

FROM THE HISTORICAL HIJRAH TO THE CONTEMPORARY HIJRAH: A RECONSTRUCTION OF THE MEANING OF 'MA'AL HIJRAH MALAYSIA' FROM THE PERSPECTIVE OF BRONFENBRENNER'S ECOLOGICAL THEORY

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ABSTRACT

This study aims to analyze the conceptual reconstruction of Hijrah within Malaysia's official Ma'al Hijrah discourse and to formulate the 'Ma'al Hijrah Ecological Model' through Bronfenbrenner's Ecological Systems Theory. Employing a qualitative approach within an intellectual history framework, the research analyzes state policy documents, official archives, field observations, and literature within the Malaysia MADANI framework. The findings reveal that Hijrah has been re-conceptualized from geographical migration (Hijrah Makaniyah) toward multidimensional transformation (Hijrah Ma'nawiyah), encompassing intellectual, spiritual, socio-digital, and human capital development. The ecological analysis demonstrates that value reproduction operates through inter-systemic relations across microsystems (individual and family), mesosystems (institutional synergies), exosystems (state policy), macrosystems (ideology and national identity), and chronosystems (historical memory). The Ma'al Hijrah discourse positions Hijrah as a structured mechanism connecting citizens, educational and religious institutions, and the state. This study concludes that contemporary Hijrah functions not merely as a historical symbol, but as a dynamic socio-ecological mechanism that enables Islamic values to be reproduced, negotiated, and sustainably actualized within modern Muslim societies.

Keywords: *Hijrah, Ma'al Hijrah, Bronfenbrenner's ecological theory, MADANI society, value reproduction.*

INTRODUCTION

The Hijrah is one of the most significant events in the history of Islamic civilization. The migration of the Prophet Muhammad (peace be upon him) from Mecca to Medina in 622 CE not only marked a geographical relocation but also served as a turning point, ushering in a new social, political, economic, and educational order in the history of the Muslim community. The establishment of brotherhood (muakhah) between the Muhajirin and the Ansar, the construction of the Prophet's Mosque as the center of community life, the drafting of the Charter of Medina, and economic reforms through the establishment of the Medina market demonstrate that the Hijrah was a process of civilizational transformation that took place comprehensively. This event not only transformed individual lives but also shaped the institutions, social systems, and societal structures that became the foundation for the development of Islamic civilization (Yahpar, 2026). The significance of the Hijrah is not confined to its historical dimension alone. In *Epistemologi Hijrah: Rekonstruksi Makna*, the Hijrah is understood as the dividing line (furqan) between the age of darkness and the age of enlightenment, which altered the

course of human history. The establishment of the Hijrah as the starting point of the Islamic calendar demonstrates that Islam regards change, action, and the development of civilization as fundamental elements in the lives of the faithful. Therefore, the Hijrah is understood not only as a historical event, but also as a symbol of the transition from ignorance to knowledge, from injustice to justice, and from fragmentation to the formation of a civilized society (Jabatan Kemajuan Islam Malaysia, 2026a).

In the development of contemporary Muslim society, the meaning of hijrah has expanded beyond its original context. Hijrah is no longer understood merely as a physical migration (*Hijrah Makaniyah*), but also as a spiritual, intellectual, social, and moral transformation (*Hijrah Ma'nawiyah*). In this sense, hijrah represents a process of continuous change that encourages individuals and communities to leave behind conditions that hinder progress and move towards a life characterized by greater knowledge, integrity, and responsibility. Consequently, hijrah has evolved from a historical event into a paradigm of change that continues to be adapted to address the various challenges facing modern society (Jabatan Kemajuan Islam Malaysia, 2026b). This reinterpretation of meaning takes on a more concrete form in the discourse on *Ma'al Hijrah* 1448 AH, themed "*MADANI Dihayati, Ummah Diberkati*." This discourse no longer views the Hijrah merely as a collective memory of the Prophet Muhammad's (peace be upon him) migration, but as a conceptual framework for the development of contemporary society. In the public administration sector, the Hijrah is associated with strengthening integrity, transparency, and accountability in governance (Mohamad, 2026). In the field of education, hijrah is conceived as a process of human capital development that integrates intellectual, spiritual, emotional, and social dimensions to produce a generation that is competent and of high integrity (Bakar, 2026).

Further developments in digital technology are broadening the scope for reinterpreting the Hijrah, leading towards the creation of a society characterized by digital literacy, a culture of verifying information, and the ability to use technology ethically (Zuhudi, 2026). Taken as a whole, these ideas suggest that *Ma'al Hijrah* no longer functions merely as a means of commemorating Islamic history but has evolved into a conceptual instrument for formulating and developing a contemporary MADANI society. Developments in the literature over the past decade reveal a similar trend. Studies on 'Malaysia MADANI', development based on the Maqasid al-Shari'ah, the concept of holistic capital, and the social ecosystem approach indicate that societal change cannot be explained solely by individual capacity or economic growth. Lateh et al. position the internalization of values as the foundation of societal development within the framework of 'Malaysia MADANI' (Lateh et al., 2024). Wan Zakaria, Long, and Yaakob emphasize that development must be directed towards achieving the objectives of Maqasid al-Shari'ah, which ensure human well-being (Zakaria et al., 2024). Naushad and Mohammed Ismail developed the concept of holistic capital, which integrates human, social, spiritual, and behavioral capital into human development (Naushad & Mohammed Ismail, 2026). Meanwhile, Sulistyowati et al. demonstrate that human behavior is shaped through ongoing interaction between the individual and their social environment (Sulistyowati et

al., 2024). Although they stem from different conceptual traditions, these studies are based on the same assumption: that social development results from the interaction among people, values, institutions, and the social environment.

These similarities point to a paradigm shift from an individual-oriented approach towards a more ecological one. In this context, Bronfenbrenner's Ecological Theory serves as a relevant analytical framework, explaining how social change and human development are shaped by the interaction of interrelated environmental systems, ranging from the individual, the family, educational institutions, and the community to culture and historical context. Previous studies on Hijrah have tended to focus on specific dimensions in isolation, such as individual religiosity, spiritual transformation, human capital development, governance, or the internalization of values. Consequently, such research has yet to provide a comprehensive explanation of how the historical values of Hijrah are reproduced, transmitted, and institutionalized across various levels of social life within contemporary Muslim societies. Through the concepts of microsystem, mesosystem, exosystem, macrosystem, and chronosystem, Bronfenbrenner's perspective enables a more comprehensive analysis of how the meaning of the Hijrah moves from the realm of individual transformation towards the formation of families, educational institutions, religious organizations, state policies, and the collective memory of the Muslim community. Consequently, this perspective is regarded as well-suited to addressing the limitations of previous studies on the Hijrah whilst explaining the process of reconstructing the meaning of the Hijrah within the Malaysian 'Ma'al Hijrah' discourse in a multi-level and sustainable manner. Within this paradigm, social transformation is understood as the result of reciprocal relationships among interdependent elements, implying that societal change cannot be reduced to a single factor. Nevertheless, these studies still focus on specific dimensions, such as human development, governance, education, or value systems. Several recent studies indicate that historical memory and Islamic heritage continue to play a role in shaping the social and cultural life of contemporary societies. Kozhanovsky, for example, demonstrates that collective historical memory continues to influence social perceptions, identity construction, and relationship negotiation within Muslim communities in the contemporary context (Kozhanovsky, 2022).

Meanwhile, Jame emphasizes that Islamic heritage is not merely preserved as a relic of the past, but is continually reinterpreted, reconstructed, and repositioned through various contemporary institutions to address the social and cultural needs of today's society (Jame, 2026). Although they make important contributions to explaining the role of historical memory and the representation of Islamic heritage, neither study has specifically elaborated on the mechanisms by which certain historical values are reproduced, negotiated, and institutionalized into a framework for social transformation at various levels of Muslim society. Consequently, the relationship between historical memory, the reproduction of values, and the formation of contemporary social practices has yet to receive adequate conceptual elaboration in the existing literature. The relationship between historical memory, the construction of meaning, the

institutionalization of values, and social change still leaves room for further research. In other words, how a historical event continues to be reproduced and acquires new functions in modern society has not yet received much attention in the existing literature. These limitations are clearly evident in studies concerning the Hijrah. The majority of research still treats the Hijrah as a historical event, a spiritual concept, or a source of moral values in isolation. In fact, the '*Ma'al Hijrah Malaysia*' documents indicate that the Hijrah has evolved into a framework for social transformation encompassing *Hijrah Makaniyah*, *Hijrah Ma'nawiyah*, *Hijrah Minda*, *Hijrah Jiwa*, *Hijrah Tindakan*, *Hijrah Integriti*, *Hijrah Digital*, human capital development, social reform, digital literacy, strategic leadership, and the formation of a MADANI society. The diversity of these dimensions demonstrates that the Hijrah has transformed meaning from a historical event into a paradigm of social change that simultaneously involves individuals, families, educational institutions, governance, technology, and society as a whole (Razak, 2026). To empirically ground this theoretical reconstruction, this study draws on primary documentary evidence from the national celebration, as shown in Figure 1. The official document '*MADANI Dihayati, Ummah Diberkati*' serves not merely as promotional material, but as an authoritative discursive artifact that articulates the Malaysian government's policy framework in translating historical Hijrah values into contemporary civic governance.



Figure 1. Official *Ma'al Hijrah* 1448H/2026 document as a source of research data
Source: Researcher's documentation, obtained at the National-Level Ma'al Hijrah 1448H/2026 Commemoration Ceremony at Putra Mosque, Putrajaya, on 17 June 2026. Used as a source of research documentation in addition to field observations.

Unlike previous research, which has tended to separate the historical, normative, and social dimensions of the concept of Hijrah, this study positions Hijrah as a meaning-making construct that is continually reproduced across various layers of social life. The novelty of this research lies not merely in the application of Bronfenbrenner's Ecological Theory to the study of Hijrah, but in the formulation of the Ma'al Hijrah Ecological Model as a conceptual framework that explains the multilevel reproduction of Islamic values within contemporary Muslim societies. Previous studies have generally situated Hijrah

within the framework of individual religiosity, identity formation, spiritual transformation, or religious social movements. In contrast, the model proposed in this study conceptualizes Hijrah as a socio-ecological mechanism that enables historical values to be reproduced, negotiated, and institutionalized through the interaction of various interconnected systems, including individuals, families, educational institutions, religious institutions, state structures, and collective historical memory. By linking historical continuity with contemporary processes of social transformation, this model broadens the scope of studies on the Hijrah from a focus on individual-level change to a more comprehensive understanding of how the historical experience of the Prophet's Hijrah continues to be reconstructed as a source of development for contemporary Muslim societies.

Through this approach, Hijrah is not understood merely as a historical event or a moral teaching, but rather as a system of values operating at various levels of the social environment, ranging from the individual to broader social structures (Bronfenbrenner, 1994). Based on the above, this study aims to examine the reconstruction of the meaning of hijrah from its historical foundations to its contemporary articulation within the Ma'al Hijrah discourse in Malaysia. This study further seeks to analyze how the contemporary interpretation of hijrah has evolved across intellectual, spiritual, integrity, digital, and human capital development dimensions. Based on this analysis, this study aims to develop the Ma'al Hijrah Ecological Model, which conceptualizes the processes of reproduction, transmission, and institutionalization of the values of hijrah through interconnected ecological systems, thereby explaining the interrelationship between historical memory, social institutions, and contemporary community development within the framework of a MADANI society. Through this perspective, it is hoped that this study will contribute to the study of Islamic intellectual history whilst enriching our understanding of the transformation of the meaning of a historical event within contemporary Muslim societies.

RESEARCH METHOD

This study employs a qualitative method using an intellectual history approach. This approach traces the transformation of the meaning of the Hijrah from a historical event in the time of the Prophet Muhammad (peace be upon him) into a conceptual framework for the development of contemporary Muslim societies. The focus of the research is directed towards the process of reconstruction, reproduction, and reinterpretation of the meaning of the Hijrah within the discourse of *Ma'al Hijrah* Malaysia (Creswell, 1998). The research data consists of primary and secondary sources. The primary sources were obtained from official documents published by the Department of Islamic Development Malaysia (JAKIM) in connection with the National *Ma'al Hijrah* Celebration for the Year 1448H/2026, including *MADANI Dihayati*, *Ummah Diberkati*, *Epistemology of Hijrah: Reconstruction of Meaning*, as well as articles published in the *Ma'al Hijrah* 1448H Special Bulletin. These documents were obtained directly by the researcher during the *Ma'al Hijrah* event held at the Putra Mosque in Putrajaya, Malaysia.

In addition to the primary documents, this research is supported by the results of field observations conducted by the researcher whilst participating in an international student mobility program in Kuala Lumpur, Malaysia. The observations were carried out on 17 June 2026, coinciding with 1 Muharram 1448H, during the National-Level *Ma'al Hijrah* Commemoration Ceremony for the Year 1448H/2026 at Putra Mosque, Putrajaya. Field observations were systematically conducted at the Putra Mosque in Putrajaya (see Figure 2), which served as the primary physical and symbolic epicenter of the 1448H National *Ma'al Hijrah* commemoration. Observing this space enabled the empirical tracking of how state-sponsored religious discourses are publicly disseminated and embodied by attendees. Furthermore, to contextualize these contemporary practices against classical precedents, the historical trajectory was cross-referenced with foundational sirah literature (Al-Mubarakfuri, 2012). Unlike decorative historical accounts, this text provides the analytical baseline for comparing Medinan social engineering with modern institutional developments.



Figure 2. Putra Mosque, Putrajaya, Malaysia, the venue for the National *Ma'al Hijrah* Celebration 1448H/2026, which formed the context for the field observations carried out as part of this research.

Source: Researcher's personal records, 17 June 2026.

Through these observations, the researcher examined the implementation of activities, community involvement, the use of national mass media, the distribution of religious publications, and the practice of disseminating the discourse on hijrah developed by JAKIM in the guidance of the contemporary Muslim community. Observation data logging was executed through ethnographic field notes, structured event protocols, and photographic documentation. During the event on 17 June 2026, the researcher logged physical interactions, public address themes, and audience engagement patterns into qualitative observation sheets immediately following each session to preserve descriptive granularity. These empirical logs were cross-referenced with the text of official JAKIM publications to identify points of convergence between state-level discourse and its real-

world socio-religious manifestations. Secondary sources were obtained through a literature review of academic articles retrieved from the Scopus, ScienceDirect, and ProQuest. Secondary sources were identified through a targeted review of academic publications relevant to hijrah, Islamic values, social transformation, human capital development, ecological approaches, contemporary Muslim societies, and Malaysia MADANI. The inclusion criteria comprised: (1) peer-reviewed journal articles and scholarly books; (2) publications providing conceptual, theoretical, or empirical insights related to the reconstruction, transmission, and reproduction of Islamic values; and (3) publications published primarily between 2020 and 2026, except for seminal works retained for theoretical, methodological, and historical grounding. The exclusion criteria included non-academic publications, duplicate records, sources lacking direct relevance to the study's research objectives, and publications that did not contribute to the study's analytical framework. Following the screening process, 26 academic sources were selected for detailed analysis of the literature, while primary *Ma'al Hijrah* documents were examined separately as documentary data. Document analysis is used to understand the construction of ideas, values and discourses contained in the written sources under investigation (Bowen, 2009).

Data collection was carried out in three stages. Firstly, direct observation of the *Ma'al Hijrah* Welcome Ceremony at Putra Mosque, Putrajaya. Secondly, documentation of books, bulletins, and various official publications issued by JAKIM during the *Ma'al Hijrah* 1448H celebrations. Third, a literature review that identifies, selects, and critically analyzes academic literature and historical sources relevant to the research focus. Data analysis was carried out in stages. The first stage involved identifying the key concepts that emerged in the *Ma'al Hijrah* documents, such as *Hijrah Makaniyah*, *Hijrah Ma'nawiyah*, *Hijrah Minda*, *Hijrah Jiwa*, *Hijrah Tindakan*, *Hijrah Integriti*, *Hijrah Digital*, human capital development, and the MADANI society. To enhance analytical credibility, the processes of concept identification, thematic categorization, and interpretation were conducted through iterative reading and constant comparison across all documentary sources. Concepts emerging from the documents were repeatedly reviewed to ensure consistency of meaning and relevance to the research objectives. The resulting categories were then cross-checked against different documents to identify recurring patterns, convergences, and variations in the representation of hijrah-related values. Furthermore, the interpretation process was guided by Bronfenbrenner's Ecological Theory as a sensitizing framework, enabling conceptual coherence between empirical observations and theoretical analysis. Documentary evidence was continuously compared throughout the analytical process to minimize subjective interpretation and strengthen the trustworthiness of the findings. The third stage involved interpreting the identified themes through Bronfenbrenner's Ecological Theory to explain the relationships among the individual, the family, educational institutions, the community, social governance, the media, and the broader value system.

This perspective enables social phenomena to be analysed through the interconnectedness of various environmental systems that influence one another

(Bronfenbrenner, 1994). During the interpretation stage, the themes identified in the *Ma'al Hijrah* document were compared with the narrative of the Hijrah during the Medinan period, as described in the sirah literature. This comparison was used to identify continuity, change, and the expansion of the meaning of the Hijrah from a historical context to a contemporary one. This approach enables the researcher to explain how the values born of the Prophet's (peace be upon him) experience of the Hijrah are reconstructed and re-actualized within the development agenda of modern Muslim societies. The fourth stage involved developing the *Ma'al Hijrah* Ecological Model to explain how the meaning of the Hijrah is reconstructed, transmitted, and institutionalized across various strata of contemporary social life. Rather than serving as mere background context, the observational data were systematically operationalized through contextual triangulation alongside primary documentary analysis. Field observations were recorded in real-time using structured observational logs and field notes, focusing on three empirical indicators: (1) spatial dynamics and ritual organization at Putra Mosque, (2) institutional interaction among state actors, religious authorities, and public attendees, and (3) the physical and digital dissemination of official *Ma'al Hijrah* literature. These observational logs were subsequently categorized and integrated into the ecological framework to provide empirical validation of how macro-level policy discourses are physically embodied and enacted at the microsystem and exosystem levels.

RESULTS AND DISCUSSION

Reconstructing the Meaning of the Hijrah in the Malaysian '*Ma'al Hijrah*' Discourse

The *Ma'al Hijrah* Malaysia discourse views the Hijrah not merely as a historical commemoration, but as an evolving normative paradigm for contemporary social transformation. Analysis of key state policy artifacts including *MADANI Dihayati*, *Ummah Diberkati*, *Epistemology of the Hijrah: Reconstruction of Meaning*, and the *Ma'al Hijrah Special Bulletin 1448H* reveals a structural expansion from geographical migration (*Hijrah Makaniyah*) toward holistic human capital and institutional transformation (*Hijrah Ma'nawiyah*). This reconstruction operationalizes sacred history to reinforce the *Malaysia MADANI* agenda through an ecological framework, repositioning the Hijrah into a multi-tiered socio-ecological mechanism for societal development.

The Hijrah as a Historical Event and the Foundation of Islamic Civilisation

Historically, the 622 CE migration represented a fundamental social reorganization rather than a mere spatial relocation (Al-Mubarakfuri, 2012). The strategic policy of *mu'akhah* (brotherhood) established by the Prophet upon arriving in Medina functioned as an initial mechanism for socio-economic integration between the Muhajirin and Ansar, bridging economic divides and mitigating social fragmentation. In the contemporary *Ma'al Hijrah* discourse, this historical *mu'akhah* is reinterpreted as a foundational archetype for building social solidarity across community networks. As an instrument of

socio-economic integration, *mu'akhah* facilitated voluntary resource-sharing and joint economic management, fostering self-reliance rather than systemic dependency (Yahpar, 2026). This socio-political reorganization was structurally anchored by the spatial consolidation of Medina's urban core, as contextualized in Figure 3. The physical concentration of religious, civic, and commercial spaces facilitated daily inter-systemic interactions across community layers. Consequently, this spatial arrangement supported the operationalization of the Charter of Medina, transitioning the society from fragmented tribal affiliations into an integrated political entity (*ummah wahidah*) (Fadzli et al., 2026).



Figure 3. The city of Medina in the early modern period, representing the development of Islamic religious, social and cultural centres following the Prophet's Hijrah

Source: Adapted from Wikimedia Commons, 2026

Once social stability was established, the institutionalization of governance through the Charter of Medina (*Sahifah Madinah*) marked a fundamental shift from tribal affiliations toward a rule-based political society (*ummah wahidah*) (Fadzli et al., 2026). This early constitutional framework established an inclusive model of citizenship and multi-ethnic governance founded on shared responsibility (Jusoh et al., 2024). Within the contemporary Malaysian discourse, these constitutional principles are reinterpreted as the *exosystemic* and *macrosystemic* foundations for building a MADANI society centered on institutional integrity and just governance. In parallel, the economic recovery of the Muhajirin in Medina demonstrates that the Hijrah was a multidimensional process linking material self-reliance with socio-political consolidation. This historical trajectory functions as a *chronosystemic* bridge within state discourse, transforming a 7th-century civilizational event into a contemporary paradigm for holistic societal development (Bakar, 2026).

From the Physical Migration to the Spiritual Migration

In classical tradition, *Hijrah Makaniyah* denoted physical relocation to preserve faith and ensure communal survival. Modern state discourse, particularly in *Epistemology of the Hijrah: A Reconstruction of Meaning*, reframes this historical experience into *Hijrah Ma'nawiyah* a continuous spiritual, intellectual, and social transformation (Yahpar, 2026). While Rijal conceptualizes contemporary *hijrah* primarily at the

microsystemic level of individual piety and personal identity reconstruction (Rijal, 2025), the Malaysian *Ma'al Hijrah* discourse elevates this process to the *exosystemic* and *macrosystemic* levels by anchoring individual transformation to state-led development agendas. This aligns with Rajina's sociological finding that symbolic migration evolves into institutionalized collective solidarity and new cultural orders, as synthesized in Table 1 (Rajina, 2026).

Table 1. The Transformation of the Meaning of Hijrah in the Malaysian ‘*Ma'al Hijrah*’ Discourse

Traditional Dimensions	Contemporary Dimensions
The physical migration from Mecca to Medina in order to preserve the faith and ensure the continuation of the Islamic mission	The transformation of individuals and society through a process of continuous change geared towards progress
Protection of religious beliefs from threatening political, social and religious pressures	Social, cultural and institutional reforms towards more inclusive and equitable governance
Geographical mobility in response to unsafe and unfavourable conditions	Mental, spiritual and intellectual transformation to tackle a range of contemporary challenges
Efforts to ensure the continuity of da'wah and the nurturing of the Muslim community in Madinah	The development of a MADANI society based on knowledge, integrity, welfare and justice

Within this framework, *Hijrah Makaniyah* serves as the historical prerequisite for *Hijrah Ma'nawiyah*. Analysis of the *Buletin Khas Ma'al Hijrah 1448H* reveals that state discourse operationalizes *Hijrah Ma'nawiyah* through four distinct thematic clusters: critical thinking, public governance integrity, digital verification, and holistic human capital development (Bakar, 2026). Rather than restricting *hijrah* to personal salvation, these themes demonstrate how state discourse converts religious memory into an institutionalized mechanism for civilizational renewal, offering legitimacy to the *Malaysia MADANI* governance framework (Mohamed, 2023).

The Dimensions of the Contemporary Hijrah in the Discourse on *Ma'al Hijrah 1448H*

Thematic analysis of the primary *Ma'al Hijrah* policy artifacts—including *MADANI Dihayati*, *Ummah Diberkati*, *Epistemologi Hijrah: Rekonstruksi Makna*, and the *Buletin Khas Ma'al Hijrah 1448H* demonstrates that the contemporary discourse systematically translates the historical Medinan paradigm into five operational dimensions: intellectual, spiritual, integrity, digital, and human capital transformation. Rather than treating these dimensions as isolated thematic categories, the state discourse operationalizes them as interconnected socio-ecological mechanisms. Cognitive renewal (*Hijrah Minda*) and ethical cultivation reshape individual agency (*microsystem*), while integrity governance (*Hijrah Integriti*) and digital verification (*Hijrah Budaya Viral*) reform institutional practices (*exosystem*), ultimately aligning human capital development

(*Hijrah Modal Insan*) with the overarching *Malaysia MADANI* civilizational agenda (*macrosystem*). As structured in Table 2, these five thematic pillars provide the empirical foundation for bridging historical Medinan principles with contemporary governance imperatives, which are critically analyzed in the following subsections.

Table 2. Dimensions of the Contemporary Hijrah in the *Ma'al Hijrah* Discourse

Dimensions	Focus on a Historic Transformation (The Prophet's Hijrah)	Focus on Contemporary Transformation (<i>Ma'al Hijrah</i> 1448 AH)
Hijrah Minda	The development of a knowledgeable society through education, learning and the nurturing of the community in Madinah	Critical thinking, a culture of verification, information literacy, and a knowledge-based society
Hijrah Jiwa	The strengthening of faith, patience and sacrifice, and the cultivation of moral character amongst the early Muslim community	Inner balance, good manners, ihsan, spiritual resilience, and character building
Hijrah Integriti	Leadership based on trust and the establishment of the social order in Medina	Institutional integrity, accountability, transparency and public trust
Hijrah Digital	Information management, strategic communication and the principle of <i>tabayyun</i>	Digital literacy, fact-checking, AI ethics, and the responsible use of digital media
Hijrah Modal Insan	The development of the Madinah community through education, the brotherhood between the Muhajirin and the Ansar, and the fostering of social institutions	The development of education, the family, 21st-century skills, and the nurturing of the MADANI generation

Hijrah Minda: From an Information Culture to a Culture of Thinking

The establishment of the Prophet's Mosque (*Al-Masjid an-Nabawi*) in Medina served as the foundational archetype for an integrated knowledge ecosystem that synthesized spiritual cultivation, administrative governance, and intellectual discourse (Al-Mubarakfuri, 2012). In contemporary Malaysian state discourse, this historical institution is reinterpreted through *Hijrah Minda* (Mental Hijrah). While early Medinan society sought to establish basic access to knowledge, contemporary society faces an epistemological crisis characterized by information surplus, misinformation, and digital disinformation. Consequently, the core challenge shifts from information retrieval to critical verification and epistemological evaluation. While classical *ijtihad* emphasized normative legal reasoning under established authority, *Hijrah Minda* expands this cognitive mechanism to address the epistemological vulnerabilities of the digital age (Alhayyani, 2024). This shift counters 'manufactured ignorance,' wherein systematic misinformation intentionally obscures factual reality (Parviainen & Lahikainen, 2021). Within the *Ma'al Hijrah Ecological Model*, *Hijrah Minda* operates at the *microsystemic* level by cultivating individual cognitive agency and verification habits required to filter and generate accountable knowledge in contemporary digital spheres (Bhagat et al.,

2025).

Hijrah Jiwa: Spirituality and Character Building

Historically, the 622 CE migration demanded profound psychological resilience and emotional self-regulation alongside physical mobility (Al-Mubarakfuri, 2012). Rather than merely representing spatial flight, the spiritual dimension of early Islamic migration was forged through mental endurance and unwavering ethical steadfastness amidst severe socio-environmental pressures. In contemporary Ma'al Hijrah discourse, these spiritual foundations are re-actualized through Hijrah Jiwa (Spiritual Transformation), reframing piety from isolated ritual practice into a moral framework for social existence. While early Muslims endured physical persecution, contemporary society faces existential crises of identity, psychological disorientation, and moral erosion (Ismail, 2026). Within the Ma'al Hijrah Ecological Model, Hijrah Jiwa operates as a microsystemic anchor, cultivating ethical subjectivity, moral consciousness, and internal balance (ihsan). This internal purification fosters psychological well-being while establishing the ethical foundation required for sustainable social engagement and civilizational development (Çaksen et al., 2026).

Hijrah Integriti: Governance and Leadership Reform

Historically, the concept of integrity (*al-Amanah*) during the 622 CE migration was characterized by the steadfast fulfillment of ethical obligations and public trust even under extreme socio-political threats (Al-Mubarakfuri, 2012). In contemporary *Ma'al Hijrah* discourse, this foundational virtue is re-conceptualized from individual moral credibility (*al-Amin*) into systemic governance reform. While classical legitimacy relied primarily on personal virtue, contemporary governance requires institutionalized accountability, bureaucratic transparency, and systemic anti-corruption mechanisms to secure public trust (Pratolo et al., 2022). Within the *Ma'al Hijrah Ecological Model*, *Hijrah Integriti* operates at the *exosystemic* level, transforming personal ethical standards into structural governance policies and institutional frameworks across public administration.

Hijrah Digital: Technological Adaptation and Information Literacy

Historically, the 622 CE migration relied heavily on strategic information management, operational secrecy, and counter-intelligence networks (Al-Mubarakfuri, 2012). Rather than depending solely on physical mobility or force, early Islamic strategy integrated intelligence gathering, covert communication, and risk mitigation to navigate existential threats. The covert information protocols managed during the refuge at Tsur Cave visually contextualized in Figure 4 serve as an early historical prototype for modern digital literacy, establishing information verification (*tabayyun*) and data risk management in contemporary cyber environments.



Figure 4. Tsur Cave, representing the historical site of strategic information management and risk mitigation during the Prophet's Hijrah.

Source: Adapted from Public Domain Archives, 2026

In the contemporary context, these strategic functions are reimagined as digital literacy, cybersecurity, algorithmic verification, and ethical data governance. While early Muslim communities faced physical surveillance, modern societies confront structural disinformation, algorithmic manipulation, and manufactured confusion (Parviainen & Lahikainen, 2021). Within the *Ma'al Hijrah Ecological Model*, *Hijrah Digital* operates at the *mesosystemic* and *exosystemic* levels, linking individual cognitive verification habits with institutional media frameworks to counteract digital vulnerabilities. Consequently, *Hijrah Digital* extends beyond basic technological fluency to cultivate critical, secure, and responsible information management. Within this framework, the classical principle of *tabayyun* (information verification) is re-conceptualized from a passive personal virtue into an active digital literacy framework, empowering individuals and institutions to evaluate content integrity and maintain information security (Bhagat et al., 2025).

Hijrah Modal Insan: Human Development and the MADANI Generation

Human capital formation in early Islamic governance originated in the initial post-migration phase at Quba, establishing a foundational archetype that prioritized moral grounding, social cohesion (*ukhuwah*), and a collective ethos before complex institutional structures were established (Al-Mubarakfuri, 2012). As contextualized in Figure 5, the construction of the Quba Mosque established the primary civic-religious infrastructure required for holistic capacity building, synthesizing spiritual purification with social capability development. In contemporary state discourse, this trajectory is reconceptualized as *Hijrah Modal Insan* (Human Capital Transformation), framing human development not merely as the acquisition of technical skills but as a comprehensive civilizational strategy. Within the *Ma'al Hijrah Ecological Model*, *Hijrah Modal Insan* operates at the *macrosystemic* level, synthesizing individual intellectual agency with state-led educational policies and societal governance frameworks. Consequently, this dimension positions human capital enhancement as the vital mechanism for cultivating the 'MADANI Generation' an ethically grounded, intellectually empowered, and socially responsible citizenry capable of sustaining long-

term civilizational progress.

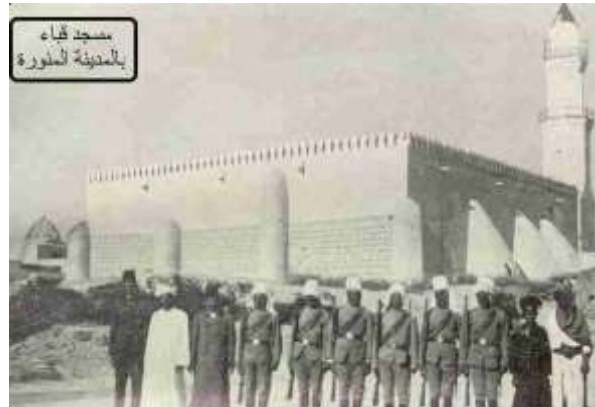


Figure 5. Quba Mosque as the primary civic-religious infrastructure establishing the institutional space for holistic capacity building and human capital formation post-migration.

Source: Adapted from Public Domain Archives, 2026

The *Ma'al Hijrah 1448H* initiative revives this institutional focus by positioning human capital development as the primary foundation for societal progress rather than a secondary byproduct of economic growth. Within this paradigm, foundational socializing institutions spanning family units and educational systems operate as *mesosystemic* drivers that synthesize 21st-century technical skills with moral grounding (Ahmad, 2026). This holistic orientation aligns with recent scholarship demonstrating that effective human capital development in Islamic contexts requires integrating professional capacity building, ethical accountability, and participatory leadership (Nurfuadi et al., 2026). Crucially, the *Ma'al Hijrah* discourse extends beyond conventional human capital theory. While neoliberal economic frameworks reduce human capital to productive market utility and technical competitiveness, the *Ma'al Hijrah* paradigm incorporates spiritual etiquette (*adab*), institutional integrity, and civic responsibility as non-negotiable dimensions of human development. This conceptual expansion elevates human capital from mere productive capital to the 'MADANI Generation' an ethically grounded, digitally literate, and socially conscious citizenry capable of driving sustainable civilizational progress."

The Ma'al Hijrah Ecological Model: A Bronfenbrennerian Perspective

The reconstruction of *Hijrah* within state discourse operates across interdependent socio-environmental systems rather than an isolated social sphere. Bronfenbrenner's Ecological Systems Theory provides the analytical framework to map how individuals, institutional structures, cultural paradigms, and historical memory function simultaneously. An ecological reading reveals that the *Ma'al Hijrah* discourse functions as a systemic value-reproduction mechanism, transmitting normative principles from micro-level individual agency to macro-level national policy and civilizational identity.

Microsystem: Individual Internalization of Hijrah Values

At the microsystemic level, the *Ma'al Hijrah* discourse centers on cognitive renewal (*Hijrah Minda*), spiritual purification (*Hijrah Jiwa*), and individual moral agency. Existing scholarship offers divergent explanations regarding the primary catalyst for individual transformation. Alhayyani asserts an epistemological approach, positioning *ijtihad* and critical reasoning as the foundational drivers of personal change (Alhayyani, 2024). Conversely, Padzil et al. prioritize spiritual cultivation as the primary source of ethical self-regulation (Padzil et al., 2020). Expanding beyond purely cognitive or spiritual determinants, Hamzah et al. demonstrate that individual transformation requires social connectedness, recognition, and institutional belonging to foster durable social cohesion (Hamzah et al., 2025). Rather than treating cognitive, spiritual, and social dimensions as mutually exclusive, the *Ma'al Hijrah* paradigm synthesizes them into an integrated microsystemic state. Critical thinking, internal moral orientation, and active social engagement collectively form the foundation for contemporary Muslim agency (Bakar, 2026). Empirically, this microsystemic value transmission is enacted through direct, face-to-face institutional interactions, as captured in Figure 6. National ceremonies bring state actors, religious authorities, and university students into immediate alignment, providing the immediate social setting where state-sponsored religious paradigms are directly internalized and enacted by individual social agents.



Figure 6. The National-Level Ma'al Hijrah Celebration at Putra Mosque, Putrajaya, illustrating face-to-face microsystemic interaction and value transmission among state authorities (JAKIM) and university student delegations (UINSA and UPNM).

Source: Field Documentation, 17 June 2026

Mesosystem: Inter-Institutional Synergies between Family, Education, and Community

At the mesosystemic level, value reproduction operates through the functional interactions connecting primary socializing settings: the family, formal educational institutions, local mosque networks, and community spaces. Scholarship highlights distinct institutional drivers within human capital formation. Azarenko et al. emphasize formal education as the primary instrument for cultivating technical competence,

creativity, and lifelong learning (Azarenko et al., 2020). Conversely, Saumur et al. contend that informal community norms and religious solidarity exert a more decisive influence on moral internalization than formal schooling (Saumur et al., 2025). Bridging this institutional divide, Gade et al. demonstrate that the mosque serves as a vital mesosystemic nexus, simultaneously integrating educational instruction, normative formation, and civic mobilization (Gade et al., 2025). Rather than prioritizing a single socializing agent, the *Ma'al Hijrah* paradigm operationalizes human development as a multi-setting ecological synergy. The family establishes foundational ethical values, formal schooling cultivates intellectual rigor, mosque networks reinforce spiritual identity, and the broader community provides the arena for social actualization. Consequently, mesosystemic alignment within the *Ma'al Hijrah Ecological Model* transforms human capital enhancement from an isolated educational program into an integrated, multi-institutional process.

Exosystem: Institutionalizing Hijrah Values through JAKIM and State Media

At the exosystemic level, value reproduction operates through formal institutional structures and state apparatuses that govern public discourse without requiring direct individual participation. Field analysis reveals that state-led dissemination during the *Majlis Sambutan Ma'al Hijrah* relies on an integrated media apparatus that mobilizes the Department of Islamic Development Malaysia (JAKIM), national television, state broadcasting networks, digital platforms, and official publications. Functioning beyond mere event management, JAKIM acts as a key exosystemic policy driver, shaping public moral orientation through centralized communication channels. This mechanism extends the framework of 'religious soft power' (Baycar & Rakipoglu, 2022). While Baycar and Rakipoglu examine religious soft power as an instrument for international geopolitical projection, the Malaysian state deploys this institutional architecture internally to consolidate national civic identity, moral governance, and social cohesion. This exosystemic structure directly anchors *Hijrah Digital*. While conventional digital literacy scholarship frames information verification primarily as an individual technical defense against 'manufactured ignorance,' the *Ma'al Hijrah* discourse institutionalizes digital verification (*tabayyun*) through state religious and media institutions. Consequently, digital literacy is transformed from an isolated technical skill into a state-sponsored, institutionalized mechanism for societal transformation.

Macrosystem: Malaysia MADANI as a Cultural and Ideological Framework

At the macrosystemic level, the *Ma'al Hijrah* discourse finds its overarching normative and ideological alignment within the *Malaysia MADANI* civilizational framework. The MADANI vision synthesizes six core values sustainability, prosperity, innovation, respect, trust, and compassion with the principles of *Maqasid al-Shariah* and state development imperatives (Zakaria et al., 2024). Beyond mere value alignment, state policy artifacts reveal that the *Ma'al Hijrah* discourse serves a strategic macrosystemic function: bridging the collective historical memory of the Islamic tradition with

contemporary nation-building goals. Consequently, *Hijrah* operates not merely as an auxiliary endorsement of state policy, but as the primary mechanism for imparting historical authority and religious legitimacy to the *Malaysia MADANI* developmental project (Jabatan Kemajuan Islam Malaysia, 2026b). Rather than operating in isolated spheres, sacred narratives and state policy agendas engage in a process of mutual reinforcement. By translating socio-economic development priorities into a sacred civilizational vocabulary, this macrosystemic integration embeds state governance within a culturally resonant and broad-based religious legitimacy.

Chronosystem: The Transformation of Meaning Across Temporal Horizons (7th to 21st Century)

The chronosystemic dimension of the *Ma'al Hijrah* discourse spans fourteen centuries of temporal evolution, dynamically re-interpreting the 622 CE migration from a 7th-century geopolitical event into a 21st-century driver of civilizational development. The initial migration was prompted by severe socio-political pressures in Mecca, establishing a physical sanctuary in Medina. Once established, the operational focus shifted from physical relocation to institutional consolidation through community building, the establishment of civic-religious infrastructure, and the creation of the Hijri calendar, which solidified the event as the primary anchor of collective Islamic identity over time (Al-Mubarakfuri, 2012). This longitudinal trajectory is schematically mapped in Figure 7, illustrating the chronosystemic evolution of *Hijrah*. The developmental vector demonstrates that sacred historical memory does not remain static or purely commemorative. Instead, the Malaysian state discourse actively re-engineers this historical memory across temporal horizons, transforming a 7th-century civilizational origin into a contemporary social-ecological mechanism for national development and the legitimization of governance.

Historical transition of hijrah's meaning <i>From 7th-century Makkah to the contemporary Ma'al Hijrah discourse</i>					
1. Background in Makkah: Social, political, religious pressure. Response of the Muslim community in Makkah	2. Migration to Madinah: A safe space for Islamic teachings. Opens up a new social order. Focus shifts from physical to social	3. Building the Madinah community: Quba and Nabawi mosques. Muhajirin-Anshar brotherhood. Shared social agreements	4. Foundation of civilisation: Brotherhood and justice. Collective responsibility	5. Symbolic status: Starting point of the Islamic calendar. Collective identity of Muslims	6. Contemporary <i>Ma'al Hijrah</i> Discourse: Hijrah of Mind, Soul, Integrity, Digital. Human capital toward a MADANI society. Mal context

Figure 7. Chronosystemic trajectory mapping the functional expansion of Hijrah from 7th-century geopolitical migration into a 21st-century social-ecological framework for societal development.

Source: Author's Conceptual Synthesis, 2026

Functioning as the contemporary apex of this temporal evolution, the *Ma'al Hijrah 1448H* discourse expands the historical event into an active instrument for holistic societal development. Rather than following a linear historical progression, the construct undergoes functional expansion across generations: 7th-century physical relocation established foundational social structures that evolved into a civilizational memory and are now re-actualized as a 21st-century governance engine (Yahpar, 2026). By synthesizing cognitive renewal (*Hijrah Minda*), spiritual-ethical integrity (*Hijrah Jiwa* and *Hijrah Integriti*), digital literacy (*Hijrah Digital*), and human capital formation (*Hijrah Modal Insan*), the discourse adapts sacred memory to satisfy contemporary socio-political imperatives. Ultimately, this chronosystemic perspective reframes *Hijrah* from a static historical commemoration into a dynamic interpretative tradition. The primary theoretical contribution of the *Ma'al Hijrah* discourse lies in its capacity to convert collective Medinan memory into an institutionalized source of cultural legitimacy and normative direction for modern state development.

The Ma'al Hijrah Ecological Model

Synthesizing these multi-tiered empirical findings, the *Ma'al Hijrah Ecological Model* proves that contemporary value reproduction operates through reciprocal alignment among individual agents, mesosystemic networks, institutional exosystems, state macrosystems, and chronosystemic memory. This framework extends Schnabel's multilevel conceptualization of religion, which delineates individual, interactional, and institutional dimensions of religious life (Schnabel, 2026). Accordingly, contemporary *hijrah* operates as a systemic socio-ecological vehicle for identity reconstruction, community formation, and structural reform (Rijal, 2025). Furthermore, value transmission depends on interconnected social environments that shape collective behavior and social cohesion (Saumur et al., 2025). These integrated environments directly determine value-based developmental outcomes within modern Muslim societies (Sulistyowati et al., 2024). Crucially, the empirical reality of the *Ma'al Hijrah* discourse extends beyond Schnabel's three-level paradigm. While Schnabel confines value reproduction to personal, interactional, and institutional spheres, the proposed *Ma'al Hijrah Ecological Model* proves that religious values are simultaneously reproduced through state policy, national media apparatuses, civilizational frameworks (*macrosystem*), and longitudinal historical memory (*chronosystem*) (Schnabel, 2026). Consequently, value reproduction unfolds not merely vertically from individual piety to organizational practice, but also temporally, bridging 7th-century Medinan archetypes with 21st-century state governance and civilizational renewal.

Consequently, the *Ma'al Hijrah Ecological Model* establishes *Hijrah* as a multi-level and trans-temporal system of meaning. This analytical framework simultaneously converges with and extends existing scholarship. In agreement with Rijal, *Hijrah* drives personal self-transformation and identity reconstruction, particularly as observed in youth religious revivalism (Rijal, 2025). Similarly, Çaksen et al. emphasize spirituality and moral cultivation in shaping ethical consciousness (Çaksen et al., 2026), while Hamzah

et al. highlight social belonging and participation as essential drivers of communal cohesion (Hamzah et al., 2025). However, whereas prior literature restricts *Hijrah* to personal religiosity, localized spirituality, or organic community formation, the present findings prove that the *Ma'al Hijrah* discourse expands the concept into a state-led framework for holistic societal transformation. By integrating cognitive renewal (*Hijrah Minda*), spiritual purification (*Hijrah Jiwa*), institutional integrity (*Hijrah Integriti*), digital literacy (*Hijrah Digital*), and human capital enhancement (*Hijrah Modal Insan*), the discourse elevates *Hijrah* from an individual salvific journey into a comprehensive civilizational strategy for developing a *Malaysia MADANI* society. Within this ecological paradigm, individual transformation serves not as an isolated terminal objective but as the foundational micro-pillar for institutional development, governance reform, and digital literacy (Rijal, 2025). This systemic integration aligns directly with Kravchenko's critique of conventional human capital theory, which overprioritizes market efficiency, economic rationality, and technical productivity at the expense of humanistic values (Kravchenko, 2021).

While Kravchenko advocates incorporating ethics, tradition, and spirituality into sustainable human development, the *Ma'al Hijrah* discourse significantly extends this theoretical model. Beyond formal education and ethical socialization, human capital in the *Ma'al Hijrah* paradigm derives its primary civilizational legitimacy from the historical memory of 7th-century Medina. Core Medinan virtues including *ukhuwah* (brotherhood), *al-Amanah* (institutional trust), collective responsibility, and social justice are operationalized as the normative pillars of the contemporary 'MADANI Generation.' Consequently, human capital development functions as a trans-temporal process, leveraging sacred historical memory to satisfy 21st-century developmental imperatives. Despite its theoretical and empirical contributions, this study acknowledges clear methodological limitations. The analytical scope relies primarily on official state policy artifacts and field observations within the Malaysian governance context. Accordingly, these findings reflect state-sponsored normative discourses and policy frameworks rather than the full empirical spectrum of localized, everyday lived experiences. Second, while the proposed model delineates the structural mechanisms of value reproduction, it does not empirically quantify the degree to which these reconstructed values are internalized across diverse socio-demographic strata (e.g., urban youth versus rural communities). To address these boundaries, future research should implement quantitative audience-reception surveys, cross-national comparative designs across other Muslim-majority states, and longitudinal field assessments to track behavioral transformations at the microsystemic level.

Theoretically, while conventional ecological frameworks analyze human development across social environments and multilevel religious frameworks examine personal-to-institutional religiosity, both under-theorize the role of historically grounded sacred narratives in driving societal transformation. The *Ma'al Hijrah Ecological Model* addresses this gap by positioning *hijrah* as an active, value-laden mechanism through which sacred historical narratives are dynamically reconstructed, institutionalized, and

mobilized across interconnected social tiers. Ultimately, the model proves how a single sacred narrative simultaneously drives personal transformation at the *microsystemic* level (intellectual and spiritual renewal), inter-institutional alignment at the *mesosystemic* level (family, education, mosque networks), state governance at the *exosystemic* level (media apparatuses and religious institutions) (Baycar & Rakipoglu, 2022), civilizational policy at the *macrosystemic* level (*Malaysia MADANI*) (Zakaria et al., 2024), and longitudinal identity preservation across fourteen centuries at the *chronosystemic* level. Consequently, this study demonstrates that historical religious memory functions not as a static relic, but as an active, systemic engine for 21st-century civilizational governance.

The primary conceptual contribution of this research lies in establishing *hijrah* as a multi-tiered social-ecological mechanism that operationalizes sacred history for contemporary civilizational development. Classical ecological frameworks focus primarily on immediate environmental interactions (Bronfenbrenner, 1994), whereas contemporary sociological studies restrict *the concept of hijrah* to individual identity reconstruction (Rijal, 2025). Similarly, multilevel religious models analyze static personal-to-institutional religiosity (Schnabel, 2026). Both traditions largely overlook how historically grounded religious narratives actively drive state-led societal transformation. The *Ma'al Hijrah Ecological Model* bridges this theoretical gap by conceptualizing *hijrah* as a trans-temporal value-engine. By synthesizing 7th-century Medinan memory with 21st-century governance, the model proves how a sacred narrative operates simultaneously across microsystemic cognitive renewal, mesosystemic communal synergy, exosystemic state media messaging (Niam & Arifin, 2025), macrosystemic MADANI policy, and chronosystemic civilizational trajectory.

Beyond its empirical grounding in Malaysia, the *Ma'al Hijrah Ecological Model* offers substantial global applicability for broader Muslim-majority societies confronting parallel imperatives of modernization, religious renewal, and social transformation (Jati, 2024). By demonstrating how sacred memory can be systematically operationalized across nested ecological tiers, this framework provides an adaptable analytical template for evaluating how modern Islamic states reconcile religious heritage with civic progress. Furthermore, the model equips policymakers and institutional leaders with an operational framework to foster grassroots empowerment alongside top-down institutional reforms (Fanani & Pohl, 2024). Ultimately, this social-ecological paradigm illustrates how ancient civilizational archetypes can be converted into sustainable, institutionalized drivers for contemporary statehood and societal governance.

CONCLUSION

This study demonstrates that the meaning of ‘hijrah’ in the Malaysian ‘*Ma'al Hijrah*’ discourse has shifted from the historical event of the Prophet Muhammad’s (peace be upon him) migration to Medina to a paradigm of social transformation encompassing intellectual and spiritual development, integrity, digital literacy and human capital. Through the lens of Bronfenbrenner’s Ecological Theory, this study found that the reproduction of the meaning of hijrah does not occur at a single social level, but rather

through the interaction of various interrelated systems, ranging from the individual, family, education, community, religious institutions and the media, to the Malaysian national cultural framework of MADANI. These findings indicate that the Hijrah is no longer understood merely as a personal religious experience, but as a social mechanism linking Islamic historical memory with the development agenda of contemporary Muslim societies. The main theoretical contribution of this study lies in the development of the *Ma'al Hijrah* Ecological Model, which explains how the values of hijrah are continuously reconstructed, transmitted and institutionalised through the relationships between microsystems, mesosystems, exosystems, macrosystems and chronosystems.

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