁸
5. Then in the form of a journal entitled Interpreting the Momentum of Hijrah compiled by Busthomi Ibrahim, a lecturer at the Faculty of Tarbiyah and Teacher Training at IAIN Banten, this journal contains an explanation of the history of the occurrence of hijrah, the wisdom of hijrah, and explains how Rasulullah saw, built sociocultural Islam

³⁸Suci Wahyu Fajriah, " *Millennial Islamic Hijrah Based on Identity Oriented Paradigm* ", Socioglobal Journal, Vol. 3, No. 2 (2019), p. 78.

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.

in Medina by doing Muakhat (brothering). between the Muhajirin and the Ansar.³⁹

6. The thesis entitled *The Concept of Hijrah in the Perspective of the Qur'an (Study of the Views of Prof. Dr. M. Quraish Shihab in Tafsir Al Misbah)* was prepared by Murni, a student of the Ushuluddin and Philosophy Faculty of UIN Alauddin Makasar. This thesis focuses more on the history of migration during the time of the Prophet Muhammad. . according to the view of Prof. Dr. M. Quraish Shihab in Tafsir Al-Misbah. The method used is the character's thematic interpretation method.⁴⁰

From the several studies above, it has been studied about *migrate* in various views and characteristics of the study , but no one has studied the actualization of hijrah as self -*healing* in the perspective of the Koran , so the author is interested in discussing this research so that research on hijrah becomes more complex and perfect.

³⁹Busthomi Ibrahim, " *Meaning the Momentum of Hijrah* " Scientific Journal of Education, Vol. 10 No. 2 (2016), p. 70

⁴⁰Murni, " *The Concept of Hijrah in the Perspective of the Qur'an (Study of the View of Prof. Dr. M. Quraish Shihab in Tafsir Al-Misbah)* " thesis, (Makassar: Faculty of Ushuluddin and Philosophy UIN Alauddin, 2013), p. 14.

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 III

RESEARCH METHODS

The method is a systematic procedure to achieve certain goals. While the method is combined with the word Logos which means science / knowledge, the methodology means how to do something by using the mind carefully to achieve the goals that have been determined.⁴¹

A. Types of research

This type of research is one of the study library *research*, namely research that conducts investigations of various sources and through works in the library.⁴² In this study, the author examines the reactualization of hijrah as *self-healing* in the perspective of the Koran by using the thematic method (*maudhu'i*).

The thematic method that will be used in this paper is a verse-based thematic method. The thematic method of the verse is the interpretation of the verses in the Qur'an with one theme explaining their general purposes and which is the central theme, as well as connecting the various problems in the verse with one another and also with the theme, so that one verse with its various problems is an inseparable whole.⁴³

Where the author will describe and describe the ideal concept of the Qur'an, especially those related to the actualization of the hijrah as *self-healing* in the perspective of the Qur'an as far as what the author is able to capture and analyze by looking deeper and thinking further and then

⁴¹Jani Arni, *Research Methods and Interpretation* (Pekanbaru: Pustaka Riau, 2013), p.1

⁴² Sutrisno Hadi, *Research Methodology* (Yogyakarta : UGM, 1987), p.8 .

⁴³M. Quraish Syihab, *Affirming the Al-Quran, Functions and Roles of Revelation in Community Life* (Bandung: Mizan, 1996), p. 87.

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.

explaining the reactualization of the hijrah . as *self-healing* in the perspective of the Qur'an so as to give birth to a deep understanding and the impact of that understanding.

B. Data source

Sources of data in this study the author uses, namely collecting data taken from several writings, both writings in the form of archives, theory books, opinions, arguments, laws, and others that have relevance to the research problem.⁴⁴ The data sources consist of primary data sources and secondary data sources.

Primary data is data directly related to the problems discussed in this thesis. This primary data was obtained from the main sources, namely the Qur'an and the commentaries of Al- Munir, Ibn Kathir, Al-Misbah.

The secondary data are indirect supporting books, which consist of literature and books that are relevant to the discussion.⁴⁵ Namely , among them a book entitled *Self Healing is Knowing your own Self* by Diana Rahmasari, *Affirming the Al-Quran* by Quraish Shihab.

C. Technique Data collection

There are also several steps that must be used for commentators in using this maudhu'i interpretation method, namely:

1. Determine in advance the problem/topic (theme) to be studied, to organize the issues discussed.
2. Inventory (collect) verses relating to the theme / topic that has been determined .
3. Understand the correlation (munasabah) of the verses.

⁴⁴Nurul Zuriah, *Social and Educational Research Methods* (Jakarta: Bumi Aksara, 2009), p. 191

⁴⁵Sumardi Suryabrata, *Research Methodology* (Jakarta: Rajawali Press, 1991), p. 93-94.

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. Arrange the discussion in the right, systematic, perfect and complete freedom.
5. Complete the discussion with Hadith. So that the description becomes clearer and more perfect.
6. Study the verses systematically and is done by collecting verses that have similar meanings, adjusting between general and specific meanings, and then making comprehensive conclusions.⁴⁶

D. Data analysis technique

The data that has been collected is analyzed by describing, describing or presenting all the problems that have the main points of the problem explicitly and clearly, then a conclusion is drawn so that the presentation of the research results can be understood easily and clearly.

⁴⁶Abdul Al-Hayy Al-Farmawi, *Al-Bidayah fi al-Tafsir al-Maudhu'* (Cairo: al-Arabiyyah, 1977), p. 45-46.

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.

BAB V

CLOSING

A. Conclusion

Based on the explanation above, the researcher can draw conclusions from this study:

1. The scholars' interpretation of the verses of hijrah is First that this is a warning to those who are able to emigrate but are reluctant. Hijrah must be based on one's intentions in carrying it out, if the person emigrates for the world that he wants to achieve, then the migration that he finds is only limited to that world, whereas if his migration is for Allah SWT, Allah will give everything to him. Second, Hijrah is done with the right intention because of Allah SWT, so if he goes out to carry out his migration and he dies or is killed by something on the way, then Allah SWT will reward him with his migration even though he has only stepped out one step from his house. Final, hijrah as a form of faith defense where his life will be threatened if he does not do this, then Allah SWT will also give the reward of migrating to that person. The migration described in the book of interpretations above explains that in carrying out the migration, they are willing to leave their family, property, house and everything they owned at their previous place of residence.
2. Then the Relevance of Hijrah and Self-healing is an effort to calm down from everything by moving from old habits to new habits. As the researchers explained, the relevance of hijrah and self-healing is by carrying out social-religious activities with the community and the communities that carry out these activities, this can be an arena for self-approaching and getting used to a better environment in terms of the new environment they have. Then by means of *hablum min Allah* and *Hablum min an-Nass*, *Hablum min Allah* can be carried out by way of remembrance as a method of approaching oneself to

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

Allah SWT, as was done by the emigrants who migrated to Medina they often made dhikr to Allah on the terraces of the mosque, and hablum min an-nass as carrying out social religious activities with a supportive environment for the desired change, which is better than before. and the last relevance is social media, which with social media can grow a positive influence on millennials who migrate and make it easier for them to preach through social media. The three points above have quite close relevance to self-healing where all three have goals that are aligned with self-healing.

B. Suggestion

Hijrah and self-healing are two things that are closely related to the desire to change habits and circumstances from old to new. This research still has deficiencies in the analytical approach, so the researcher hopes that the readers can understand and understand the deficiencies in this research and the hope of the researchers is that anyone who will continue in this research can take the opportunity of the hijrah and self-healing approaches in today's modern era.

UIN SUSKA RIAU

BIBLIOGRAPHY

- Ahmad bin Muhammad al-Fayumi, *al-Mishbah al-Munir fi Ghorib asy-Syarh al-Kabir*, Bairut: al-Maktabah al-‘Ilmiyyah, t.th
- Ali Imran Sinaga, *The Hijrah Event of the Prophet Muhammad SAW in the Hadith Perspective*, *Journal of Education and Humanities*, Flight. 2 No. 2, July-December 2009
- Ali Syati'i, *Rasulullah SAW From Hijrah to Death: A Critical Review of the Prophet's History in Medina*, Trans. Afif Muhammad, Bandung: Hidayat Library, 1996
- Dianarahmasari, 2015, *Self Healing Is Knowing Ur Own Self*, Unesa University, Surabaya
- Fajriani, Suci Wahyu and Yogi Suprayogi Sugand (2019), *Millennial Islamic Hijrah Based on an Identity-Oriented Paradigm*, Sosioglobal: Journal of Sociological Thought and Research, Vol. 3, No.2, June.
- Germer, C.K. (2009). *The Mindful Path To Selfcompassion: Freeing Yourself From Destructive Thoughts And Emotions*. New York: The Guilford Press
- Hambali, A. Meiza, A. & Fahmi, I. (2015). *Factors that play a role in gratitude for parents of children with special needs from the perspective of Islamic psychology*. *Psympatic: Scientific Journal of Psychology*, 2(1), 94-101.
- Ibnu Daqiq al-‘Ied, *Ihkam al-Ahkam Syarah ‘Umdah al-Ahkam*, t.t: Mathba’ah as-Sunnah al-Muhammadiyah, t.th
- Ibn Kathir, *Tafsir al-Quran al-Adzhim*, Cairo: Muassasah Dar al-Hilal. 1414 H
- Isnan ansori, *Hijrah In The Perspective Of Islamic Jurisprudence*, Rumah Fiqh Publishing: 2020
- Jani Arni, *Interpretation Research Methods*, Pekanbaru: Riau Library, 2013

Hak Cipta Dilindungi Undang-Undang

- Indonesian Ministry of Religion, *Al-Qur'an and translation*, Jakarta: Lajnah Pentashihan Al-Qur'an, 2019
- Leonardo Bloomfield, *Language*, Jakarta: Gramedia Pustaka Utama, 1995
- Ministry of Religion of the Republic of Indonesia, *Al-Qur'an Tajwid and Translated*, Bandung: PT Kurtubah Dauliyah, 2016
- M. Quraish Shihab, *Al-Misbah Interpretation of Messages, Impressions and Harmony of the Qur'an*. Jakarta: Heart Lantern, 2002
- M. Quraish Shihab, *Grounding the Al-Quran, the Function and Role of Revelation in Community Life*, Bandung: Mizan, 1996
- Moenawar Khalil, *Completion Date Volume I*, Jakarta: Echoes of Human Press, 2001
- Muhammad bin Abu Bakar Ibn Qoyyim al-Jauziyyah, *arRisalah at-Tabukiyyah: Zad al-Muhajir to Robbihi*, Jeddah: Maktabah al-Madani, t.th
- Muhammad bin Idris asy-Syafi'i, al-Umm, Bayrut: Dar al-Ma'rifah, 1440/1990
- Munawar Ahmad et al. *The Structure of Sanctity, Hijrah and Queer Space: An Analysis of the Behavior of Veiled Students*, Journal of Religious and Religious Education Research, 2019
- Neff, K.D. (2011). *Self-compassion: Stop beating yourself up and leave insecurity behind*. New York: Harper collins publisher inc.
- Neong Muhadjir, *Qualitative Research Methodology IV Edition*, Yogyakarta, Rake Sarasi: 2000
- Samsuddin, M.R. B. (2018). *Writing therapy in increasing the self-confidence of a student at Sunan Ampel State University, Surabaya*. Thesis. Surabaya: Faculty of Da'wah and Communication
- Sedarmayanti, Syarifuddin Hidayat, *Research methodology*, Bandung, Mandar Maju: 2002
- Sumardi Suryabrata, *Research methodology*, Jakarta: Rajawali Press, 1991
- Surisno Hadi, *Research Methodology*, Yogyakarta: UGM, 1987
- Syaikh Muhammad bin Shalih al-Usaimin, *Riyadhu al-Shalihin lecture*, (East Jakarta, Darus Sunah Press, 2015

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 Dilindungi Undang-Undang

- Wahbah Az-Zuhaili, *Tafsir Al Munir*, Terj. Abdul Hayyi Al-Kattani, Jakarta: Human Echo, 2013
- Wahyuni, Umi MD and Siti Achiria, (2019). *The Role of Hijrah Trends and Motives on Muslimah Clothing Purchases in Palu City*, Journal of Islamic Economics and Business Vol. 1 No. 2
- Watsiqotul et al. *The Role of Humans as Allah's Khalifah on Earth Ecological Perspective in Islamic Teachings*, in the Research Journal. Vol. 12, No. 2 of 2018
- Yahya bin Syaraf Ad-Dimasyqi An-Nawawi, *Al-Arbaun An-Nawawi*, trans. from Arabic by Agus Waluyo (Jakarta: Publisher, 2005), No. 6
- Zahara, M.N, dkk, (2020). *The Hijrah Movement: The Search for Identity for Millennial Muslims in the Digital Age*, Indonesian Journal of Sociology, Education, and Development, 2(1), 58-70.
- <https://journal.uinsgd.ac.id/index.php/psy/article/view/450>
- <http://kbbi.web.id/giat/kegiatan>
- <https://katadata.co.id/safrezi/berita/6197460447a80/pengertian-self-healing-dan-caramelakukannya>
- <https://kbbi.web.id/reaktualisasi>
- <https://kbbi.web.id/relevansi>
- <https://journal.iainkudus.ac.id/index.php/jurnalPenelitian/article/view/3523>
- <http://repository.uinsu.ac.id/244/3/Artikel.pdf>
- <https://core.ac.uk/download/pdf/328900892.pdf>
- [Self Healing in Psychology and Islamic Religion - Magalah Nabawi](#)

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.

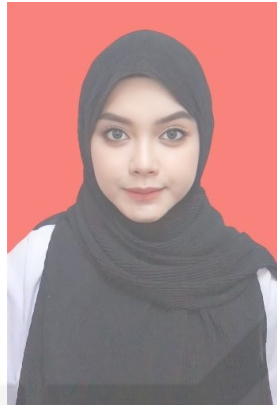
Hak Cipta Dilindungi Undang-Undang

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

PERSONAL IDENTITY



PROFILE

Name : Karin Dwi Rahmadhani
 Place of Birth and Date : Bengkalis 23 November 2001
 Gender : Female
 NIM : 11930220888
 Semester : VIII
 Religion : Islam
 Status : Unmarried
 Address : Jln. Sejahtera Gg. Amal Pangkalan
 Kerinci Kota
 Mobile Phone Number : 0813-7870-0052 / 0813-7805-5008

PARENTS NAME

Father : Rusli, S.Sos
 Mother : Fera Sasnita, S.H
 Address : Jln. Sejahtera Gg. Amal Pangkalan
 Kerinci Kota

Hak Cipta Dilindungi Undang-Undang

© Hak cipta milik UIN Suska Riau

EDUCATIONAL BACKGROUND

- 2007 - 2010 : Elementary School 005 Bengkalis
- 2010 - 2013 : Elementary School Bernas Binsus Pangkalan Kerinci
- 2013- 2016 : Madrasah Sumatera Thawalib Parabek Boarding School Bukittingi
- 2016 - 2019 : Madrasah Sumatera Thawalib Parabek Boarding School Bukittingi
- 2019 - 2023 : State Islamic University of Sultan Syarif Kasim Riau

ORGANIZATION EXEACHIENCE

- Head of Student Creativity Division of Scientific Study in HMPS Qur'an and Exegesis Science Department (2021)
- General Treasurer of HMPS Qur'an and Exegesis Science Department (2022)

State Islamic University of Sultan Syarif Kasim Riau

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.