

An Analysis of QS. An-Nisa Verse 97 as a Foundation for Hijrah and the Relevance of the Islamic Educational Values Contained Therein

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Abstract

The contemporary phenomenon of hijrah, particularly among young Muslims, is often expressed through symbolic changes in appearance, terminology, and lifestyle without being accompanied by comprehensive spiritual and moral transformation. At the same time, Islamic Religious Education (PAI) continues to face challenges involving moral decline, identity crises, and a gap between cognitive learning outcomes and the internalization of religious values. This article examines QS. An-Nisa verse 97 as a foundation for hijrah and analyzes the Islamic educational values contained in it, together with their relevance to contemporary PAI. This study employs a qualitative approach through library research, using a limited thematic interpretation and an Islamic education perspective. The primary sources are QS. An-Nisa verse 97 and relevant classical and contemporary tafsir, while secondary sources include books, journal articles, and previous studies on hijrah, Islamic education, and character education. Data were collected through documentation and analyzed using content analysis. The study finds that hijrah in QS. An-Nisa verse 97 is not limited to physical migration but represents a conscious effort to leave conditions that threaten faith and move toward a more supportive spiritual, moral, and social environment. Four principal Islamic educational values are identified: self-awareness, responsibility, moral courage, and self-transformation. These values are relevant to addressing symbolic or instant hijrah, students' identity crises, moral challenges in the digital era, and the dominance of cognitive learning in PAI. The verse can therefore serve as a Qur'anic foundation for developing transformative Islamic Religious Education oriented toward holistic character formation.

Keyword

Hijrah, Islamic Educational Values, QS. An-Nisa Verse 97, Islamic Religious Education, Character Education

Introduction

Islamic Religious Education (PAI) has a strategic role in forming Muslims who possess faith, noble character, and social responsibility. Its purpose is not limited to transferring religious knowledge; it also involves internalizing Qur'anic values so that religious understanding is manifested in

attitudes and conduct.¹ In this sense, the Qur'an is not only a source of doctrinal knowledge but also a source of educational values for developing the personality and character of learners.²

The need to strengthen this function has become increasingly important in the contemporary era. Globalization, digital culture, popular media, and rapid social change expose students to diverse values and models of behavior.³ These conditions may contribute to identity crises, moral degradation, weakening religious commitment, and a separation between what students know and how they behave. Recent studies cited in the research materials emphasize the importance of integrating Qur'anic values into PAI and character education so that learning does not remain confined to cognitive achievement.⁴

One concept that is particularly relevant to this educational challenge is hijrah. Historically, hijrah refers to the migration of the Prophet Muhammad and the early Muslim community from Mecca to Medina. In a broader theological and educational sense, however, hijrah also signifies leaving a harmful condition and undertaking a conscious movement toward obedience, moral improvement, and the preservation of faith. Such a meaning makes hijrah closely connected with character formation and lifelong self-development.⁵

QS. An-Nisa verse 97 presents a strong warning to people who remain in a condition that threatens their religious commitment even though they possess the ability to move toward a more supportive environment.⁶ The verse describes them as having wronged themselves and records the angels' question concerning their condition. Their excuse of being oppressed is followed by the reminder that the earth of Allah is wide and that migration is possible. The verse thus links faith with personal responsibility and concrete action.⁷

Although QS. An-Nisa verse 97 has often been discussed in relation to the historical and legal dimensions of hijrah, its educational implications remain important to examine. A focused analysis is needed to explain how the verse can be read as a source of Islamic educational values and how those values may respond to contemporary PAI problems. The research materials identify a gap between general studies of Qur'anic educational values and a specific pedagogical analysis of this verse as a foundation for hijrah.⁸

¹ Abd Muhaimin, "Ghofir Dan Nur Ali Rahman, Strategi Belajar Mengajar, Penerapan Dalam Pembelajaran Pendidikan Agama, Surabaya: CV," *Citra Media*, 1996.

² Azyumardi Azra and Abuddin Nata, "Ideologi Keagamaan Dalam Pendidikan: Diseminasi Dan Kontestasi Pada Madrasah Dan Sekolah Islam Di Lombok," n.d.

³ Dede Dwi Kurniasih et al., "Integrasi Nilai-Nilai Al-Qur'an Dan Tafsir Dalam Kurikulum Pendidikan Agama Islam Untuk Mewujudkan Generasi Emas 2045," *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah* 10, no. 1 (2025): 196–209.

⁴ Elsa Salsabila and others, "Menghadapi Degradasi Moral Generasi Muda Melalui Penerapan Pendidikan Islam Pada Peserta Didik," *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam* 2, no. 1 (2024): 284–95.

⁵ Taufiq Ikram Ash Syidiqi, "Hijrah Dalam Konteks Masa Ke Masa: Dari Ayat Makkiyah, Ayat Madaniyyah Hingga Konteks Masa Sekarang," *Jurnal Ilmiah Multidisiplin Ilmu* 2, no. 5 (2025): 235–41.

⁶ The Qur'an, "QS. An-Nisa [4]: 97," n.d.

⁷ M Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, n.d.

⁸ Febry Rudiantara, "Mustad'afin Pada Surah an-Nisa Ayat 97--100: Studi Analitik Penafsiran Wahbah Az-Zuhaili Dalam Tafsir Al-Munir," *Gunung Djati Conference Series* 19 (2023): 144–53; Anie Rohaeni, "Nilai-Nilai Pendidikan Al-Qur'an Dalam Pembentukan Karakter Islami," *Jurnal Syntax Imperatif: Jurnal Ilmu Sosial Dan Pendidikan* 5, no. 5 (2024): 1027–33.

This article therefore asks three questions: What is the meaning of QS. An-Nisa verse 97 as a foundation for hijrah from the perspective of Islamic Religious Education? What Islamic educational values are contained in the verse? How are those values relevant to character formation and contemporary PAI? The article contributes a pedagogical reading of the verse, rather than a purely linguistic, juridical, or exegetical study. Its central argument is that hijrah in this verse can be understood as a process of value-based transformation involving awareness, responsibility, courage, and continuous self-improvement.

Method

This study uses a qualitative approach and a library research design. The design was selected because the research object is a Qur'anic verse and its interpretation, while the purpose is to understand meaning, identify educational values, and formulate pedagogical relevance rather than measure variables or test hypotheses. The study is positioned within Islamic Religious Education and does not seek to constitute a comprehensive study in the discipline of Qur'anic and exegetical sciences.⁹

The study applies a limited thematic interpretation. Rather than collecting and analyzing all Qur'anic verses concerning hijrah, it focuses on QS. An-Nisa verse 97 as the central verse. Classical and contemporary interpretations are compared to identify the verse's historical, normative, and moral meanings. The Islamic education perspective is then used to interpret those meanings in relation to character formation and PAI.¹⁰

The primary data consist of QS. An-Nisa verse 97 and relevant tafsir, including Tafsir Ibn Kathir, Tafsir al-Tabari, and Tafsir al-Misbah. Secondary data comprise books on Islamic education and character education, scholarly articles on hijrah and Qur'anic values, and previous research relevant to the relationship between religious education and character formation. The source list and research materials specifically identify Tafsir Ibn Kathir and Tafsir al-Misbah as important interpretive references.¹¹

Data were collected through documentation. The researcher read, selected, and recorded relevant passages from the Qur'an, tafsir, academic books, journal articles, and previous studies. The data were classified into three analytical themes: the meaning of hijrah, Islamic educational values, and relevance to contemporary PAI.¹²

Data analysis used content analysis supported by limited thematic interpretation and an Islamic education approach. The analysis proceeded through five steps: identifying the central verse; comparing the interpretations of classical and contemporary mufasssirs; extracting and classifying educational values; interpreting those values in relation to character formation and PAI; and formulating conclusions according to the research questions. Trustworthiness was strengthened through source triangulation by comparing different tafsir works and connecting their interpretations with Islamic education theory and relevant previous studies.¹³

⁹ Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam* (Remaja Rosdakarya, 1992).

¹⁰ Andi Hikmawati Yunus, "Hijrah: Pemaknaan Dan Alasan Mentransformasikan Diri Secara Spiritual Di Kalangan Mahasiswa," *Emik* 2, no. 1 (2019): 89–104.

¹¹ Ibn Kathir, *Tafsir Ibn Kathir*, n.d.; Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*.

¹² Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif, Dan R&D* (Bandung: Alfabeta, 2019).

¹³ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2014).

Results and Discussion

The Meaning of QS. An-Nisa Verse 97

QS. An-Nisa verse 97 depicts people who are taken by the angels in a condition of having wronged themselves. When questioned about their condition, they claim to have been oppressed in the land. The angels respond by asking whether Allah's earth is sufficiently wide for them to migrate. The basic message is that a person who is unable to practice faith because of an oppressive environment must not automatically accept passivity when a meaningful possibility for change exists.¹⁴

The interpretation attributed to Ibn Kathir situates the verse in the context of people who did not migrate with the Prophet despite possessing the ability to do so. They remained among the polytheists in a situation that obstructed the practice of Islam. Their failure to act was regarded as self-injustice because they did not take adequate steps to protect their faith. Ibn Kathir's interpretation therefore emphasizes both the external condition that threatens religious practice and the individual's responsibility to respond to that condition.¹⁵

The interpretation associated with M. Quraish Shihab similarly strengthens the idea that the verse cannot be reduced to physical movement. When a person has the capacity to leave an environment that damages religious commitment but chooses not to do so, the problem concerns the person's conscious response to the situation. Hijrah becomes a deliberate effort to improve the quality of religious life and to seek conditions that support obedience.¹⁶

From the perspective of PAI, the verse presents faith as active rather than merely conceptual. Faith must be protected and expressed through decisions and conduct. Hijrah consequently functions as an educational metaphor and moral principle: learners should be guided to recognize harmful conditions, evaluate their own position, and undertake responsible steps toward improvement. This interpretation does not erase the historical meaning of migration; rather, it extends its educational significance to the formation of an active, reflective, and morally committed Muslim personality.¹⁷

Four Islamic Educational Values

Self-Awareness

The first value is self-awareness. The phrase concerning those who wrong themselves implies the ability or obligation to recognize one's own spiritual and moral condition. A person must understand whether the surrounding environment, habits, relationships, and choices support or

¹⁴ Afifah Nur Zakiyah et al., "Fenomena Hijrah Instan: Tantangan Dan Peran Pendidikan Islam Dalam Membentuk Pemahaman Yang Kritis Dan Mendalam," *Al-Marsus: Jurnal Manajemen Pendidikan Islam* 3, no. 1 (2025): 53–65, <https://doi.org/10.30983/al-marsus.v3i1.9665>.

¹⁵ Kathir, *Tafsir Ibn Kathir*.

¹⁶ Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*.

¹⁷ Kathir, *Tafsir Ibn Kathir*.

weaken faith. Self-awareness is therefore the starting point of transformation because change cannot be undertaken meaningfully without an honest assessment of one's condition.¹⁸

In PAI, self-awareness should be developed through reflective learning. Students should not merely memorize the meaning of hijrah but should be encouraged to examine their habits, media consumption, friendships, emotional responses, and commitment to religious practice. The educational objective is not to produce self-condemnation, but to cultivate responsible reflection and the willingness to improve. The research materials similarly describe self-awareness as a foundation for Islamic character formation and as a value that must be translated into concrete efforts to leave harmful conduct.¹⁹

Responsibility

The second value is responsibility. QS. An-Nisa verse 97 places responsibility for protecting faith upon the individual. The excuse of oppression is not treated as sufficient when the person has the ability to seek an alternative. Responsibility in this context is not merely an inward belief; it is realized through action, including the effort to leave an environment that prevents the practice of religion.²⁰

In educational terms, responsibility involves cognitive, affective, and behavioral dimensions. Cognitively, students understand that faith requires care and commitment. Affectively, they develop concern for their moral and spiritual condition. Behaviorally, they act by correcting harmful habits, selecting supportive environments, and fulfilling religious and social obligations. PAI can therefore use the verse to connect religious knowledge with personal accountability and everyday decision-making.²¹

Moral Courage

The third value is moral courage. Hijrah requires the willingness to make a difficult decision in the face of social pressure, uncertainty, and possible loss. A person may recognize that an environment is harmful yet remain reluctant to change because of comfort, social attachment, fear, or material considerations. The command to migrate indicates that preserving faith may require courage to depart from an established pattern.²²

Moral courage in PAI means the ability to distinguish right from wrong and to uphold the right even when doing so is unpopular. It should be cultivated through learning activities that involve ethical reasoning, discussion of real-life dilemmas, reflective writing, and opportunities for students to practice principled decisions. The value is not intended to encourage impulsive

¹⁸ Malikah, "Kesadaran Diri: Proses Pembentukan Karakter Islam," *Al-Ulum* 13, no. 1 (2013): 129–50.

¹⁹ Fathor Rozi et al., "Transformasi Pendidikan Karakter Dalam Mewujudkan Kesadaran Diri Siswa," *Pedagogik Journal of Islamic Elementary School* 8, no. 1 (2025): 132–48.

²⁰ Afrahul Fadhila Daulai, "Tanggung Jawab Pendidikan Islam," *Al-Irsyad: Jurnal Pendidikan Dan Konseling* 7, no. 2 (2017).

²¹ Lies Ning Ujjiyanti and Muh. Hanif, "Evaluasi Aspek Afektif, Kognitif, Psikomotorik Dalam Pembelajaran Pendidikan Agama Islam: Di SMP Negeri 3 Kedungbanteng," *IQRO: Journal of Islamic Education*, 2025.

²² Rozi et al., "Transformasi Pendidikan Karakter Dalam Mewujudkan Kesadaran Diri Siswa."

withdrawal from society; rather, it teaches students to make carefully considered decisions consistent with faith, responsibility, and the conditions of their actual lives.²³

Self-Transformation

The fourth value is self-transformation, which is the central educational meaning of hijrah. The movement described by the verse is a movement from a condition that obstructs religious life toward a condition that makes faithful living possible. In its broader educational meaning, this involves changes in mindset, attitude, behavior, and spiritual orientation.

Self-transformation is a continuing process rather than a single symbolic event. It requires motivation, consistency, evaluation, and the ability to learn from mistakes. This value corresponds with the goal of PAI to form learners who continue to develop spiritually and morally. In practical terms, hijrah can be translated into gradual improvement in worship, honesty, discipline, self-control, social responsibility, and the ability to resist negative influences.²⁴

Relevance to Contemporary PAI

Responding to Symbolic or Instant Hijrah

The first contemporary relevance concerns the phenomenon of instant hijrah. The research materials describe a tendency among young people to express hijrah mainly through clothing, religious terminology, lifestyle markers, or social-media identity, while deeper spiritual and moral transformation remains weak. This tendency creates a gap between the public appearance of religious change and the internalization of religious values.

QS. An-Nisa verse 97 offers a corrective by emphasizing responsibility, conscious decision-making, and concrete movement away from conditions that damage faith. The educational focus should therefore shift from judging external appearance to nurturing understanding, ethical consistency, and sustained self-improvement. PAI teachers can present hijrah as an ongoing process whose success is measured by the quality of character and conduct, not by symbols alone.²⁵

Addressing Identity Crisis and Moral Pressure

The second relevance concerns students' identity crises and moral challenges in the era of globalization and digital culture. Students encounter strong influences from popular culture, social media, consumerism, and peer environments. These influences may weaken religious commitment or create confusion about the relationship between Islamic identity and contemporary social life. The research materials connect this condition with the need for stronger character education based on Qur'anic values.²⁶

²³ Muhamad Ridwan et al., "Emotional Drivers of Muslim Consumer Boycotts: The Role of Positive and Negative Emotions towards Politically Controversial Brands," *Journal of Islamic Accounting and Business Research*, 2026, 1–17.

²⁴ Dede Al Mustaqim, "Transformasi Diri: Membangun Keseimbangan Mental Dan Spiritual Melalui Proses Islah," *Jurnal Kawakib* 4, no. 2 (2023): 120–34.

²⁵ Zakiyah et al., "Fenomena Hijrah Instan: Tantangan Dan Peran Pendidikan Islam Dalam Membentuk Pemahaman Yang Kritis Dan Mendalam."

²⁶ Salsabila and others, "Menghadapi Degradasi Moral Generasi Muda Melalui Penerapan Pendidikan Islam Pada Peserta Didik."

The four values identified in this study provide a pedagogical response. Self-awareness enables students to identify pressures that affect their identity. Responsibility encourages them to recognize the consequences of their choices. Moral courage helps them resist negative pressure, while self-transformation motivates continuous improvement. Together, these values position PAI as a process of guidance and character development rather than mere delivery of religious information.²⁷

Bridging the Cognitive-Affective Gap

The third relevance concerns the gap between the cognitive and affective dimensions of PAI. The materials reviewed in the study indicate that classroom practice may remain focused on memorization, examinations, and numerical achievement, while attitudes, self-awareness, and moral internalization are not assessed or cultivated systematically. Consequently, students may answer questions about honesty or responsibility correctly without consistently practicing those values.²⁸

QS. An-Nisa verse 97 can support a more integrated learning model. Teachers may combine interpretation of the verse with reflective tasks, case studies, personal action plans, peer discussion, journaling, and observation of behavioral development. Assessment should include not only what students know about hijrah but also how they explain moral choices, evaluate their environment, demonstrate responsibility, and sustain positive change. This approach connects the cognitive, affective, and psychomotor domains of learning.²⁹

Strengthening Qur'anic Character Education

The fourth relevance concerns the strengthening of character education based on the Qur'an. The research materials note that the formal integration of Islamic values into curricula does not always guarantee their meaningful application in classroom practice. Qur'anic values must therefore be connected with students' lived realities and translated into educational experiences.³⁰

The values of QS. An-Nisa verse 97 can be integrated into PAI learning objectives, teaching materials, classroom culture, guidance activities, and assessment. For example, a learning unit on hijrah can require students to identify a personal or social condition that weakens positive behavior, analyze the available alternatives, and formulate a realistic improvement plan. The teacher's role

²⁷ Rudiantara, "Mustad'afin Pada Surah an-Nisa Ayat 97--100: Studi Analitik Penafsiran Wahbah Az-Zuhaili Dalam Tafsir Al-Munir."

²⁸ Ujiyanti and Hanif, "Evaluasi Aspek Afektif, Kognitif, Psikomotorik Dalam Pembelajaran Pendidikan Agama Islam: Di SMP Negeri 3 Kedungbanteng."

²⁹ Muhammad Tamrin, "Integrasi Nilai-Nilai Islam Dalam Pembelajaran Al-Qur'an Di Sekolah Dasar Dan Madrasah Ibtidaiyah," *Bunayya: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 4, no. 3 (2023): 142–50, <https://doi.org/10.61082/bunayya.v4i3.532>.

³⁰ Alhamuddin Alhamuddin et al., "Contextualizing Luqman's Wisdom in Qur'anic Character Education within the Indonesian Curriculum," *Indonesian Journal of Islamic Education Studies (IJIES)* 8, no. 1 (2025): 17–38.

is to act as a *murabbi* who accompanies this process rather than functioning only as a transmitter of information.³¹

A Transformative Educational Model

The findings indicate a sequential relationship among the four values. Self-awareness enables learners to recognize their condition. This recognition generates responsibility for preserving faith and improving conduct. Responsibility requires moral courage when change involves pressure or sacrifice. The process culminates in self-transformation, which must be maintained through continuous practice and evaluation.³²

This sequence may be formulated as a transformative educational model: recognition → responsibility → courage → transformation. The model provides a conceptual bridge between Qur'anic interpretation and PAI practice. It also clarifies that hijrah should not be taught as an isolated historical event or a symbolic identity, but as a structured process of moral and spiritual education.³³

Conclusion

This study shows that QS. An-Nisa verse 97 can be understood as a foundation for hijrah in the perspective of Islamic Religious Education. The verse presents a warning against remaining passive in a condition that threatens faith when a person has the ability to seek a more supportive environment. Hijrah therefore includes physical migration in its historical context and conscious self-transformation in its broader educational meaning.

Four principal Islamic educational values are identified: self-awareness, responsibility, moral courage, and self-transformation. These values are interconnected. Self-awareness initiates reflection, responsibility directs the individual toward action, moral courage enables the individual to make difficult but principled decisions, and self-transformation represents the sustained improvement that follows.

The values are highly relevant to contemporary PAI, particularly in responding to symbolic hijrah, students' identity crises, moral pressure in the digital era, and the gap between cognitive knowledge and affective practice. QS. An-Nisa verse 97 can consequently support a transformative PAI model that integrates interpretation, reflection, ethical decision-making, habitual practice, and character assessment. Because this study is based on library research, future research may examine how these values are implemented and assessed in schools, madrasah, pesantren, or youth communities.

³¹ Kamal J I Badrasawi et al., "THE CONCEPT OF MURABBI IN MUSLIM EDUCATION WITH REFERENCE TO SELECTED TEACHING METHODS OF THE PROPHET MUHAMMAD (...).," *Al-Shajarah: Journal of the International Institute of Islamic Thought & Civilization* 22 (2017): 327.

³² Malikah, "Kesadaran Diri: Proses Pembentukan Karakter Islam."

³³ Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (Routledge, 2005).

Implications and Recommendations

PAI teachers should present hijrah as a process of continuous moral and spiritual improvement rather than as a change in appearance alone. Learning activities should connect the verse with students' actual environments and provide space for reflection, ethical dialogue, decision-making, and action planning.

Schools and Islamic educational institutions should strengthen the affective and behavioral dimensions of PAI through habituation, mentoring, role modeling, reflective assessment, and a supportive learning environment. Future studies should test the proposed sequence of recognition, responsibility, courage, and transformation through field research and develop instruments for assessing the internalization of these values.

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