

Reading *Ashabul Kahfi* in Relation to #KaburAjaDulu: Fazlur Rahman's Double Movement and the Ethics of Withdrawal

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Abstract: This study examines the story of *Ashabul Kahfi* in Qur'an, Surah al-Kahfi 18:9–26, through Fazlur Rahman's *Double Movement* approach in order to formulate an ethical reading of 'uzlah (withdrawal or seclusion) in relation to the contemporary Indonesian hashtag #KaburAjaDulu (roughly, "just leave first"). The study employs a qualitative library research design with a conceptual-hermeneutic orientation. Its primary sources include the Qur'anic text, classical and contemporary Qur'anic commentaries, particularly *Tafsir Ibn Kathir* and M. Quraish Shihab's *Tafsir al-Misbah*, and scholarly works on Rahman's hermeneutics. Secondary sources consist of academic discussions on #KaburAjaDulu as a digital discourse. The analysis proceeds in two stages: first, by examining the socio-historical context of the Qur'anic narrative, and second, by identifying its ideal-moral principles and considering their relevance to contemporary social unease. The study finds that 'uzlah in the story of *Ashabul Kahfi* is ethically meaningful when it emerges as a last resort under severe pressure, after moral deliberation, and for the preservation of faith and integrity. In contrast, #KaburAjaDulu should be read as a fluid digital discourse that may express frustration, critique, satire, or migration aspirations. The article argues that the story of *Ashabul Kahfi* offers ethical criteria for assessing discourses of "leaving," without turning the hashtag into a direct equivalent of Qur'anic 'uzlah.

Keywords: *Ashabul Kahfi*, #KaburAjaDulu, *Double Movement*, 'Uzlah, *Ethical Hermeneutics*

Introduction

Social media has increasingly developed into a digital public sphere that functions not only as a medium of communication but also as a space in which public conversations are formed through user interaction, content production, and communicative symbols such as hashtags.¹ In contemporary communication studies, hashtags are understood as important discursive markers. They do more than classify conversations; they also participate in shaping social meaning and directing public opinion.² This indicates that social media has become a space where citizens can articulate views, express dissatisfaction, and voice criticism of

¹ Eko Arip Winanto et al., "Analisis Sentimen Terhadap Tagar Kabur Aja Dulu Di Twitter Menggunakan Metode Lexicon-Based," *Jurnal PROCESSOR* 20, no. 2 (October 30, 2025): 223–33, <https://doi.org/10.33998/processor.2025.20.2.2542>; Zizi Papacharissi, "The Virtual Sphere," *New Media & Society* 4, no. 1 (February 1, 2002): 9–27, <https://doi.org/10.1177/1461444022226244>.

² Michele Zappavigna, "Ambient Affiliation: A Linguistic Perspective on Twitter," *New Media & Society* 13, no. 5 (August 31, 2011): 788–806, <https://doi.org/10.1177/1461444810385097>; Guobin Yang, "Narrative Agency in Hashtag Activism: The Case of #BlackLivesMatter," *Media and Communication* 4, no. 4 (August 11, 2016): 13–17, <https://doi.org/10.17645/mac.v4i4.692>.

authority in open and dynamic ways.³

In recent years, Indonesia has witnessed the emergence of the hashtag *#KaburAjaDulu* (roughly, “just leave first”), which has gained visibility across various social media platforms. In this context, the hashtag may be understood as part of a broader digital discourse. Recent netnographic research suggests that *#KaburAjaDulu* does not function solely as an individual expression, but also as a site of interaction through which shared meanings are produced and social criticism is articulated.⁴ The hashtag has been used by segments of society, particularly younger generations, to express unease about economic, political, and social conditions in Indonesia, which are often perceived as increasingly difficult and less promising for the future.⁵ As a digital discourse, *#KaburAjaDulu* also reflects a shift in the way younger citizens express criticism toward the state. Such criticism is no longer confined to direct, face-to-face forms of protest, but often appears through symbolic, ironic, and indirect expressions in digital spaces. Even in this mediated form, the discourse has the potential to shape collective perceptions and broaden public discussion.

Responses to this hashtag vary. Some members of the younger generation interpret “leaving” as a possible strategy for seeking better opportunities abroad, including improved education, more stable employment, higher income, and a more secure social environment. This response is often associated with broader national concerns, such as corruption, limited legal transparency, unemployment, poverty, crime, nepotism, and the increasing cost of living. Such forms of public unease are frequently linked to perceptions of weak governance and limited policy transparency.⁶ However, the phenomenon of *#KaburAjaDulu* cannot be treated as a uniform social response. Some individuals may view leaving as a rational choice after attempting to endure or improve their conditions domestically without adequate results. In such cases, leaving may be understood as a carefully considered option, possibly approaching a last resort. Others, however, may use the hashtag as an early expression of disappointment, frustration, or participation in a digital trend without necessarily intending to migrate or withdraw from national life.

Against this background, the present study does not limit itself to an analysis of digital communication. It seeks to offer an ethical reading of the phenomenon through a Qur’anic narrative, particularly the story of *Ashabul Kahfi* (the Companions of the Cave). The story in Q.S. al-Kahfi verses 9–26 portrays a group of young believers who withdrew from a socially and religiously oppressive environment in order to preserve their faith. In this narrative, the act of “leaving” is not simply a form of escape, but may be read as an ethical response to social

³ Yarimar Bonilla and Jonathan Rosa, “#Ferguson: Digital Protest, Hashtag Ethnography, and the Racial Politics of Social Media in the United States,” *American Ethnologist* 42, no. 1 (February 2015): 4–17, <https://doi.org/10.1111/amet.12112>.

⁴ Agung Putra Mulyana and Muhammad Irfan Djamzuri, “Netnografi Hashtag #KaburAjaDulu : Interaksi Dan Konstruksi Makna Dalam Media Baru,” *INNOVATIVE: Journal Of Social Science Research* 5, no. 3 (2025): 1485–95, <https://j-innovative.org/index.php/Innovative/article/view/18661>.

⁵ Putri Sari Margaret Julianty Silaban dkk., “Menghadapi Ancaman Nasionalisme Disintegrasi Bangsa Di Tengah Trend Kabur Aja Dulu,” *Jurnal Bintang Pendidikan Indonesia* 3, no. 2 (2025): 193–94, doi: 10.55606/jubpi.v3i2.3821

⁶ Silaban dkk, "Menghadapi Ancaman Nasionalisme".

pressure and a crisis of values.⁷ As explained in M. Quraish Shihab's *Tafsir al-Misbah*, the story of *Ashabul Kahfi* can be approached as a source of ethical reflection. The act of '*uzlah*' (withdrawal or seclusion) in this narrative represents a final option after no viable space remains for maintaining truth and preserving faith.⁸ By contrast, in the case of #*KaburAjaDulu*, the language of "leaving" often appears first as an expression of dissatisfaction with contemporary social realities.

Fazlur Rahman's *Double Movement* approach is particularly relevant for this study because it provides a framework for moving between the historical context of Qur'anic revelation and the ethical demands of contemporary social life. The first movement returns to the socio-historical setting of the text in order to understand the moral problem addressed by the Qur'anic narrative. The second movement reformulates the ethical principles derived from that narrative and considers their relevance for present-day realities. In this study, the story of *Ashabul Kahfi* is first examined within the historical context of Qur'anic revelation and the social conditions that shaped its moral message. Its ethical values are then brought into conversation with #*KaburAjaDulu* as a contemporary discourse of withdrawal, unease, and social criticism.⁹

Nevertheless, the relationship between *Ashabul Kahfi* and #*KaburAjaDulu* must be framed carefully. The two should not be positioned as historically identical or treated as direct equivalents. The story of *Ashabul Kahfi* centers on the preservation of faith under religious oppression, whereas #*KaburAjaDulu* is discussed in this article primarily as a digital discourse that expresses social, economic, political, and generational unease. Their connection is therefore located at the level of ethical reflection and patterns of response, rather than at the level of identical historical experience. This distinction is necessary to avoid simplifying the relationship between a Qur'anic narrative and a contemporary digital phenomenon.

Previous study by Wahyu Trisno Aji, titled "*Pemuda Ashabul Kahfi Membaca Tren Tagar #KaburAjaDulu di Indonesia*," argues that the act of "leaving" may be understood as a positive and strategic response, comparable to the decision of the youths of *Ashabul Kahfi* to withdraw from their community in order to preserve the values they upheld.¹⁰ While this reading offers an initial attempt to connect a Qur'anic narrative with a contemporary digital trend, it tends to position the two phenomena in a relatively direct and affirmative relation. The present study takes a more cautious analytical stance. Rather than treating #*KaburAjaDulu* as a contemporary equivalent of '*uzlah*', this article examines how the ethical logic embedded in the story of *Ashabul Kahfi* may illuminate, without automatically justifying, contemporary

⁷ Ita Silviani et al., "Konsep Komunikasi Dalam Kisah Ashabul Kahfi (Analisis Interpretasi QS. Al-Kahfi Ayat 10 - 21)," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam* 6, no. 1 (2025): 108–122, <https://ejournal.iaifa.ac.id/index.php/takwiluna/article/view/1914>.

⁸ M. Quraish Shihab, *Tafsir Al Misbah : Pesan, Kesan Dan Keserasian Al Quran* (Jakarta: Lentera Hati, 2002).

⁹ Muhammad Umair and Hasani Ahmad Said, "Fazlur Rahman Dan Teori Double Movement: Definisi Dan Aplikasi," *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 1 (2023): 71–81, doi: 10.58363/alfahmu.v2i1.26.

¹⁰ Wahyu Trisno Aji, "Pemuda Ashabul Kahfi Membaca Tren Tagar #KaburAjaDulu Di Indonesia," 2025, https://www.researchgate.net/publication/389875728_Pemuda_Ashabul_Kahfi_Membaca_Tren_Tagar_KaburAjaDulu_di_Indonesia.

discourses of withdrawal. By employing Rahman's *Double Movement* approach, this study identifies the moral principles arising from the Qur'anic narrative and assesses their relevance for reading #KaburAjaDulu as a digital expression of social unease. In doing so, the article contributes to contextual Qur'anic studies by demonstrating how scriptural narratives can be engaged critically with contemporary social phenomena without collapsing the distinction between theological narrative, ethical reflection, and empirical social reality.

Method

This study employs a qualitative library research design with a conceptual-hermeneutic orientation.¹¹ The analysis is guided by Fazlur Rahman's *Double Movement* approach, which emphasizes the socio-historical reading of Qur'anic texts in order to identify moral principles that may remain ethically relevant in contemporary contexts.¹² This design was selected because the study does not investigate the actual motives, demographic backgrounds, or lived experiences of individuals who use the hashtag #KaburAjaDulu (roughly, "just leave first"). Rather, it examines how the Qur'anic narrative of *Ashabul Kahfi* (the Companions of the Cave) may provide an ethical framework for reading contemporary discourses of withdrawal, unease, and social criticism in digital space.

The primary sources consist of Q.S. al-Kahfi verses 9–26, classical and contemporary Qur'anic commentaries, particularly *Tafsir Ibn Kathir* and M. Quraish Shihab's *Tafsir al-Misbah*, and scholarly works on Fazlur Rahman's *Double Movement* theory. These sources are used to reconstruct the textual, exegetical, and methodological foundations of the study. The secondary sources include journal articles, scholarly discussions, and relevant online academic materials on #KaburAjaDulu as a digital discourse in Indonesia. These materials are not treated as empirical evidence of youth behavior, but as supporting sources for understanding how the hashtag has been represented, interpreted, and debated in recent academic and public conversations.

The analysis was conducted through two interrelated stages. First, the study examines the socio-historical setting of Q.S. al-Kahfi verses 9–26, including the reported occasion of revelation, the religious and social pressures surrounding the early Muslim community in Mecca, and the function of the story of *Ashabul Kahfi* as a moral response to pressure, vulnerability, and the preservation of faith. Second, the study identifies several ideal-moral principles from the narrative, including steadfastness in faith, ethical deliberation in decision-making, the preservation of moral integrity, and withdrawal as a last resort when a social environment no longer allows the protection of fundamental values. These principles are then used to read #KaburAjaDulu as a contemporary digital discourse that expresses social unease, rather than as an empirical category of migration or as a direct equivalent of Qur'anic *'uzlah* (withdrawal or seclusion). Accordingly, the findings of this study should be understood as

¹¹ Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika, Kajian Ilmiah Mata Kuliah Umum* 21, no. 1 (2021): 33–54, doi: 10.21831/hum.v21i1.

¹² Umair and Said, "Fazlur Rahman Dan Teori Double Movement: Definisi Dan Aplikasi"; Muhammad Rifky Maulana and Aulia Faizatuz Zahroh, "Reformasi Intelektual Dalam Islam Modern: Menelaah Gagasan Fazlur Rahman Tentang Pembukaan Pintu Ijtihad Dan Metode Double Movement," *QOUBA : Jurnal Pendidikan* 2, no. 2 (December 20, 2025): 314–24, <https://doi.org/10.61104/qb.v2i2.527>.

ethical-hermeneutic reflections, not as general conclusions about the behavior of Indonesian youth or the actual motives behind the hashtag.

Results and Discussion

1. The Story of *Ashabul Kahfi* through the First Movement: Historical and Moral Context

Q.S. al-Kahfi verses 9–26 presents the story of *Ashabul Kahfi* (the Companions of the Cave), a group of young believers who withdrew from their community in order to preserve their faith under conditions of social and religious pressure.¹³ Within the framework of Fazlur Rahman's *Double Movement*, the first analytical step requires returning to the historical and moral setting of the Qur'anic narrative before deriving its broader ethical significance. The story should therefore not be read first as a general endorsement of physical withdrawal, but as a response to a specific condition in which faith, moral integrity, and personal safety were placed under serious threat.

The reported background of the revelation of these verses indicates that the story of *Ashabul Kahfi* was connected to a challenge directed at the Prophet Muhammad by the Quraysh. According to classical exegetical accounts, the Quraysh, influenced by questions associated with the People of the Book, asked the Prophet about the youths of the cave as a way of testing his prophetic authority.¹⁴ The delay in revelation created pressure, since the inability to answer the question could have been used by the Quraysh to undermine his claim to prophethood. In this setting, the Qur'anic narrative functioned as more than a historical account. It also served as a moral and theological response to a situation of contestation, vulnerability, and pressure.

This historical setting is significant because the story of *Ashabul Kahfi* was revealed in a broader Meccan context marked by resistance to monotheism and pressure against the early Muslim community. Meccan society at the time was structured around tribal hierarchy, inherited religious customs, and a polytheistic order that gave social and symbolic authority to established elites.¹⁵ The prophetic message of *tawhid* (the oneness of God) challenged this order, since it disrupted inherited forms of religious legitimacy and introduced an ethical vision grounded in divine unity, accountability, and moral equality. For this reason, opposition to the Prophet was not limited to theological disagreement. It also involved social resistance, ridicule, exclusion, and forms of coercive pressure against those who accepted Islam.¹⁶

Within this context, the withdrawal of *Ashabul Kahfi* can be understood as an ethically charged act. Their departure from their community was not described as a spontaneous rejection of social life, nor as a mere refusal to engage with society. Rather, it emerged from a situation

¹³ Muhammad Dzulfikar Tri Bagaskara dkk., "Pendidikan Aqidah Dalam Kisah Ashabul Kahfi Menurut Tafsir Al-Munir," *Iseedu: Journal of Islamic Educational Thoughts and Practices* 8, no. 2 (2024): 283–94, doi: 10.23917/iseedu.v8i2.9966.

¹⁴ Ibnu Kathir, *Tafsir Al-Qur'an Al-'Azim* (Beirut: Dar al-Fikr, 1992); Eka Anjani, "Analisis Hermeneutik Dilthey Pada Kisah Ashabul Kahfi Dalam QS. Al-Kahfi: 9-26," *INTELEKSIA - Jurnal Pengembangan Ilmu Dakwah* 5, no. 1 (June 22, 2023): 133–56, <https://doi.org/10.55372/inteleksiajpid.v5i1.223>.

¹⁵ Hayatun Sabariah, *Sejarah Peradaban Islam*, ed. Nur Wahid, Pertama (Banyumas: Wawasan Ilmu, 2023).

¹⁶ Fahmi Rizal Mahendra, *Sejarah Islam: Menilik Peradaban Islam Di Masa Lalu Dan Meneladani Pemikiran-Pemikiran Islam* (Anak Hebat Indonesia, 2024).

in which the surrounding environment no longer allowed them to preserve their faith safely. Q.S. al-Kahfi verse 16 refers to their separation from the people and what they worshipped besides God, indicating both a spiritual and physical distancing from a coercive religious order.¹⁷ In *Tafsir al-Misbah*, M. Quraish Shihab explains that this act of distancing should be understood as a form of protection when no viable space remains for maintaining faith and truth within the existing social environment.¹⁸

The first movement of Rahman's method therefore helps clarify the ethical structure of *'uzlah* (withdrawal or seclusion) in this narrative. *'Uzlah* is not presented as an ordinary preference, an emotional reaction, or a universal model for responding to social dissatisfaction.¹⁹ It appears instead as a last resort under conditions of severe pressure, when remaining within the dominant social environment would likely compromise fundamental belief and moral integrity. The emphasis is not on leaving as an act in itself, but on the moral reasoning that makes leaving ethically intelligible: the preservation of faith, the refusal to submit to coercive falsehood, and the search for a safer space in which integrity can be maintained.

This reading also allows for a careful comparison with the experience of the Prophet Muhammad and the early Muslim community in Mecca, without collapsing the two histories into a single pattern. Both narratives involve pressure, vulnerability, and the preservation of faith under hostile conditions. However, the withdrawal of *Ashabul Kahfi* and the Prophet's later migration differ in their historical circumstances, theological functions, and social consequences. The comparison is therefore meaningful only at the level of ethical orientation, namely the effort to protect faith and moral life when the surrounding social order becomes oppressive. It should not be treated as evidence that every act of leaving, migration, or withdrawal automatically carries the same moral status.

From this first movement, the story of *Ashabul Kahfi* may be read as a Qur'anic narrative about principled withdrawal under exceptional circumstances. Its moral significance lies in the disciplined distinction between withdrawal as an ethically considered response and withdrawal as an impulsive escape. This distinction is crucial for the subsequent movement of the analysis, because it prevents the narrative from being used as a direct justification for contemporary forms of "leaving." Instead, the historical reading establishes the conditions under which withdrawal becomes morally meaningful: serious pressure, the absence of a safe space for preserving fundamental values, and a decision oriented toward moral integrity rather than avoidance alone.

2. The Ideal-Moral Principles of *'Uzlah*: Ethical Deliberation, Faith, and Withdrawal as a Last Resort

The historical reading of the story of *Ashabul Kahfi* indicates that *'uzlah* is ethically meaningful only when it arises from a disciplined moral process. The narrative does not portray withdrawal as a preferred way of avoiding social difficulty. Rather, it presents withdrawal as a carefully considered response to a situation in which faith, moral integrity, and personal safety

¹⁷ Abu al-Fida Isma'il ibn Umar Ibn Katsir, *Tafsir Ibn Katsir*, I (Mu-assasah Daar al-Hilaal Kairo, 1994).

¹⁸ M. Quraish Shihab, *Tafsir Al Misbah : Pesan, Kesan Dan Keserasian Al Quran*.

¹⁹ Shihab, *Tafsir Al Misbah: Pesan, Kesan, Dan Keserasian Al Qur'an*.

can no longer be preserved within the dominant social environment. From this perspective, the ideal-moral significance of the story lies in the distinction between withdrawal as ethical deliberation and withdrawal as impulsive escape.

The first ideal-moral principle that emerges from the narrative is steadfastness in faith. The youths of *Ashabul Kahfi* are portrayed as individuals who maintained their commitment to *tawhid* (the oneness of God) despite the pressure of a coercive religious order.²⁰ Their withdrawal from society was therefore inseparable from the preservation of faith. It was not a rejection of social responsibility in general, but a refusal to surrender their most fundamental conviction. In this sense, faith functions as the moral foundation that gives meaning to their act of separation. Without this foundation, withdrawal could easily be reduced to avoidance, fear, or dissatisfaction.

This principle is closely related to *tawakkal* (trustful reliance on God). In the story, reliance on God does not imply passivity. The youths sought protection, made a decision, and then entrusted the outcome to God. Such a reading suggests that *tawakkal* involves a balance between human effort and spiritual surrender.²¹ In contemporary ethical terms, this balance is important because social pressure, uncertainty, and disappointment may lead individuals either to despair or to reactive decisions. The Qur'anic narrative suggests a more disciplined response: one acts responsibly within available limits, while recognizing that the final outcome remains beyond complete human control.

The second ideal-moral principle is ethical deliberation in decision-making. The withdrawal of *Ashabul Kahfi* becomes morally intelligible because it occurs after the surrounding environment no longer provides a viable space for preserving faith and truth.²² This implies that “leaving” is not automatically virtuous. Its ethical status depends on the conditions that precede it, the values it seeks to protect, and the consequences it may produce. A decision to withdraw becomes morally defensible when it is grounded in serious reflection, directed toward the preservation of fundamental values, and taken after other reasonable possibilities have become unavailable.

The third principle concerns the preservation of moral integrity. The story suggests that a social environment may become ethically dangerous when it compels individuals to abandon foundational convictions or normalize practices they regard as false or destructive. Under such conditions, distancing oneself can become a way to preserve integrity. Yet the narrative does not promote isolation as a permanent ideal. Its moral force lies in the exceptional character of the situation. Withdrawal is justified not because social life is rejected, but because the available social order no longer permits faithful and morally responsible participation.

The fourth principle is the importance of supportive moral community. *Ashabul Kahfi* did not face pressure as isolated individuals. They formed a small community bound by shared faith, mutual trust, and a common ethical orientation.²³ This communal dimension is significant

²⁰ Bagaskara dkk., “Pendidikan Aqidah Dalam Kisah Ashabul Kahfi Menurut Tafsir Al-Munir.”

²¹ Bagaskara dkk., “Pendidikan Aqidah Dalam Kisah Ashabul Kahfi Menurut Tafsir Al-Munir.”

²² M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Quran*.

²³ Suci Septiani, Achmad Abubakar, and Halimah Basri, “Kisah Dalam Al-Qur'an; ‘Nilai-Nilai Moral Dan Pendidikan Dalam Kisah Ashabul Kahfi: Telaah Tematik Al-Qur'an,” *IMTIYAZ: Jurnal Ilmu Keislaman* 9, no. 4 (December 9, 2025): 961–73, <https://doi.org/10.46773/imtiyaz.v9i4.2911>.

because moral resilience is rarely sustained by individual conviction alone. In the Qur'anic narrative, solidarity strengthens commitment and helps the youths endure a hostile environment. The story therefore suggests that ethical withdrawal is not simply an individual act of separation, but may also involve the formation of a moral community capable of preserving shared values under pressure.²⁴

These principles show that *'uzlah* in the story of *Ashabul Kahfi* should be understood as a conditional ethical response. It involves faith, deliberation, integrity, and communal support. It is not a general rule that legitimizes every form of withdrawal, migration, or disengagement. Nor does it turn dissatisfaction into a sufficient moral reason for leaving. The narrative instead offers a normative criterion: withdrawal becomes ethically meaningful when it is oriented toward the protection of fundamental values, taken after careful consideration, and chosen because the existing environment no longer allows those values to be maintained. This moral structure becomes the basis for reading *#KaburAjaDulu* in the next stage of analysis, not as a direct equivalent of Qur'anic *'uzlah*, but as a contemporary digital discourse that may be examined through the ethical questions raised by the narrative.²⁵

3. Reading *#KaburAjaDulu* as Digital Discourse, Not as a Direct Equivalent of Qur'anic *'Uzlah*

The ideal-moral principles derived from the story of *Ashabul Kahfi* provide an ethical lens for reading *#KaburAjaDulu*, but they do not make the hashtag a direct contemporary equivalent of Qur'anic *'uzlah*. This distinction is crucial. In the Qur'anic narrative, withdrawal emerges from a situation of severe religious pressure in which faith and moral integrity can no longer be preserved within the existing social order. By contrast, *#KaburAjaDulu* appears in a digital context as an expression of unease, disappointment, and criticism toward social, economic, and political conditions.²⁶ Its meaning is therefore more fluid, contested, and varied than the act of withdrawal described in the story of *Ashabul Kahfi*.

As a digital discourse, *#KaburAjaDulu* may be read as a symbolic articulation of social anxiety. The hashtag tends to gather diverse expressions of frustration, including concerns about limited employment opportunities, economic uncertainty, educational aspirations, political distrust, and the desire for a more secure future.²⁷ However, these expressions should not be treated as uniform evidence that all users of the hashtag intend to leave Indonesia or that they share the same motives. Some may use the hashtag to voice serious reflections about migration and life opportunities abroad, while others may use it as satire, emotional release, or participation in a viral conversation. For this reason, the hashtag is better understood as a discursive sign of social unease rather than as a direct empirical category of migration.

The story of *Ashabul Kahfi* helps clarify that the ethical status of "leaving" cannot be

²⁴ Suci Septiani, Achmad Abubakar, and Halimah Basri.

²⁵ Mulyana and Djamzuri, "Netnografi Hashtag *#KaburAjaDulu*: Interaksi Dan Konstruksi Makna Dalam Media Baru."

²⁶ Putri Sari Margaret Julianty Silaban et al., "Menghadapi Ancaman Nasionalisme Disintegrasi Bangsa Di Tengah Trend Kabur Aja Dulu."

²⁷ Nova Abelia dkk., "Dampak Framing Tagar *#Kaburajadulu* Terhadap Opini Publik Dan Kebijakan Sosial Di Indonesia," *Filosofi: Publikasi Ilmu Komunikasi, Desain, Seni Budaya* 2, no. 2 (2025): 71–77, <https://doi.org/10.62383/filosofi.v2i2.577>.

determined by the act itself. A decision to withdraw becomes ethically meaningful only when it is connected to serious pressure, moral deliberation, the preservation of fundamental values, and the absence of reasonable alternatives. When this criterion is brought into conversation with #KaburAjaDulu, the hashtag cannot be automatically interpreted as an act of principled withdrawal. It may indicate dissatisfaction with social conditions, but dissatisfaction alone does not necessarily constitute *'uzlah* in the Qur'anic sense. The ethical question is therefore not whether leaving is always right or wrong, but under what conditions leaving becomes a morally considered response.

This reading also prevents the Qur'anic narrative from being used as a simple justification for contemporary disengagement. If *'uzlah* in the story of *Ashabul Kahfi* is understood as a last resort, then the contemporary discourse of "leaving" must also be examined through the conditions that precede it. Has the individual or community made reasonable efforts to endure, reform, or seek alternatives within the existing environment? Is the decision grounded in the protection of moral integrity, or is it primarily shaped by disappointment, trend participation, or emotional reaction? Does leaving open a more responsible form of life, or does it represent withdrawal from collective responsibility? These questions do not condemn #KaburAjaDulu, but they place it within a more disciplined ethical framework.

At the same time, reading #KaburAjaDulu ethically should not obscure the structural concerns that the hashtag appears to express. The discourse may point to broader perceptions of insecurity, limited opportunity, and distrust toward institutions.²⁸ In this sense, the hashtag should not be reduced to individual impatience or lack of nationalism. It may also signal a public demand for more just, transparent, and responsive social conditions. The ethical value of the *Double Movement* approach lies in its ability to hold these two dimensions together: individual decisions require moral deliberation, while social structures must also be evaluated when they contribute to widespread feelings of exclusion, stagnation, or hopelessness.²⁹

The biographical experience of Fazlur Rahman may offer a limited illustration of this ethical tension, although it should not be treated as an empirical parallel to #KaburAjaDulu. Rahman's departure from Pakistan was shaped by intellectual, religious, and political pressure related to his reformist ideas.³⁰ His case suggests that leaving a place may sometimes be connected to the search for intellectual freedom and personal security. Yet its relevance for this study is not to equate Rahman's experience with the hashtag, but to emphasize a broader ethical point: withdrawal requires attention to context, pressure, purpose, and the values being preserved.

Through this lens, #KaburAjaDulu can be understood as a contemporary discourse that invites ethical reflection rather than immediate moral judgment. The story of *Ashabul Kahfi* does not authorize every form of leaving, nor does it dismiss the possibility that leaving may sometimes become a reasonable response to constrained social conditions. Instead, the narrative

²⁸ Putri Sari Margaret Julianty Silaban et al., "Menghadapi Ancaman Nasionalisme Disintegrasi Bangsa Di Tengah Trend Kabur Aja Dulu."

²⁹ Agus Salim, Khairil Anwar, and Taufik Warman Mahfuzh, "Telaah Kritis Perbandingan Metode Penafsiran Al-Qur'an Antara Hermeneutika Double Movement Fazlur Rahman (Pakistan) Dan Tafsir Al-Mishbah M. Quraish Shihab (Indonesia)," *JIS: Journal Islamic Studies* 3, no. 3 (2025): 385–96, doi: 10.71456/jis.v3i3.1535.

³⁰ Umair and Said, "Fazlur Rahman Dan Teori Double Movement: Definisi Dan Aplikasi."

offers a set of moral criteria for evaluating withdrawal. It asks whether the act is rooted in principled deliberation, whether it seeks to protect fundamental values, whether it emerges after other viable options have narrowed, and whether it remains connected to a responsible vision of life. Accordingly, the contribution of this reading lies in its attempt to distinguish between three different levels of analysis: the theological narrative of *Ashabul Kahfi*, the ethical principle of *'uzlah*, and the empirical complexity of *#KaburAjaDulu* as a digital phenomenon. These levels are related, but they are not identical. The Qur'anic narrative provides moral orientation; the principle of *'uzlah* offers ethical criteria; the hashtag functions as a contemporary discourse that may be examined through those criteria. This distinction allows the article to engage a current social phenomenon through Qur'anic values without reducing the Qur'an to a tool of direct social endorsement or turning a digital trend into a theological category.

Conclusion

This study demonstrates that the story of *Ashabul Kahfi* in Qur'an, Surah al-Kahfi 18:9–26, offers an ethical framework for understanding withdrawal as a morally conditioned response rather than as a general justification for leaving. Through Fazlur Rahman's *Double Movement* approach, the study shows that *'uzlah* becomes ethically meaningful only when it emerges under severe pressure, is preceded by moral deliberation, and is directed toward the preservation of faith, integrity, and fundamental values. Thus, withdrawal in the story of *Ashabul Kahfi* should be understood as a last resort within an exceptional moral situation, not as an impulsive escape from social difficulty. When these ideal-moral principles are brought into conversation with *#KaburAjaDulu*, the hashtag cannot be treated as a direct contemporary equivalent of Qur'anic *'uzlah*. Rather, it is better understood as a digital discourse that may express social unease, frustration, criticism, satire, or aspirations for mobility. The ethical relevance of the Qur'anic narrative lies in providing criteria for evaluating the discourse of "leaving": whether it is shaped by serious pressure, guided by reflective judgment, oriented toward the protection of fundamental values, and chosen after other reasonable alternatives have narrowed.

The main contribution of this article lies in distinguishing three related but different analytical levels: the theological narrative of *Ashabul Kahfi*, the ethical principle of *'uzlah*, and the contemporary digital discourse of *#KaburAjaDulu*. By maintaining this distinction, the study shows that Qur'anic narratives can be engaged critically with current social phenomena without reducing scripture to direct social endorsement or transforming a digital trend into a theological category. This reading also prevents *#KaburAjaDulu* from being simplified either as a sign of weak nationalism or as an automatically legitimate form of religiously grounded withdrawal. As a library-based and conceptual-hermeneutic study, this article does not examine the actual motives of social media users or the empirical patterns behind the circulation of *#KaburAjaDulu*. Future studies may extend this discussion through netnography, discourse analysis, or qualitative interviews to examine how users themselves understand the language of "leaving" and how such discourse reflects broader social anxieties in contemporary Indonesia.

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