

Tahsin al-Qur'an based on Hijrah Trend Among Muslim Housewives

Khotimah¹, Abd Ghofur², Khairiah³

^{1,2,3}Universitas Islam Negeri Sultan Syarif Kasim Riau

khotimah@uin-suska.ac.id, abdghofur@uin-suska.ac.id, khairiah@uin-suska.ac.id

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ABSTRACT

The hijrah movement in this decade has often become an alternative choice for Muslims in various circles, but the most written about by many people was millennials. One of the interesting things about this paper is a collective hijrah movement carried out by housewives in the form of tahsin al-Qur'an activities, the tahsin al-Qur'an community has a significant influence on the family. This research was conducted on Muslim housewives in urban areas. The data collection technique was carried out by using snowball sampling technique. The reason for taking this technique is because the author wants to find data from the right informant and see where the informant and the others are located at a considerable distance. The implications of Tahsin al-Qur'an by housewives could build piety that has an impact on the family, there were two implications First: Hijrah as a behavior of piety towards the husband. Where communication between wife and husband getting closer after Hijrah. Obedience to husbands was prioritized as taught in Islamic' law and education. Second: Hijrah as a change in thinking about education for children. The interest of Hijrah actors in Tahsin al-Qur'an has influenced their paradigm of thinking to learn and read the Qur'an properly not only for them, but also for their families, especially for their children. Third, the development of a mindset of inclusivism towards people or individuals in the community who have not yet made Hijrah

Kata Kunci

*Hijrah, Tahssin, Ibu Rumah
Tangga*

Abstrak

Gerakan hijrah pada dekade ini sering menjadi pilihan alternatif bagi umat Islam di berbagai kalangan, namun yang paling banyak dituliskan oleh banyak orang adalah kaum milenial. Salah satu hal yang menarik dari tulisan ini adalah gerakan hijrah secara kolektif yang dilakukan oleh ibu-ibu rumah tangga dalam bentuk kegiatan tahsin al-Qur'an, komunitas tahsin al-Qur'an memberikan pengaruh yang cukup signifikan terhadap keluarga.

Penelitian ini dilakukan pada ibu rumah tangga muslim di perkotaan. Teknik pengumpulan data dilakukan dengan menggunakan teknik snowball sampling. Alasan pengambilan teknik ini karena penulis ingin mencari data dari informan yang tepat dan melihat letak informan satu dengan yang lainnya berada pada jarak yang cukup jauh. Implikasi Tahsin al-Qur'an yang dilakukan oleh ibu rumah tangga dapat membangun kesalehan yang berdampak pada keluarga, ada dua implikasi Pertama: Hijrah sebagai perilaku kesalehan terhadap suami. Dimana komunikasi antara istri dan suami semakin erat setelah hijrah. Ketaatan kepada suami lebih diprioritaskan sebagaimana yang diajarkan dalam syariat dan pendidikan Islam. Kedua: Hijrah sebagai perubahan pemikiran tentang pendidikan untuk anak. Ketertarikan para pelaku Hijrah terhadap Tahsin al-Qur'an telah mempengaruhi paradigma berpikir mereka untuk mempelajari dan membaca al-Qur'an dengan baik dan benar tidak hanya untuk dirinya sendiri, namun juga untuk keluarganya, terutama untuk anak-anaknya. Ketiga, berkembangnya pola pikir inklusivisme terhadap orang atau individu di masyarakat yang belum berhijrah.

Introduction

The phenomena of the hijrah trend that is often read in many writings lately is the hijrah trend for the millennial young generation, but it is no less interesting that there is another phenomena that occurs, the hijrah trend among housewives. Changes in the flow of development in the era of Society 5.0, where space will be closer in time. The phenomena of hijrah in this article is the awareness and interest of individuals to learn to read the Qur'an properly (Tahsin) in groups with the method of moving from house to house, which not only occurs in urban areas but also in rural areas with diverse backgrounds and also varying levels of reading ability but have strong and

serious motivation.¹

Why is this phenomena called Hijrah? According to Muhtar Hadi, Hijrah is changes that describe social behavior from bad to better or praying to not praying, and Muslimah who initially did not wear a hijab, became a hijab, and so on. Hijrah is often associated with lifestyle changes and more Islamic choices, for example, moving from conventional bank customers to Islamic banks customers. Then the phenomena of this change process is Hijrah category.² In addition, Murtadha Mutahhari said, there are three factors behind the occurrence of religious people, namely; fear, ignorance and the desire for justice and peace. The hijrah phenomena was a trend movement in

¹ Muhammad Nur Azmi and Mariana, "Religious Trends: An Analysis of the Meaning of 'Hijrah'" (Proceedings of Underlying International Conference, 2019), 450–62.

² Mukhtar Hadi, "Hijrah and the Spirit of Change," [https://www.metrouniv.ac.id/artikel/hijrah-dan-spirit-perubahan/Hijrah Dan Spirit Perubahan](https://www.metrouniv.ac.id/artikel/hijrah-dan-spirit-perubahan/Hijrah%20Dan%20Spirit%20Perubahan), July 30, 2022.

millennial society. As a social movement phenomena, hijrah is a form of collective action that provides awareness of the importance of religion in human life, hijrah is basically a personal rite that has begun to be transformed into a communal movement. The hijrah movement is one of the popular da'wah movements that has developed into a social trend that is followed communally. Based on Islamic history, the development of hijrah has occurred since the time of the Prophet Muhammad SAW, including Umar bin Khattab, who was originally known as a thug who opposed the harshest Islam who made a hijrah to become the most persistent defender of Islam³. The hijrah event was seen when the Prophet Muhammad SAW built an Islamic sociocultural in Medina by doing Muakhot (fraternizing) the muhajirin and the anshar.⁴

The Hijrah movement that the researcher did was initiated by a positive response from many things. For example, due to the frequency of media influence in the form of lectures, tiktok or the existence of certain groups that provide inspiration or direct invitation can also be the background of a movement. It is also interesting to refer to Murtadha's opinion above that religion is caused by these three things, so to improve oneself to become an obedient Muslim or Muslimah, there is

a need for religious totality. Through this Hijrah movement, perhaps it can be a reason to eliminate concerns about their religiosity⁵.

⁶When looking at the map of Hijrah in our country, it may be quite diverse and understand Hijrah has different meanings, it could be that things related to Hijrah lead to past movements such as Ikhwanul Muslimin, Wahabi, Salafi⁷ and so on. Perhaps, Hijrah will be connoted by movements that lead to radicalism. It will be indicated by some changes that occur in each individual. For example, in terms of physical changes or changes in attributes, appearance in terms of clothing, appearance style and so on.

In a situation that experiences many problems from the political, social and even religious aspects both in urban and rural areas, it is not surprising that the phenomena of hijrah will grow. Based on previous studies, there was a term hijrah movement in millennials with various appearance models, even public figures, celebrities, and entrepreneurs. This is certainly a very interesting phenomena, and it turns out that this also happens among Muslim housewives.

The phenomena of hijrah among Muslim housewives (IRT) is motivated by a religious movement that provides inspiration or a strong influence so that there is a collective hijrah

³ Mehdi Mozaffari, "What Is Islamism? History and Definition of a Concept," *Totalitarian Movements and Political Religions* 8, no. 1 (2007), <https://doi.org/10.1080/14690760601121622>.

⁴ Mila Nabila Zahara, Dadan Wildan, and Siti Komariah, "The Hijrah Movement: The Search for Identity for Millennial Muslims in the Digital Age" (Bandung, June 1, 2020), <https://doi.org/https://doi.org/10.52483/ijsed.v2i1.21>.

⁵ Afina Amna, "Hijrah Artist as Commodification of Religion," *Journal of Reflective Sociology* 13, no. 2 (2019), <https://doi.org/10.14421/jsr.v13i12.1531>.

⁶ Aswadi Aswadi, "Refomulation of Hijrah Epistemology in Da'wah," *Islamica: Journal of Islamic Studies* 5, no. 2 (2014), <https://doi.org/10.15642/islamica.2011.5.2.339-353>.

⁷ Din Wahid, "The Challenge of Democracy in Indonesia: The Case of Salafi Movement," *Islamika Indonesiana* 1, no. 1 (2014), <https://doi.org/10.15575/isin.v1i1.5>.

movement to build a new identity motivated by the desire for peace and happiness, or because it is driven by the popularity of trends that are built from continuous social interactions that have the potential to create collective awareness, for example inspiration from tausiah content on social media or discussions in routine recitations in the neighborhood. Social movements can be one of the collective platforms as an effort to achieve a goal, whether carried out individually or collectively for the benefit of society. Social movement activities become collective actions that are considered as agents of social change into collective actions by reorganizing people's lives in accordance with what is desired. In addition, it also does not rule out the possibility that the process of searching for the identity of a Muslim or Muslimah from various circles forms a relatively instant religious style because it positions itself more as a consumer.⁸

One of the factors that motivated the hijrah was due to boredom and emptiness of the soul. The ease in the current era of accessing religious information through information media, indirectly changes in lifestyle that tend to be religious will form a cultural frame that supports the formation of the hijrah movement among housewives.

This article examines the collective behavior of the hijrah movement carried out by housewives implemented through the tahsin al-Qur'an group, the implications of this movement will build a

pious identity that has an impact on the family.

Method

The design of this article was a descriptive qualitative data collection approach to see the phenomena of the hijrah trend implemented in Tahsin al-Qur'an activities or issues related to the social and cultural life of urban communities in Kampar district, especially Muslimah housewives. The data collection technique was a snowball sampling technique. The reason for taking this technique is because the author wants to find data from the right informant and see the place of one informant and the other in a place with a considerable distance. While, the data collection technique were observation and interview. The data analysis technique was Moleong's analysis theory, where the author conducted an analysis based on data, by organizing data, selecting data into a manageable unity, then synthesizing it to find patterns and decide so that the subject (in this case the hijrah actors)⁹ could be narrated with good data. Finally, for the validity of the data, the Triangulation validity test was carried out, using first: Triangulation of sources, namely by comparing what the subject says with what the informant says with the intention that the data obtained could be trusted because it is not only obtained from one source, namely the research subject, but data is also obtained from several

⁸ Fakhru Rozi, Syukur Kholil, and Hasan Sazali, "Hijrah and Look for Millennial Muslim Identity in Medan," *Dialogia*

19, no. 2 (November 30, 2021): 381–401, <https://doi.org/10.21154/dialogia.v19i2.3170>.

⁹ Bustomi Ibrohim, "Interpreting the Momentum of Hijrah," *Studia Didaktika* 10, no. 2 (2016).

other sources such as the closest people who are not included in the hijrah group, Second: Triangulation of methods, namely by comparing observation data with interview data and comparing observation data with interview data with the contents of related documents. In this case, researchers tried to recheck the data obtained through interviews using reference materials, where this reference material was a supporting tool to prove the data found by researchers. Interview data needs to be supported by interview recordings. In this study, researchers used a recorder to record interviews with informants. While in the external validity test the researcher conducted an in-depth analysis to find how many findings could be generalized from the subject in this case where the researcher discussed the collective behavior of the hijrah movement and see the construction of these piety values that have an impact on his family as a form of novelty in this research.

Finding and Discussion

Behavior Map of Hijrah Trend of Housewives in Sub Urban Communities in Kampar Regency

Some tahsin al-Qur'an groups exist in the Kampar regency area which has an impact on the behavior of the hijrah trend for housewives. The author took the Kampar region which was included in the Sub Urban category and became the location of this research were Tarai Bangun Village, Kualu Nenas Village, Kubang jaya, Rimbo panjang, and Tanjung Balam. The mapping of the Tahsin al-Qur'an group that

developed in the Kampar sub-urban area was a part of two foundations, namely: Daar As-Saadah Foundation (DAS) and Rumah Tahfids Hilyatul Jannah (RTHJ).

In short, Daar As-Saadah (DAS) and Rumah Tahfids Hilyatul Jannah (RTHJ) have the same vision, namely: Making the best ummah through learning and teaching the Qur'an. Specifically, the objectives of these two institutions are:

1. Providing professional tahsin Al-Qur'an teaching to the community.
2. Increase the quantity and quality of people's interaction with the Qur'an.
3. Realizing a society that loves to read Al-Qur'an with tartil.
4. Instill a love of the Qur'an.

The special tahsin halaqah coaching system for housewives is an improvement in reading the Qur'an. Referring to the word Tahsin itself comes from a verb that has the meaning to improve, beautify, make better than before, decorate, and improve. And the word tahsin Al-Qur'an means a way to improve the pronunciation of Al-Qur'an verses according to its rules, such as the pronunciation of each letter, tajweed, harakat, to the beauty of reading. So that the main purpose of mastering Qur'anic tahsin is to keep our tongues from all kinds of mistakes when reading Qur'anic verses, both errors in the mention of letters, as well as errors in the application of tajweed. Reading the Qur'an using tahsin is able to keep the hijaiyah letters that come out so that they remain in

accordance with their makhraj, maintain the laws of reading, to be able to live the reading so that the sound issued when reading the Qur'an also sounds beautiful. The learning process of tahsin Al-Qur'an occurs when the tahsin knowledge consisting of the laws of reading, the nature of letters, and the makhraj of letters is taught to others properly and correctly.¹⁰

The activities of the tahsin halaqah based at RTHJ are allied with Ustadz Murtadho Habibi, Lc, al-Hafidz. He has a sanad (chain of reading) up to the Prophet with a history of 29 hafs imams from the great scholar Syaokh Abdu Rofi' bin Ridwan bin Ridhwan bin Ali Asy-Syarqowi. Meanwhile, in Daar As-Saadah (DAS) there was an alliance with Ustadz Muhammad Ali who had studied in Medina.

The collective behavior of the Housewife's towards the activities of the Tahsin al-Qur'an halaqah is indicated by :

First: Lifestyle Hijrah¹¹

It is clear that some informants are more inclined to understand hijrah as a lifestyle trend that starts from curiosity and response conditions from the surrounding environment. The desire to have a common identity . It can be seen that there is a phenomena that individual stimulants have a daily vegetable shop where housewives gather, so the opportunity to be responsive is clearly greater. Even though the perpetrator's desire to emigrate

was initially more motivated by lifestyle, he slowly felt personally comfortable and experienced positive changes. The interesting thing is that the higher the response you get, the faster the response will affect someone. Ahmad Subandi stated that responses with the term return (feedback) have a big role or influence in determining whether a communication is good or not. Having a response conveyed from the communicant to the communicator will neutralize misinterpretations in the communication process.¹²

It is not surprising that when there are some people who give the phenomena of emigration by joining the tahsin al-Qur'an group, it will provide a positive response for Muslim housewives who feel it has become a lifestyle trend..

Second: Hijrah as self-liberation

Based on the informant's explanation, the motivation for hijrah by housewives is an experience of self-liberation, where the desire to know about the correct reading of the Qur'an is very strong. If we borrow Quraisy Shihab's term that the meaning of Muhammad Saw as the bearer of mercy from all nature has the meaning of liberation and independence. A strong sense of being a better person in reading the Qur'an then the hijrah behavior is carried out. where the hijrah behavior carried out by housewives in the

¹⁰ Annajah, "Tahsin Al-Quran: Definition, Fundamentals and Reasons for Learning," Annajah, November 10, 2022, <https://annajah.co.id/tahsin-al-quran-pengertian-fundamental-dan-alasan-belajarnya/>.

¹¹ Amna, "Hijrah Artist as Commodification of Religion."

¹² Ahmad Subandi, *Psikologi Sosial*, 2nd ed. (Jakarta: Bulan Bintang, 1982).

form of building a Tahsin al-Qur'an group is accompanied by self-identity to become a better human being. In addition, this behavior is considered a hijrah inner journey, because in essence the housewives who migrate to give the meaning of hijrah with different meanings according to the inner experience of each individual. Substantially, hijrah is an inner or spiritual journey of humans, to leave behaviors that are less useful or negative towards a better life and habits. Therefore, every human being will interpret it with various meanings, according to the conditions they enjoys or feels.

These two phenomena make this hijrah movement quite massive among housewives, especially in urban areas that are geographically residential housing so that social interaction is more active and communication is more easily accessible. Supporting activities in achieving the goals of this Tahsin community that make the hijrah actors more interested include:

1. The tahsin groups that have alliances with Rumah Tahsin Hilyatul Jannah (RTHJ) and Daar As-Saadah (DAS) also have a pattern of dressing according to their daily habits (fashionable does not have to follow the way of dressing of tahsin group members in general). In fact, the informants understand that dressing syar'i is an obligation from Allah SWT and at the same time an identity as a Muslim woman, but they will not directly follow the style of dress.
2. To support the maximum activity program, Tahsin al-Qur'an activities do not only follow the schedule set by RTHJ. However, they are

coordinated by personal who already have better reading skills by carrying out tahsin al-Qur'an activities every day from house to house of Tahsin al-Qur'an members with the aim of muroja'ah (repeating readings) and the strength of istiqomah is maintained even though it is only done between ba'da Zuhur and Asyar.

3. Religious study

To realize piety and totality as a Muslim woman, in addition to improving the recitation of the Qur'an, religious recitation is also carried out as an interlude to strengthen the identity of Muslim women. Usually at the beginning of the meeting before the tahsin process begins, they will be given a brief tausiah about the meaning of Hijrah which must begin with a determination of intention with mature awareness, because not everyone can do this well and optimally if not accompanied by an iklas intention.

Based on this phenomena, it can be seen that Hijrah carried out by housewives is a social phenomena which is a form of individual crisis symptoms, they feel that doing hijrah will bring peace and perhaps a transformation towards change. For housewives who have a lot of free time, change and inner calm are needed. Therefore, hijrah is considered as one of the processes for transforming changes in one's religiosity. The transformation of hijrah is substantially described as an effort to move from unfavorable values to better values or from falsehood to truth. The massive phenomena of the hijrah movement among housewives today is a new and interesting phenomena that is

developing today as a religious movement in Indonesia. The paradigm of the hijrah movement, basically interpreted as a personal rite, has begun to shift into a movement that is carried out collectively. So that Hijrah becomes a trend of social change for housewives, of course this is a movement that is expected to have a positive impact on the family, considering that a mother has a very dominant role in educating her children in the family. This can be a phenomena that fosters the spirit of reform in a societal context. The feeling of happiness (Euphoria) of hijrah for housewives illustrates that the presence of this social movement can be an aspect of social change by making religious symbols attractive to housewives.

The collective behavior of housewives in making hijrah is slowly accompanied by changes in appearance and behavior, for example minimizing the behavior of wasting time in vain, as some of them change it is also accompanied by a way of dressing, a headscarf that is different from society in general. For example, by using more closed clothes equipped with a wider hijab. Therefore, Hijrah in addition to bringing about inner changes is also accompanied by physical and behavioral changes.

Implications of hijrah trend on family

1. *Hijrah as a wife's piety behavior towards her husband*

The commitment of the purpose of life for housewives (tahsin group) is worship, life will end with accountability for what is done in the world

and eternal life in the aherat. Communication feels closer after the hijrah. The spirituality felt by informants after hijrah feels more like providing positive habits and motivating them to do good deeds. Where at first they felt there was emptiness after hijrah, entering the Tahsin al-Qur'an group made life organized by not wasting a lot of time that had no value. The informant explained that participating in tahsin activities as directed by the ustadzah must be with the permission of the husbands, if the husband does not allow it, he may leave the membership. As a member of tahsin al-Qur'an for housewives is not just about improving the reading of the Qur'an, but more than that they are taught about morals towards the family, especially towards the husband. Informants mentioned that the behavior exemplified by the ustadzah reflects the teachings of behavior in everyday life. For example, a member came late, then stated the reason because she was taking care of his child who was unwell. Then the ustadzh spontaneously told her to go back home. This attitude indirectly teaches the priority of family and the duties of a mother in the midst of her family.

In the context of everyday life, hijrah is not just a physical or geographical change, but also reflects a wife's spiritual commitment and piety towards her husband. As stated in Surah Ar-Rum (30:21)

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between

you compassion and mercy. Surely in this are signs for people who reflect

As the informant's confession explained, Islam is a perfect religion. It does not confine women who are not allowed to leave the house at all. There are times when women need their presence outside. Or maybe they need something that must be obtained by leaving their homes. Islamic rules when women have to leave the house, have been regulated as follows:

1. Getting permission from the Wali (guardian).
2. Wali is a relative of a woman who includes the nasabiyah side.
3. If she is married, she must get permission from her husband.
4. Dressing in a shar'i manner.
5. Safe from fitnah.
6. Keep her religion, her honor, and her purity.
7. Avoiding khalwat (being alone with non-mukhrim).
8. There is a mahram when traveling¹³

As much as possible tahsin al-Qur'an Muslim housewives in the Urban area of Kampar Regency maintain the messages that have been taught by sharia. Theoretically, the obedience of a wife to her husband is an absolute law, unless the husband orders his wife to commit an act of disobedience. The obligation to obey the husband is such as, serving the husband well, listening to what the husband says as long as the act is not

prohibited in Islam. Meanwhile, obedience other than disobedience to Allah swt will make the family calm. The obedience she does is not a contrived obedience, but is done with sincerity, and actually obedience does not stop at obeying her husband, but obeying Allah, his Messenger, and ulil amri. If a husband wants to give his wife permission, he must see whether it will be good for both of them or not, or whether going out will be good for both of them. However, if the husband knows that the wife's leaving the house will not bring good. Then he should advise her not to go out.¹⁴

Thus, the Tahsin al-Qur'an activity as a form of positive behavior carried out by housewives has a positive value that should have a positive response from a husband, therefore regardless of whether or not a husband is allowed tahsin activities are a form of activity for housewives which is a movement that occurs and forms collective hijrah behavior for housewives. Changes in religious behavior of each individual and also groups are influenced by many factors, but all boil down to the religious doctrine they adhere to. Where the doctrine of religious teachings becomes a guide for religious people to implement in everyday life, because the doctrine of religious teachings is the entrance to knowing and understanding the values contained in religious teachings. The doctrine of religious

¹³ Inayah Nazahah and Amir Sahidin, "Ruling on traveling without a mahram according to the scholars," *Journal of Religious Field Research* 12, no. 2 (2021), <https://doi.org/10.58836/jpma.v12i2.11240>.

¹⁴ Marhani Malik and Andi Alda Khairul Ummah, "Obedience of Wife to Husband in the Perspective of the Prophet SAW. (A Tahlili Study)," *Ushuluddin Journal: Media Dialogue of Islamic Thought* 23, no. 1 (2021), <https://doi.org/10.24252/jumdpi.v23i1.19580>.

teachings can be in the form of various aspects of life problems that can be identified about problems both related to vertical or horizontal problems. The implementation of religious teachings is one of the right ways to find out the attitude of religious behavior that can be observed and analyzed by every religious adherent.¹⁵

2. *Hijrah as a change in thinking about children's education*

The Qur'an emphasizes the importance of the role of parents in directing and guiding their children. As mentioned in Surah At-Tahrim (66:6):

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O believers! Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels, who never disobey whatever Allah orders—always doing as commanded.

In the first stage, the role of parents, especially a mother in children's education is to teach children religious education, teach children to worship, teach children to read the Qur'an and tell children to take part in positive activities. In the second stage, parents play a role in teaching children to social education, such as teaching children to behave politely, teaching children to love each other, teaching children to greet each other, teaching children to live frugally, teaching

children to establish good friendships with siblings and other people and teaching children to have a fair attitude. In the third stage, parents play a role in teaching children about moral education such as teaching children to be honest and patient.

Some opinions from informants explained about the interest and seriousness to learn the reading of the Qur'an is a very strong impetus that affects children. They are motivated to invite children to learn to read the Qur'an and choose schools that have priority output students have the ability to read the Qur'an well. The paradigm of thinking to prioritize education to learn to read the Qur'an well is an indicator of a paradigm shift for housewives (IRT). Educating children. William J. Goode explains that the success or achievement of a child in his education does not only show the quality of educational institutions. However, it also shows the success of the family in providing their children with good preparation for their education. The family is a social institution that exists in every society. Therefore, the family is the strongest institution owned by human society. It is through the family that a person acquires his or her humanity.¹⁶

Religion has a function that is very close to the function of education, socialization and protection. The family has a function as a place of religious education and a place of worship, which simultaneously seeks to develop pious deeds and pious children. The greatness of a religion is not only supported by its quantity but quality must be

¹⁵ Wiwik Setiyani, *Religious Behavior Diversity*, 1st ed. (Yogyakarta: Dialektika, 2018).

¹⁶ William J. Goode and Sahat Simamora, *Family Sociology*, 1st ed. (Jakarta: Bina Aksara, 1983).

a top priority. Therefore, the family is obliged to introduce and invite children and other family members to religious life. The goal is not just to know the rules of religion, but to become a religious person, as a human being who is aware of his position as a creature created and overflowing with endless blessings so that it inspires him to fill and direct his life to serve Allah Swt, towards His blessings. As a human being who is expected is not just a person who knows all about the various rules and regulations of religious life, but who actually realizes it with full intentionality. The implementation and development of religious observance and worship in children starts from within the family. Religious activities that are more interesting for young children are those that contain motion. Therefore, abstract religious teachings do not attract their attention. Children pray by imitating their parents, even though they do not understand what they are doing. If many religious values enter into the formation of a person's personality, the person's behavior will be directed and controlled by religious values. Herein lies the importance of religious experience and education during a person's growth and development. If this is the case, then psychologically parents must know how to deal with children in the period of growth and development. For this task, parents must learn to understand child development, including being able to know the stages of psychological

development of children and being able to know the needs and realities of child development in accordance with the tasks of child development in each period of development.¹⁷

Collective hijrah activities sociologically describe a social phenomena that has a positive behavioral influence on individuals. Social phenomena are social facts or social events seen in the field. Therefore, all events that occur directly, can be seen, and can be proven with scientific data. A social phenomena will have a very broad impact and affect the wider community as well. So, not all events in the field can be called a phenomena. Unless it has a broad impact and can then occur repeatedly, both in the same location and in other locations. The implication or impact of the hijrah movement through Tahsin al-Qur'an activities sociologically boils down to a positive change as part of a social phenomena that can be proven by a change in the paradigm of thinking in the family, especially in terms of education to their children.

3. Hijrah as an agent of change in society

According to Soerjono Soekanto, what is meant by agent of change is a person or group of people who are trusted as leaders of one or more social institutions. These parties are said to be the ones who want change. Agent of change is an important figure that helps a process of change in companies, organizations, institutions, and society. Agree or not, researchers found an implication that the collective hijrah movement

¹⁷ Andi Syahraeni, "Family Responsibility in Child Education," *Al-Irsyad Al-Nafs: Journal of Islamic Guidance and Counseling* 2, no. 1 (December 1, 2015): 25–42.

that occurred among housewives contained a promotion of change. Therefore, it is possible that there are indications towards positive and negative implications. There is an interesting side, when this movement on the side of certain individuals has a very positive impact. However, on the other hand, there is also a side that builds an exclusive attitude in the midst of society, which all depends on the individual concerned. As the informant's opinion that individuals who have not followed the hijrah movement have not followed religious teachings correctly. The interesting side of the research observations shows that there is a striking community gap, both when doing community social activities. In connection with this, in theory that according to Komaruddin Hidayat there are five typologies of religious attitudes, namely Exclusivism, inclusivism, pluralism, eclecticism and universalism. These five typologies do not mean that each is separated and disconnected from the others, but also not permanent. But rather an attitude of dominant tendency, it is based on religion and religious attitudes that always have the potential to lead to the five attitudes.¹⁸

Conclusion

Hijrah among housewives in the Urban Area of Kampar Regency is a collective behavior

¹⁸ According to Nurcholish Madjid, this exclusive attitude when looking at religions, it is not religion. Other religions are the wrong way, which is misleading for its adherents. Inclusivism holds the view that religions outside the religion he embraces also have the truth, even though it is not as complete or perfect as the religion he embraces, Pluralism or is an understanding that states every religion expresses an important part of the truth. Eclecticism is a religious attitude that tries to

implemented through the Tahsin al-Qur'an Group. This is motivated by the Hijrah Lifestyle Trend and Self-Liberation. In understanding hijrah as a lifestyle trend, it starts from curiosity and response conditions from the surrounding environment and the desire to be able to have a common identity. Furthermore, the implications of Tahsin al-Qur'an by housewives can build piety that has an impact on the family, there are two implications First: Hijrah as a behavior of piety towards the husband. Where communication can be built feels closer after the hijrah. Obedience to husbands is prioritized as taught in Islamic shari'a. Second: Hijrah as a change in thinking about education for children. The interest of hijrah actors in Tahsin al-Qur'an has influenced their paradigm of thinking to learn to read the Qur'an properly not only for them, but also for their families, especially for their children. Third, perhaps the other side that needs to be watched out for is the development of a pattern of inclusivism towards people or individual communities who have not made hijrah.

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choose and bring together various aspects of religious teachings that are considered good and suitable for him so that the final format is to choose the best from various sources (eclectic). Universalism assumes that basically all religions are one and the same. However, due to historical-anthropological factors, religion then appears in a plural format.

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