



## THE MOTIVATION OF PEOPLE GOING TO HAJJ REPEATEDLY: DISCUSSION ABOUT EXPERIENCE AND AWARENESS OF RELIGION AS ISLAMIC CULTURE IN YOGYAKARTA, INDONESIA

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### Abstract

*The issues that arise regarding the Hajj include those who wait in line for years without being called by the Ministry of Religious Affairs. There is also a strong motivation for some to perform the Hajj multiple times. The research problem consists of two variables: first, why do people go on Hajj repeatedly; second, is it true that the religious experience during Hajj is a factor in the desire to perform Hajj again? This study aims to analyze the motivation of people to perform Hajj repeatedly in the holy land from the perspective of religious psychology (religious consciousness). The method used in this study is qualitative, a field study with interview and documentation methods. The respondents in this study are all pilgrims who have performed Hajj at least twice and reside in Yogyakarta and its surroundings. The results of this study prove that there is an influence of understanding regarding the legal conclusions on religious orders about performing Hajj. It is believed that performing Hajj once in a lifetime is obligatory, while performing it multiple times is considered sunnah and therefore unlimited. Secondly, the religious experiences encountered during the Hajj rituals in the holy land of Mecca. These personal and spiritual religious experiences vary among pilgrims. The differences are due to the place, time, atmosphere, health conditions of the pilgrims, and the quality of understanding of religious teachings. Among the religious experiences that tend to raise religious awareness can take the form of specificity, emotion, amazement, and also helplessness, leading to self-introspection, which further impacts the growth of personal and social holiness. Lastly, the task given by an institution or another person is believed to be a call from Allah, as not everyone gets the opportunity to perform Hajj. The Hajj culture in Indonesia is not just a tradition or ritual but an enhancement of Islamic culture that has implications for Islamic culture. It is known that 80-100% of Indonesians are motivated to perform Hajj.*

**Keywords:** *motivation, pilgrimage, repeatedly, religious awareness, pilgrimage*

### Abstrak

Problematika yang muncul terkait haji, ada yang menunggu antriannya hingga bertahun-tahun belum dipanggil oleh Kementerian Agama. Adapun adanya motivasi yang kuat dalam naik haji hingga berkali-kali. Rumusan masalah dalam penelitian terdiri dari dua variabel yakni pertama, mengapa orang pergi haji berulang kali. Ke dua benarkah pengalaman agama yang dialami ketika haji menjadi faktor ingin berhaji lagi. Penelitian ini bertujuan untuk menganalisis motivasi orang naik haji berulang kali ke tanah suci, perspektif psikologi agama (kesadaran beragama). Metode yang digunakan dalam penelitian ini adalah kualitatif, studi lapangan dengan metode wawancara dan dokumentasi. Responden dalam penelitian ini adalah semua hujaj yang telah menunaikan ibadah haji minimal 2 kali dan berdomisili di kota Yogyakarta dan sekitarnya. Hasil penelitian ini membuktikan bahwa pengaruh pemahaman yang cenderung diyakini terhadap kesimpulan hukum atas perintah Agama tentang menunaikan ibadah haji, yakni menunaikan ibadah itu sekali seumur hidup yang wajib, sedangkan yang sunnah itu tak terbatas. Ke dua pengalaman Agama yang dialami ketika di tanah suci Mekah saat berlangsungnya prosesi manasik haji. Pengalaman Agama yang bersifat pribadi dan batin itu setiap jamaah haji relatif

berbeda-beda. Perbedaan itu disebabkan tempat, waktu, suasana, kondisi kesehatan jamaah haji dan kualitas pemahaman terhadap ajaran agama. Di antara pengalaman agama yang cenderung menimbulkan kesadaran agama itu dapat berujud kekhususan, keharuan, ketakjuban dan juga ketidak-berdayaan yang membawa introspeksi diri yang berdampak lebih jauh pada tumbuhnya kesalehan pribadi dan kesalehan sosial. Terakhir adalah tugas yang diberikan oleh instansi atau orang lain yang diyakini bahwa tugas itu adalah panggilan Allah, sebab tidak semua orang dapat kesempatan untuk naik haji. Budaya haji yang ada di Indonesia, tidak hanya tradisi, ritual, melainkan suatu peningkatan budaya umat Islam yang berimplikasi terhadap kebudayaan Islam. Diketahui 80-100% masyarakat Indonesia termotivasi untuk naik haji.

**Kata Kunci:** motivasi, haji, berulang kali, kesadaran agama, naik haji

## INTRODUCTION

Every year, the interest of Muslims to go on the pilgrimage is increasing. This can be seen from the data on the number of Hajj candidates at the national and regional levels. For example, the waiting list for the 2009 Hajj pilgrims in the Special Region of Yogyakarta, which had 3,059 candidates as of July 10, 2008, was already fulfilled by 2,871 people by 11:00 WIB. Of the number of prospective pilgrims who will depart and have performed the pilgrimage, approximately 7.5% are already confirmed.<sup>1</sup> The cost of the pilgrimage increases every year, even though the increase is less significant compared to the improvement in service quality. For prospective pilgrims who will depart and those who have performed the pilgrimage several times, it raises the question of what factors motivate them to perform the pilgrimage again.<sup>2</sup>

The implementation of the Hajj, especially by Indonesian Muslims, requires a distinct process, which includes preparation in the country, services/flights to the Hijaz, the execution of the pilgrimage, various activities in the Hijaz, and the return to the homeland. This process is known as the pilgrimage process. The Hajj has a more comprehensive and profound impact on society than any other form of worship. Hajj journeys carried out by various tribes inhabiting the archipelago have been ongoing for the past century. Visits to the holy land of Mecca to perform the pilgrimage take place every year, with the number of pilgrims continuing to grow. Consequently, the number of Indonesian Muslims who have completed the pilgrimage is also expanding.<sup>3</sup>

According to its linguistic meaning, Hajj means to go to a place repeatedly or to something exalted (1994: 4). Therefore, when Muslims visit the Baitullah Al-Haram repeatedly every year, this is referred to as the pilgrimage or worship.<sup>4</sup> Allah SWT has made the Baitullah a place where people go every year (Surah 2:125). Hajj is an obligation once in a lifetime, while performing it a second time and beyond is considered sunnah. According to researchers, the increasing public interest in Hajj is

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<sup>1</sup> Anis Humaidi et al., "The Process of Establishing Islamic Education at Wali Barokah Islamic Boarding School in Kediri, Indonesia," *Psychology and Education Journal* 58, no. 2 (2021): 1827–37, <https://doi.org/10.17762/pae.v58i2.2340>.

<sup>2</sup> JM Muslimin, "The Sociological Explanation of Indonesian Muslim Family Continuity and Change," *Journal of Indonesian Islam* 13, no. 2 (2019): 395–420, <https://doi.org/10.15642/JIIS.2019.13.2.395-420>.

<sup>3</sup> Evan Stiawan and Miti Yarmunida, "Analysis of Motivational Factors of Muslim Identity Performing Hajj and Umrah," *BAABU AL-ILMI Journal: Islamic Economics and Banking* 4 (April 20, 2019): 144, <https://doi.org/10.29300/ba.v4i1.1700>.

<sup>4</sup> Lorelie J Farmer, "Religious Experience In Childhood: A Study Of Adult Perspectives On Early Spiritual Awareness," *Religious Education* 87, no. 2 (March 1, 1992): 259–68, <https://doi.org/10.1080/0034408920870209>.

due to a growing awareness of fulfilling Allah's call and a recognition of the benefits, even though they may have to save for a very long time to afford it.<sup>5</sup>

Usually, those who have visited the Baitullah have a desire to return. In a preliminary study, the author interviewed 15 respondents who have performed the pilgrimage more than 2 or 3 times, including 5 people who performed it 6 to 9 times as Hajj officers, 6 people who have been 3 to 4 times as independent pilgrims, and 4 people who have gone to Hajj 2 times (see Appendix 2). Thus, the author proposes a hypothesis that the motivation of people going to Hajj and Ihram repeatedly is not only to fulfill religious obligations but also due to the elements of religious experience and personal religious awareness, which are experienced and internalized while in the holy land.<sup>6</sup>

Religion seems to be inseparable from human behavior. Human engagement with religion is shaped by various factors, including personality and the surrounding environment. However, it is difficult to completely cover up or negate religious impulses and feelings. Humans possess intrinsic aspects of the mind that tend to encourage them to obey the abstract Essence. This obedience is part of an internal human factor known in personality psychology as the personal self, conscience, or what is generally referred to as human nature.<sup>7</sup>

According to Freud's character psychoanalysis, religious awareness arises from a sense of human powerlessness in the face of disasters or various difficulties in life. In contrast, behaviorism explains the emergence of religious awareness as driven by the stimulus of punishment (such as the threat of hell) and rewards (such as the promise of heaven). Abraham Maslow, a prominent humanistic psychologist, argues that religious awareness occurs as part of a hierarchical structure of needs, where the highest level of these needs is self-actualization, leading humans to seek unity with transcendental abilities.<sup>8</sup>

The main problem in this study is to understand why some people go on pilgrimage repeatedly, even though there are many Muslims who have not yet performed Hajj, despite having registered and met the requirements for the pilgrimage. Is there a flaw in the organization and provision of facilities by the Hajj administrators, or is there a lack of awareness among Muslims? This issue needs to be explored in the description and analysis of the results of this study. The research will be reviewed from the perspective of the psychology of religion, focusing on concepts such as religious experience and awareness.

So far, previous research or literature predominantly focuses on the jurisprudence of Hajj and Umrah rituals, including detailed discussions on their laws and the prayers of dhikr associated with them. For example, Heryanto (2021) explored

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<sup>5</sup> Mike Radford, "Aesthetic and Religious Awareness among Pupils: Similarities and Differences," *British Journal of Music Education* 18, no. 2 (2001): 151–59, <https://doi.org/DOI:10.1017/S0265051701000249>.

<sup>6</sup> Nida Frahanah, "Problematics of Waiting List in Organizing Hajj in Indonesia," *Journal of Religious and Community Studies* 12, no. 1 (2016): 57–80.

<sup>7</sup> Frahanah.

<sup>8</sup> Zaenuddin Hudi Prasajo, Muhammed Sahrin, and Ahmad Fauzi, "Religious Identity in the Use of Social Media Within Pontianak Muslim Community Introduction The Development of Information and Communication Technology in Modern Society Is a Necessity . Various Facilities Are Available along with the Development of Tech," *Karsa: Journal of Social and Islamic Culture* 28, no. 1 (2020): 32–56, <https://doi.org/10.19105/karsa.v27i1.1921>.

religious awareness from the perspective of Ihsan in relation to the repentance experiences of individuals who have committed wrongdoing.<sup>9</sup> In his research, Heryanto found that strong intrinsic motivation plays a crucial role in fostering religious awareness and facilitating repentance. He observed that the behavior of individuals who have committed wrongdoing is often influenced by a negative environment. An effective alternative to this environment is the guidance and support provided by kyai, ustadz, and scholars, who approach these individuals with advice and assistance.<sup>10</sup>

Zuhairi Misrawi's research, 2013 *Multicultural Awareness and Radicalization of Islamic Education in a review of the experience of diversity in singular ika and qabul al akbar*. Misrawi in his research describes the importance of multiculturalism as a solution to build awareness of living together peacefully in the context of nationality and universal humanity.<sup>11</sup>

Nida Farhan's research (2016) examines the issues related to waiting lists in the implementation of Hajj in Indonesia. The study reveals that a major factor contributing to the waiting list is the absence of a robust juridical foundation for the policies that the government should enforce. To address this gap, the research proposes a set of alternative principles for organizing the pilgrimage, which include the principle of protection, the principle of priority, and the principle of selective justice.<sup>12</sup>

Finally, Ubadillah et al. (2021) research the relationship between religion and culture in the cosmology of the *Gunungan* tradition: Islamic and Javanese perspectives. In his research, Ubadillah found that *Gunungan* is a form of symbolic communication that serves as the glue of the people on the one hand and spiritual at the same time. Therefore, this research is new and has not been done by many other researchers.<sup>13</sup> Novelty in this study is to analyze the motivation of people to go on pilgrimage repeatedly which is analyzed through the concept of experience and religious awareness.

This study aims to analyze the motivation behind why individuals undertake the pilgrimage to the holy land repeatedly from the perspective of religious psychology, focusing on religious experience and spiritual awareness. The research explores the reasons and spiritual motivations that drive pilgrims to perform Hajj more than once. The objective of this research is to analyze and understand the motivations for repeated pilgrimages and to support this analysis with relevant theories and previous studies. While Hajj is a common practice among Muslims, who perform it annually to the Baitullah (the holy land of Mecca), there is a notable distinction between those who are enthusiastic about making the pilgrimage again due to the belief in receiving great rewards from Allah SWT and those who are reluctant to fully embrace and fulfill the fifth pillar of Islam.

This research is conducted based on several arguments: (1) the waiting period for individuals to perform Hajj is becoming increasingly extended; (2) there are many

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<sup>9</sup> Heryanto Heryanto, "Religious Awareness in Ihsan's Perspective: The Experience of Repentance of Thugs," *Khazanah Theologia* 3, no. 2 (2021): 67–80, <https://doi.org/10.15575/kt.v3i2.10974>.

<sup>10</sup> Heryanto.

<sup>11</sup> Zuhairi Misrawi, "Multicultural Awareness and Deradicalization of Islamic Education: The Experience of Unity in Diversity and Qabul Al-Akhar," *Journal of Islamic Education* 2, no. 1 (2013): 197, <https://doi.org/10.14421/jpi.2013.21.197-215>.

<sup>12</sup> Frahanah, "Problematics of Waiting List in Organizing Hajj in Indonesia."

<sup>13</sup> Ubaidillah Ubaidillah and Siti Marpuah, "Interrelation of Religion and Culture in Gunungan Tradition Cosmology: Islamic and Javanese Perspectives," *Karsa: Journal of Social and Islamic Culture* 29, no. 2 (2021): 34–55, <https://doi.org/10.19105/karsa.v29i2.3869>.

Muslims who are financially capable of performing Hajj but have yet to undertake the pilgrimage; (3) despite the presence of a significant number of impoverished individuals in Indonesia, there are Muslims who, after completing Hajj, immediately register for another pilgrimage for the following year, even though the funds could be used to start a business, create job opportunities, assist the poor and sick who cannot afford medical treatment, or support children who have dropped out of school. Therefore, this research aims to investigate the motivations behind why individuals choose to perform Hajj repeatedly.<sup>14</sup>

## METHOD

This research was conducted in the city of Yogyakarta, with a qualitative approach based on field studies.<sup>15</sup> This study uses (religious psychology) which focuses on religious experience and religious awareness in people who have (repeatedly) gone on a pilgrimage.<sup>16</sup> The data collection procedures are taken by using the following techniques:

### **Interview:**

This technique is used to interview respondents about religious experiences while in the holy land so that religious experiences arise and have personal religious experiences that are expressed to researchers both structured and non-structured.<sup>17</sup>

### **Documentation:**

This technique involves collecting data from documents related to the religious experiences of individuals who have written about their Hajj or Umrah experiences in the Holy Land, as published in mass media. This research, which addresses the issues of religious experience and religious awareness, employs descriptive analysis for its evaluation.

The respondents for this study were intended to be all pilgrims who met the following criteria: having performed Hajj three or more times, residing in Yogyakarta, being available for interviews, and being in good health. However, during the preliminary research conducted by the author, it was found that very few respondents had performed the pilgrimage three or more times. Therefore, the researchers included data from respondents who had performed Hajj twice as supplementary material for analysis.

The research data was obtained from records held by the Ministry of Religion, Special Region of Yogyakarta Hajj Affairs Division. The data from the Ministry of Religion was challenging to read due to its incomplete, disorganized, and unstructured nature, which made it difficult for researchers to count the number of times pilgrims had performed Hajj. Additionally, data was sourced from the information provided by members of the Hajj Pilgrimage Community (PDHI).

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<sup>14</sup> Mifedwil Jandra et al., "Oceanic Verses of the Qur'an and Their Pointers To Technological Solutions," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 8, no. 2 (2019): 243–68, <https://doi.org/10.31291/hn.v8i2.339>.

<sup>15</sup> Sugiyono, *Qualitative Quantitative Research Methods and R&D*, 1st ed. (Bandung: Alfabeta, 2017).

<sup>16</sup> Daniel P. Veldsman, "Wentzel van Huyssteen : Telling the Story of Religious Awareness with Inter-Disciplinary Integrity from an Evolutionary Epistemological Perspective," *Scriptura* 98, no. 0 (2013): 222, <https://doi.org/10.7833/98-0-707>.

<sup>17</sup> Setyowati, *Educational Research and Development Methods*, ed. 1 (Jakarta: Kencana, 2015).

To support the well-being of Hajj pilgrims, especially in the Special Region of Yogyakarta, the community gathers and engages in discussions. One of their agreements was to organize recitations for pilgrims to maintain their spiritual well-being. During these recitations held in the North Square Building, researchers identified which pilgrims had performed Hajj three or more times. This process allowed the researchers to acquire data from sources observed during these gatherings.<sup>18</sup>

After identifying the data, it is possible to determine the full names of the pilgrims (referred to as “coding” in this study, where the Hijaiyah alphabet is used as a pseudonym/substitute), the number of times they have performed the pilgrimage, the years they performed Hajj, and the conditions of their pilgrimage experiences from departure to their safe return home. This also includes exploring their motivations for repeatedly performing the pilgrimage.

Many interviewees have forgotten the specific details of their pilgrimage experiences due to the long intervals between pilgrimages, old age, or the belief that righteous deeds following Hajj are more important. Data analysis was conducted following the steps proposed by Miles and Huberman, which include data display, data reduction, data verification, and data presentation. This process was further supported by triangulation of documentation focusing on relevant theories and previous studies.<sup>19</sup>

Based on the analysis of the problem formulation and methods used in this study, some of the results and discussions by researchers can be described below:

## RESULTS AND DISCUSSIONS

### The motivation for People Going to Hajj Repeatedly

It is enough for people to go for Hajj once. But not a few of the *hujjaj* set out *again* and again, it happened because of them:

1. Able, what is meant by being able here is (a) sufficient costs/costs for *Hajj* for oneself and the family left behind (who are their dependents); (b) physically and mentally healthy as well as strong enough to carry out the entire *Hajj* procession with "healthy data" from an expert doctor; (c) calm conditions both in the homeland, on the way and in the Holy Land of Mecca from riots and wars/disasters and (d) mastery of the *hajj* properties.
2. Deliver. Delivering here is meant to take the family, mother, father, or wife. Not a few *hujjaj* went on the pilgrimage like that, and relatively different times how many times he was as an introduction.
3. Task. Not a few students or students who study assignments or study there have the opportunity to go on a pilgrimage, because it is easy and cheap, and there is no hajj quota from the OIC. So those who study for 6 (six) years can get 6 (six) pilgrimages.
4. As an Officer Repeatedly going on a pilgrimage, because as a hajj officer, both from government agencies and from institutions/bureaus that undertake hajj trips. They said that the task was also a calling because they had the same

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<sup>18</sup> Hamzah Hasan et al., “Londo Iha: Elopement and Bride Kidnapping amongst the Muslims of Monta, Bima, Indonesia,” *Cogent Social Sciences* 8, no. 1 (2022), <https://doi.org/10.1080/23311886.2021.2023973>.

<sup>19</sup> Wahyudin Darmalaksana, *Qualitative Research Methods for Library Studies and Field Studies*, Pre-Print Digital Library of UIN Sunan Gunung Djati Bandung, vol. 1 (Bandung: UIN Sunan Gunung Djati Bandung, 2020), [http://digilib.uinsgd.ac.id/32855/1/Qualitative Research Methods.pdf](http://digilib.uinsgd.ac.id/32855/1/Qualitative%20Research%20Methods.pdf).

profession, age, and opportunity, but never became officers. So if you become an officer, you must intend to perform *Haji*.

5. Religious Experience. Not a few pilgrims who have just returned, among the souvenirs that are told are spontaneous events that he experienced himself or others who experienced and had time to witness or were given information while there. They talk enthusiastically. If the experience is good, many behind the story contain the meaning that the pilgrimage that has been carried out is valid and *mabrur*. Even if it was dug further, it seemed as if it reeked of arrogance, that he was the only one who experienced such a thing. However, if it is seen from the spiritual experience they have experienced, it can be stated that the experience is related to the place/location and the situation/atmosphere.

In the following, the researcher conveys the places and circumstances/atmosphere where pilgrims usually experience spiritual experiences that tend to have an impact on the emergence of religious awareness (religious consciousness).

### **Impressive places**

The following are key sacred sites and important locations associated with the Hajj pilgrimage: (1) Jabal Rahmah: The mountain where Prophet Adam met Siti Hawa (Eve) for the first time after being sent down to Earth. (2) Cave of Hira: The cave where Prophet Muhammad (PBUH) received the first revelation of the Qur'an. (3) Prophet's Tomb: The burial site of Prophet Muhammad (PBUH), located in Medina. (4) Prophet's Mosque: The Grand Mosque in Medina that houses the Prophet's Tomb. (5) Graves of the Companions: The burial sites of Prophet Muhammad's companions, found in various locations such as Baqi' Cemetery. (6) Raudlah: A special area within the Prophet's Mosque where Prophet Muhammad (PBUH) used to pray. (7) King Abdul Aziz Airport: The main international airport in Jeddah, Saudi Arabia, where pilgrims arrive. (8) Mina Tunnels: The tunnels in Mina that facilitate the movement of pilgrims during Hajj. (9) Multazam: A sacred area at the Kaaba where pilgrims make supplications. (10) Abraham's Tomb: The site believed to be the burial place of Prophet Abraham (Ibrahim), located in the vicinity of the Kaaba. (11) Hijr Ismail: The semi-circular area adjacent to the Kaaba known as the Hijr of Ismail. (12) Other Sites: Various other significant locations related to the Hajj pilgrimage.

### **Impressive Situation**

During the Hajj pilgrimage, several significant rituals and experiences are encountered in the holy land: (1) Throwing of the Jamarat (stoning of the pillars); (2) Wuqoof (standing) at Arafat; (3) Maktab (lodging place) for pilgrims; (4) Performing the Arbain prayer, which consists of 40 cycles of prayer at the Prophet's Mosque; (5) Sa'i (walking) between Safa and Marwah; (6) Congregational five daily prayers at the Grand Mosque; (7) Kissing the Black Stone (Hajar al-Aswad); (8) Drinking Zamzam water; (9) Donning Ihram (pilgrim's garments); (10) Performing evening prayers; (11) Reading the Qur'an at the Grand Mosque; (12) Tawaf (circumambulation of the Kaaba); (13) Performing every Sunnah prayer at the Grand Mosque; (14) Hearing the Adhan (call to prayer); (15) Mabit (staying) in Muzdalifah; (16) Staying overnight in Mina; (17) Observing that praying in the holy land is different from praying in one's home

country; and (18) Other spiritual experiences and rituals related to the pilgrimage (1995:39; 1994:69; 1980:271).

### **Spiritual experience**

Examples of spiritual experiences (Religious experiences) of the hujjaj are spoken by the following two figures:

Based on informants who can take data by researchers, namely Ikranegara, regarding "want to go on a pilgrimage again":

*"I was able to go on a pilgrimage at the invitation of the Central Religious Affairs Department, for an artist allowance. Indeed, my desire to go on a pilgrimage has been long and so great. When I pray in front of the Kaaba, will I not worship the Kaaba for a long time, he asked himself. Wow, I was disturbed but as soon as the prayer and takbiratul ibram hours, everything was quiet, quiet, and immediately felt thrown out in front of the Throne of Allah. Therefore I became addicted to prayer in the Grand Mosque. It's not satisfying to pray in a mosque elsewhere. According to him, mosques in Arabia are quiet, solemn, and special. No one reads the Qur'an aloud, so I miss it and want to always be there. How about thousands of people with one activity, namely only worshipping Allah and dhikr.*

*It's not like we're distracted sometimes. When I was about to enter the Grand Mosque, I cried in my mind when I saw children and adults begging at the door of the mosque. Some are old, their hands and feet are cut off, and so on. There must be something wrong with these people. Why is Al-Ma'un not being read by people? When I went about it in front of the Tomb of Ibrahim I was poked by someone handsome, tall, and educated. He claimed to be from Pakistan and had been looking for work in Saudi Arabia for some time. The builder asked me to give him money to eat for two to three days.*

*I said you want to be brave and educated. See how disabled people and begging in front of the mosque are even more serious. Let's just pray fervently for God's presence in our respective languages. As soon as I finished praying the person was no longer there, I looked for it and couldn't find it, "That's an angel", said my friend when I told him about the incident." (Amanah Magazine No.26, 1987).*

Based on the informant above, the motivation that arises from him is really from the spirit and will that arises from his spiritual awareness and spirit. In addition, the places in Mecca are places that are glorified by Allah. This was responded to by his spiritual awareness so that a strong motivation emerged in the pilgrimage. As for the experiences faced in an incident that occurred during the pilgrimage. Informants make it a *ibroh* or learning in his life, as a form of worship and spiritual approach to Allah SWT.

According to the second informant, Adnan Buyung Nasution, "Want to go to the Prophet's Mosque Again"

Adnan Buyung Nasution, Director of the Indonesian Legal Aid Foundation said as follows:

*"An experience that made a deep impression on me when I was in Medina. I was very impressed with the Prophet's Mosque, unfortunately, it was only three days there, so I didn't have time to pray Arbain. But when I left Medina I was determined and determined that if I had the money and strength I would go on Umrah and specifically pray at the Prophet's Mosque. What is clear is that in the mosque my heart feels calm. There is pride in itself to see it. I even want to share the following experience.*



*I read in a manasik book that in the Prophet's Mosque we are not made to make pilgrimages, but there is a place called Raudlab, where people look for a place to pray. That's why I'm also looking, but I don't know which one is true because in the book there are four pillars. When I started to go in and look for the pillars I lost track of the crowds, and I was helpless anyway. So just go with the flow. In the rush of such a great current, I was carried away in a place where the person to enter. In my opinion, maybe this is what is called Raudlab because when there is a small gap I break through and pray there. My feeling said this was Raudlab, so I didn't move from there to sit and pray a few rak'ahs. During the last prostration, I prayed for a long time, regarding many things, including the changes that occurred in Indonesia and democracy. I chose the prayer because it involved many people.*

*After greeting to the right and the left, there was a person who answered my questions, I didn't know who he was. I just turned around but couldn't speak because he was a foreigner, maybe an Arab. He gestured to give water to me. So I took the water and I drank. I thought this guy was really good. Many people like this are not given water, so why am I given it? Then I wanted to return the glass and say thank you, but no one was there. I asked left and right, but no one knew. But I held the glass because for me it was a great experience.*

*After returning from the Prophet's Mosque, I told my roommates, including Kiai Subadak Saleh from the Cibinong Islamic Boarding School. He said that's Raudlab. I was twenty meters away from there, I couldn't get closer, but I saw you there. Then I told him about the water. Suddenly everyone congratulated me. They said it was a good sign, that my Hajj was accepted. I got goosebumps". (Voice of Hidayatullah, 03/VIII/1999).*

Based on the informants above, it can be described the experiences and events of the informants who were disappointed because they still felt less prayer and congregation at the Prophet's mosque. Because on the one hand, the time given by the officer or manager is only three days. Feelings of enthusiasm and desire just appear in a short time. Finally, in the last interview, the informant met an unknown person. The following is a list of tables of Hajj respondents who perform Hajj repeatedly:

**Table. 1**List of Research Respondents

No	Name	Domicile	Number of pilgrimages
1	<i>Alif</i>	Yogyakarta	7 times
2	<i>ba'</i>	Yogyakarta	6 times
3	<i>ta'</i>	Yogyakarta	6 times
4	<i>Tsa'</i>	Yogyakarta	3 times
5	<i>Jim</i>	Yogyakarta	9 times
6	<i>Ha'</i>	Yogyakarta	3 times
7	<i>Kba'</i>	Yogyakarta	3 times
8	<i>Dal</i>	Yogyakarta	6 times
9	<i>Dzal</i>	Yogyakarta	2 times

10	<i>Ra'</i>	Yogyakarta	2 times
11	<i>Za'</i>	Yogyakarta	3 times
12	<i>Sin</i>	Yogyakarta	3 times
13	<i>syin</i>	Yogyakarta	4 times

Based on Table 1 above, it can be described that the hujjaj (pilgrims) are symbolized by the Arabic letters of the hijaiyah alphabet. This table presents accurate data on the significance and occurrence of repeated pilgrimages. The table shows that there are 13 pilgrims who have performed the pilgrimage to the Baitullah. These pilgrims are staff and lecturers from the academic community of Universitas Ahmad Dahlan Yogyakarta, specifically from the Faculty of Islamic Religion. They include lecturers from the Departments of Islamic Religious Education, Sharia Banking, Hadith Science, Arabic Language and Literature, as well as the Master's Program in Islamic Religious Education.

Their motivations for performing the pilgrimage repeatedly include: (1) Feeling that they have not yet perfected the Hajj rituals. This can be observed from several aspects: (a) they have not fully understood the proper way (kaifiyat) of performing Hajj; (b) they have not memorized the prayers and recitations required during the Hajj rituals; (c) they have not yet perfectly carried out the pillars of Hajj, such as not performing the Tawaf, failing to touch the Black Stone, and so forth; (d) they feel that they have not yet fulfilled the moral and spiritual perfection required by Islamic teachings, particularly in terms of ethical behavior (guarding the tongue, controlling desires, and purifying the heart). (2) Having sufficient wealth and a lack of pressing needs. Some pilgrims are financially comfortable and have their daily living expenses and children's needs met, which allows them to perform Hajj multiple times. For example, one individual performed Hajj eight times by 1996, partly because they had no children for a long time, and thus were able to save money to support the construction of mosques, perform good deeds, and undertake additional Hajj pilgrimages.

Linguistically, the word motivation comes from English motivation whose verb is motivating which means "to provide with motives, as the characters in a story or play" (Rita L. Atkinson, at all., 1962)" which means: "as a character in story or game. "In the general Indonesian dictionary, the term motivation means the causes that are the impetus for a person's actions.<sup>20</sup>Based on that, it can be explained that motivation is an impulse that causes someone to do an action. In psychological terms, motivation is a general term referring to the regulation of need-satisfying and goal-seeking behaviors.<sup>21</sup>In other words, motivation is an impulse that causes someone to do a behavior. Based on the emergence of behavior, there is an intrinsic motivation that is inner, such as the urge to get a sense of honor, satisfaction, and enjoyment, including

<sup>20</sup> Mario Oktavianus, "Representation of Win-Ht Leadership Style on the 1060th Episode of the Sinetron Tukang Bubur Naik Haji (A Study of Semiotics," Communication Studies Program Concentration of Multimedia Journalism, Multimedia University Nusantra Tangerang (2018).

<sup>21</sup> M. Zainal Abidin, "Repositioning of Islamic Philosophy as a Base for the Development of Integralistic Science," *Khazanah: Journal of Islamic Studies and Humanities* 1, no. 2 (2014): 1–14, <https://jurnal.uin-antasari.ac.id/index.php/khazanah/article/view/3481>.

for pilgrims who get inner satisfaction when performing the pilgrimage to encourage to go on a pilgrimage again even to repeat -repeat.<sup>22</sup>

Hajj means to intend or to go. It means deliberately visiting the Baitullah in Mecca to worship Allah SWT. at a certain time and in a certain way in an orderly manner.<sup>23</sup> Hajj is the fifth pillar of Islam and is obligatory for every Muslim who has the ability and is performed once in a lifetime (Surah 3: 97). If someone performs Hajj more than once, it is sunnah. This is based on the Hadith of the Prophet SAW. narrated by Ibn Abbas Ra. which means: "The Messenger of Allah. preaching to us, he said: "O mankind, Hajj has been made obligatory upon you all". Then Al Aqra bin Jabis stood up and said: "Is the obligation of Hajj every year, O Messenger of Allah?" The Prophet replied: "Had I said yes, it would have been obligatory, and if it had been obligatory, you would not have done it, nor would you have been able to. Hajj is only one time."<sup>24</sup>Whoever adds it is a voluntary act."<sup>25</sup>

The timing of the Hajj is based on the word of Allah swt. in the letter Al Baqarah, 2:179 which means: "Hajj is several months which is understandable ...". Then the scholars agreed that the implementation of Hajj falls in the months of Shawwal, Zulkaidah, and Zulhijah. (PP. *Tarjih* Council: The Book of Hajj).<sup>26</sup> The conditions to be able to perform the pilgrimage are (1) Islam, (2) puberty (adults), (3) intelligence (not crazy), (4) free people (not slaves), and (5) capable in all things, for example in terms of costs, health, security, and livelihood for the bereaved family.

The pillars of Hajj are actions that must be carried out, including (1) ihram, (2) *wukuf* in Padang Arafah (east of Mecca), (3) *thawaf*, (4) *ifadab*, (5) *sa'i* (running) between Sofa and Marwah), (6) shaving the head or part of the hair and (7) orderly (sequential implementation from number 1 to number 6). If one of the pillars is left out, then the pilgrimage is invalid (1994:11).

While the obligatory hajj is the action that must be done in carrying out the pilgrimage. The obligatory pilgrimages are (1) starting ihram from the *miqat* (determined time and place for performing the pilgrimage and umrah), (2) throwing the *jumrah*, (3) *mabit* (staying) in Muzdalifah (Mecca), (4) *mabit* in Mina, and (5) *wadak* tawaf (farewell). If one of the obligatory Hajj is abandoned, then the pilgrimage is invalid but must pay a dam (fine) (1994:13).<sup>27</sup>

Implementation of the Hajj (Hajj Manasik). The procedures for performing Hajj rituals are as follows: (1). Performing *iharam* from a predetermined *miqat* (Depag RI, 1985:39); (2) Wukuf in Arafah on the 10th of Zulhijah; (3) Mabit (stay) in Muzdalifah

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<sup>22</sup> Muhammad Iqbal, Islamic University, and Antasari State, "Fiqh nuances in the theological thought of Sheikh Muhammad Arsyad al-Banjari in Tuhfat Al-Râghibîn's treatise," *Khazanah: Journal of Islamic Studies and Humanities* 19, no. 1 (2021): 21–38, <https://doi.org/10.18592/khazanah.v19i1.4938>.

<sup>23</sup> Syarifah Ema Rahmaniah, "Gender Mainstreaming in Hajj Management in Pontianak City," *KARSA: Journal of Islamic Social and Culture* 23, no. 1 (2015): 100, <https://doi.org/10.19105/karsa.v23i1.611>.

<sup>24</sup> Kusmana, "al-tijarah wa al-da'wah al-islamiyyah: rasah li qadiyyati dukhul al-islam fi induniyya," *Studia Islamika Indonesian Journal for Islamic Studies* 7, no. 3 (2000): 113–28.

<sup>25</sup> Irwan Abdullah et al., "From Selfism to Indifferentism: Challenges Facing Indonesian Society and Culture, 2015-2045," *Academic Journal of Interdisciplinary Studies* 8, no. 3 (2019): 102–12, <https://doi.org/10.36941/ajis-2019-0009>.

<sup>26</sup> Muhammad Wildan, "The Persecution of Rohingya Muslims and the Path to Democratization in Myanmar," *Islamic Studies Indonesian Journal for Islamic Studies* 28, no. 1 (2021): 1–18.

<sup>27</sup> muhammad fahri asep saepudin jahar, amany b. Lubis, "the use of maqasid al-sharia in maritime and national resilience context," *al-Risalah forum for legal and social studies* 21, no. 1 (2021): 97–110, <https://doi.org/10.30631/al-risalah.v21i1.657>.

even for a while; (4) Throwing the *jumrah* of 'Aqabah (a place for throwing stones located on the hill of 'Aqabah) on the 10th of Zulhijah with 7 pebbles, then slaughtering the *qurban*; (5) The initial *tahalul* is carried out after throwing the *jumrah* 'Aqabah by shaving/cutting at least three strands of hair; Overnight in Mina on the day of *tasyrik* (11th, 12th and 13th of Zulhijah) and every afternoon on the day of *tasyrik* throwing *ula*, *wusta* and *aqabah* seven times each. For those who want *nafar anwal* (leaving Mina on the 12th of Zulhijah after throwing Jumrah in the afternoon), throwing *jumrah* on the 11th and 12th of Zulhijah only. But for those who want the final *nafar* or *nafar tsani* (leaving Mina on the 13th of Zulhijah after Friday afternoon), throwing *jumrah* is done for three days (11, 12, and 13 Zulhijah). With the completion of throwing the *jumrah*, the entire series of pilgrimage activities is completed and returns to Mecca; (6) For those who have not performed the *ifadah tawaf* while in Mecca, then they must perform the *ifadah* and *sa'i tawaf*.<sup>28</sup>

Then perform Tawaf Wadak for those who will leave Mecca to return to their hometown.<sup>29</sup> Umrah means to visit or make a pilgrimage. Everyone who performs the pilgrimage is obliged to perform Umrah, which is an act of worship that is an integral part of the pilgrimage. The implementation of Umrah is based on the word of Allah swt. in surah al-Baqarah verse 196 which means: "And complete the pilgrimage and umrah for Allah".<sup>30</sup>

Hajj to the Baitullah (House of Allah) is the dream of every Muslim. Allah's invitation to His servants is very pleasant. Farhan explained how many people who have never attended *Baitullah* hope to be able to come to Mecca, even though they have to make a lot of struggles and sacrifices. Even people who have done it want to do it many times. Previous scholars to scientists have agreed that the pilgrimage to the Baitullah is enough once in a lifetime.<sup>31</sup>

Abu Hanifah, al-midi, *as-subki*, and the majority of Shafi'iyah and *mu'tazilah* state that the command does not require repetition. In this case, KH Jayatun participated in responding from a different perspective, but with a relevant theory. KH Jayatun argues that there are two different views of scholars regarding the pilgrimage and its implementation. The first opinion clearly states that a Muslim doesn't need to complete the pilgrimage if *istita'ah* is not fulfilled. In the sense of carrying out the pilgrimage using *arisan* funds, it is considered not enough. Scholars who explain the pilgrimage to the *arisan* system are not able to assume that in the implementation of this hajj gathering, the element of *gharar* lies in the uncertainty of the price because BPIH always experiences an increase in the price of hajj.<sup>32</sup>

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<sup>28</sup> Arief Hendrawan and Widyoningsih, "The Mosque-Based Healthy Community Movement as an Effort for Independent Management of Chronic Degenerative Diseases in Menganti Village, Kesugihan District, Cilacap Regency in 2020," *Al-Irsyad* II, no. 2 (2020): 113–19.

<sup>29</sup> Suyadi and Hendro Widodo, "Millennialization Of Islamic Education Based On Neuroscience In The Third Generation University In Yogyakarta Indonesia," *QIJIS: Qudus International Journal of Islamic Studies* 7, no. 1 (2019): 173–202, <https://doi.org/DOI:10.21043/qijis.v7i1.4922>.

<sup>30</sup> Asrori, Multidisciplinary Approach Educational Psychology, *Journal of Chemical Information and Modeling*, vol. 53, 2019.

<sup>31</sup> Purwanto Purwanto et al., "Cogent Business & Management Adoption of Islamic Microfinance in Indonesia an Empirical Investigation : An Extension of the Theory of Planned Behavior Adoption of Islamic Microfinance in Indonesia an Empirical Investigation : An Extension of the Theory of Planned Behavior," *Cogent Business & Management* 9, no. 1 (2022): 0–18, <https://doi.org/10.1080/23311975.2022.2087466>.

<sup>32</sup> Taufiqurrahman, "The Correlation of Motivation and Persistence of Hajj With Religious Behavior," *Reality* 5, no. 2 (2007).

The waiting time condition for leaving for the holy land of the Long was influenced by several factors. One of the prominent factors is the behavior of the Indonesian Muslim community who perform the pilgrimage many times. The behavior of Indonesian Muslims who are diligent in performing Hajj many times has been taken seriously by the Grand Imam of the Istiqlal Mosque, Ali Mustafa Yaqub. According to Mustafa, it was the Prophet who had the opportunity to perform Hajj three times, but the Prophet only performed it once. Mustafa gave explanations and appeals with good motivation and intentions, necessary with sincere intentions without praise, and *riya'* intentions to humans. So that the pilgrimage is judged by Allah SWT, it is rated with the *mabrurah* pilgrimage.<sup>33</sup>

Maslow in his theory of motivation shows self-realization as the fulfillment (satisfaction) of individual growth and development needs. The resulting behavior can be motivated by managers and directed as acting subjects. Stimulated urges or not, must grow as a subject that achieves organizational goals.<sup>34</sup>

Yarmunida, et al, that the factors that influence people's motivation in carrying out the pilgrimage and Umrah are cultural factors, social factors, psychological factors, and individual factors, but age and education indicators cannot be significant factors in producing the implementation of the pilgrimage. The phenomenon in society proves that age and education are not very influential factors in carrying out Hajj.<sup>35</sup>

Salih argues that Hajj as a religious culture has close attachments and influences each other with the culture, economy, and politics of a society. To analyze the hajj and its influence on Indonesian society, the researcher here refers to the theory of Robert F. Berkhofer Jr., which is supported by the theory of psychological modification.<sup>36</sup>

### **Religious Experience and Awareness in Indonesia**

Self-awareness is very important to understand one's self-concept and standards, values, and goals. People who are in a state of high self-awareness will generally behave in ways that are more consistent with their attitudes and values. They also feel their feelings more intensely and show better memories of their personal experiences.<sup>37</sup> Adult diversity attitudes have a broad perspective based on the values they choose.<sup>38</sup> In addition, this attitude of diversity is generally also based on a deepening of

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<sup>33</sup> Ahmad Baidowi et al., "Theology of Health of Quranic Pesantren in the Time of COVID-19," *HTS Theologiese Studies / Theological Studies* 77, no. 4 (2021): 1–11, <https://doi.org/10.4102/hts.v77i4.6452>.

<sup>34</sup> Evan Stiawan and Miti Yarmunida, "Analysis of Motivational Factors of Muslim Identity Performing Hajj and Umrah," *BAABU AL-ILMI Journal: Islamic Economics and Banking* 4, no. 1 (2019): 144, <https://doi.org/10.29300/ba.v4i1.1700>.

<sup>35</sup> Yoyo, "Neo-Patriarchy and the Problem of the Arab Crisis: A Critical Study on Hisham Sharabi's Works," *Qudus International Journal of Islamic Studies* 6, no. 2 (2018): 251–67, <https://doi.org/10.21043/qjijis.v6i2.3808>.

<sup>36</sup> Mas'udi, "The Ritual of Hajj in the Perspective of the Qur'an and Anthropology," *Fikrah: Journal of Aqidah and Religious Studies* 3, no. 1 (2015): 185.

<sup>37</sup> Mas'udi.

<sup>38</sup> Mohammad Jailani, Suyadi, and Dedi Djubaedi, "Traveling the Traces of the Brain and 'Aql in the Qur'an from the Perspective of Neuroscience and Islamic Education in the Era of the COVID-19 Pandemic," *Tadris: Journal of Islamic Education* 16, no. 1 (2021): 1–19, <https://doi.org/10.19105/tjpi.v16i1.4347>.

understanding and expansion of understanding of the teachings of the religion he adheres to. Religion, for adults, is an attitude of life and not just a bandwagon.<sup>39</sup>

So the discussion about experience and religious awareness for people who have performed the pilgrimage repeatedly according to psychologists, among them intrinsic motivation is because of the religious/spiritual experience they have experienced and have an influence on the growth of religious awareness.<sup>40</sup>

The emergence of Religious Awareness is generally driven by the existence of religious beliefs which are conditions that exist in a person. Religious awareness is the consistency between knowledge and belief in religion as a cognitive element, feelings towards religion as affective (this feeling can be seen from one's religious motivation), and religious behavior as a psychomotor element. Therefore, religious awareness is a complex interaction between religious knowledge, religious motivation, and religious behavior within a person. With this awareness, the results give birth to religious behavior under the level of one's obedience to the religion he believes in.<sup>41</sup>

In this case, Harun Nasution, as quoted by Jalaludin, stated that religion is derived from the word *al-diin, religi* (relegate, Religare). The word religion consists of; a (not) with am (go), religion means not going, staying four, or being inherited from generation to generation. Cicero easily defines religion as worshiping with trust in God. The accumulation of a better-known definition was put forward by Frederich Schleir Macher, a philosophical scientist explaining that religion involves the ultimate goal of a man on earth.<sup>42</sup>

Therefore, in this study, what is referred to as religious awareness is the behavior of individuals repeatedly undertaking the pilgrimage driven by a desire to return to the holy land. This religious awareness, which motivates repeated pilgrimages, arises from factors such as spiritual addiction, good intentions, and the motivation stemming from a deep-seated religious purpose. This behavior encompasses the pursuit, remembrance, and practice of religious teachings through affective, cognitive, and motoric aspects. It reflects a sincere and heartfelt devotion to worship Allah SWT and represents a pursuit of spiritual fulfillment and religious refinement.

### **About the Ins and Outs of Hajj in Indonesia**

Nurcholis Majid, quoting the explanations of Syahristani and Ibn Khaldun, discussed the need to examine certain environmental influences on the religious practices of a group of people. According to Majid, this influence is evident in the practical and concrete aspects of religious life. In Java, for example, the cultural significance of the sarong is a tangible illustration of how cultural practices shape religious perspectives. While universities do not have a tradition of wearing sarongs, the sarong has become a cultural symbol of Islam in local society. Majid concludes that the late Hadisubeno, a PNI fighter who was not sympathetic to the Muslims (santri), referred to them as "the sarongs."<sup>43</sup>

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<sup>39</sup> Mas'udi, "The Ritual of Hajj in the Perspective of the Qur'an and Anthropology."

<sup>40</sup> Omay Komarudin, Qiqi Yulianti Zakiyah, and Supiana Supiana, "Policy Formulation and Adoption of Revised Islamic Education Curriculum as Stated in the Decree of Religion's Ministry (KMA) Number 183 of 2019," *Edunesia : Jurnal Ilmiah Pendidikan* 2, no. 2 (2021): 514–26, <https://doi.org/10.51276/edu.v2i2.154>.

<sup>41</sup> Misrawi, "Multicultural Awareness and Deradicalization of Islamic Education: The Experience of Unity in Diversity and Qabul Al-Akhar."

<sup>42</sup> Heryanto, "Religious Awareness in Ihsan's Perspective: The Repentance Experience of Thugs."

<sup>43</sup> Mamat S Burhanuddin, Muh. Syamsuddin, and Saifuddin Zuhri Qudsy, "Contemporary Studies of the Works of Nawawi Al-Bantani," *DINIKA : Academic Journal of Islamic Studies* 4, no. 1 (2019): 83, <https://doi.org/10.22515/dinika.v4i1.2061>.

The wave of hajj culture in the Betawi community tradition is essentially evident from the discussion of the dynamics of the growth of the hajj itself in the life of the Islamic cultural community.<sup>44</sup> The cost of performing the pilgrimage can be described as not only expensive but very costly. In the 1960s and 1970s, the massive influx of people moving to the capital city, Jakarta, marked the peak of its transformation into a metropolitan hub. This urban development had a significant impact on the city and other remote villages, including those in Java and Yogyakarta. During this period, the city of Yogyakarta and its surrounding villages experienced a golden age of development, which led to a dramatic increase in land prices. Consequently, many Javanese people were motivated to sell their lands in order to fund their pilgrimage to the holy land of Mecca. They sold their crops, land, buffalo, and cows to cover the cost of the pilgrimage, often using the proceeds to purchase what was known as *qutum*, a term that referred to the pilgrimage tickets of that time. Despite negative information circulating about the pilgrimage, their enthusiasm remained undiminished. For the Javanese, the desire to embark on the pilgrimage to Mecca al-Mukarramah was deeply ingrained, driven by the belief that good deeds and charitable acts would follow and accompany them, transcending material possessions that could not be taken beyond this life.<sup>45</sup>

In Javanese society, there are numerous Hajj traditions that can be analyzed and studied to uncover the meanings and significance of these practices. These traditions reflect how Hajj has been integrated into Javanese ethnic customs, from the tradition of sending off individuals who are about to embark on the pilgrimage to the tradition of welcoming their return. The wisdom inherent in these Javanese customs continues to be upheld by the community today, even though it is not solely shaped by contemporary social currents. It is this local wisdom that has contributed to the progress and enduring presence of the Javanese community throughout history.<sup>46</sup>

The journey of the pilgrimage during people's lives undoubtedly goes hand in hand with constructing a public understanding of their religious beliefs. This can be based on the research building produced by Clifford Geertz with his description that the three social environments that exist during Javanese society reflect completely on the religious buildings presented. The social variants of Javanese life, from rural areas, markets, and government offices fill a constructive space for religious polarization embodied in the lives of Javanese people, *abangan*, *santri*, and *priyayi* are presented as a formulation of this diversity.<sup>47</sup>

Radcliffe Brown sees that the most important problem in functionalism lies in the main purpose of a premise. This reference is the same as the point of view of function built by Emile Durkheim, he designed that a goal will be awakened by the emergence of a need, and the need itself is nothing but awakened by existence.

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<sup>44</sup> Mustaqim Pabbajah et al., "Student Demoralization in Education: The Industrialization of University Curriculum in 4.0. Era Indonesia," *Cogent Education* 7, no. 1 (2020): 0–14, <https://doi.org/10.1080/2331186X.2020.1779506>.

<sup>45</sup> Hasan et al., "Londo Iha: Elopement and Bride Kidnapping amongst the Muslims of Monta, Bima, Indonesia."

<sup>46</sup> Sophia Weiner-Light et al., "The Role of Spirituality in Conceptualizations of Health Maintenance and Healthy Aging Among Latin American Immigrants," *The American Journal of Geriatric Psychiatry* 29, no. 11 (2021): 1079–88, <https://doi.org/https://doi.org/10.1016/j.jagp.2021.04.017>.

<sup>47</sup> Ahmed Hassan, Mahboob Ali Dehraj, and Dr. Nasrullah Kabooro, "The Impact of Private Schools on the Islamic Thoughts of Student' s at District Shaheed Banzirabad," *Al-A'jaz* 1, no. 8 (2021): 17–27.

Radcliffe Brown sees that in a condition of inequality of function with a certain purpose. The embodiment of this premise can be seen in the areas of study that will be appointed in a community, its realization will require very complex scientific formulations.<sup>48</sup>

In contrast to Radcliffe Brown's functionalism, Bronislaw Malinowski built his functional thinking structure by seeing that a culture exists to meet individual and social needs.<sup>49</sup> Malinowski assumes that the awareness of culture has basic principles that are transformed into the main characteristics of civilization, customs, material objects, and ideas and beliefs. All of these principle foundations have implications for part of the reorientation of a social studies point of view which is always continued by experts.<sup>50</sup>

Malinowski's theory of functionalism in basic anthropological studies made him an expert scientist from pure anthropology.<sup>51</sup> This assumption is built based on his thinking that is related to the formulation of the function of the initial opposition and its response in life. The details of the formulation can be described in the following tabulation:

**Table 2.** Malinowski Cultural Theory

<b>First Interest</b>	<b>Cultural Responses to Interests</b>
Food, nutrition	Nutritional composition
Educational production	Family, school
Body adaptation	Supervision, place
calm	Army security
health	Activities, exercise
	Cleanliness, body treatment

In a certain discussion, Malinowski explained the existence of artificial needs that he built along with the responses that were made, the description can be seen in the table below:

**Table 3** Malinowski Cultural Theory

<b>Event importance</b>	<b>The cultural response to interests</b>
create	Economic paradigm
Non-governmental organization	Political institutions
Attitude advice	Social court
Transmission of cultural inheritance	Educational method

<sup>48</sup> Wildan, "The Persecution of Rohingya Muslims and the Path to Democratization in Myanmar."

<sup>49</sup> Mas'udi, "The Ritual of Hajj in the Perspective of the Qur'an and Anthropology."

<sup>50</sup> Suyadi, Zalik Nuryana, and Niki Alma Febriana Fauzi, "The Fiqh of Disaster: The Mitigation of Covid-19 in the Perspective of Islamic Education-Neuroscience," *International Journal of Disaster Risk Reduction* 51, no. 2 (2020): 101848, <https://doi.org/10.1016/j.ijdrr.2020.101848>.

<sup>51</sup> Mas'udi, "The Ritual of Hajj in the Perspective of the Qur'an and Anthropology."



Hajj is a religious event, that has a close relationship with each other with cultural, economic, and political events of society. The close relationship of the pilgrimage to events has led to several important events, including the emergence of Islamic movements that had a political impact on the Dutch government, namely the resistance movement. The movement is in the form of *tarekat* and pesantren. The existing movements will bring up resistance, namely war. The *tarekat* and pesantren were driven by pilgrims who had returned from Mecca, and both were Islamic brotherhood movements. Hajj played the role of spreading the Islamic Brotherhood Movement, because, during Hajj, all Muslims could meet and share opinions about the situation in Indonesia. It was initiated by the people to carry out worship. As a result, there was a high spirit of the Muslims which had an impact on the Dutch imperial actions.<sup>52</sup>

This was motivated by the surge in pilgrims which then influenced the development of Islamic boarding schools and *tarekat* movements, all of which were political resistance that was conceptualized as a social movement of Muslims. The rise of the Muslim social movement as a form of resistance against the invaders came from the pilgrimage where the Hajj including the Pan Islamism Movement. Hajj can be viewed from the social, political, and cultural context of a society. Snouck Hourgronje, Jacob Vredenberg, Marcel Witlox, Kees van Dijk, William R. Roff, Victor Turner, Martin van Bruinssen, were all scholars who researched Hajj.<sup>53</sup>

The description of the analysis above at least brings us closer to our understanding that the prospective Indonesian Hajj pilgrims as a tangible manifestation of the "characteristics of the community in the implementation of the pilgrimage" throughout history "do not know class", and do not live in areas of interest in the expanse of Indonesia's territory. Therefore, it is understandable that the guidance of the Hajj rituals, which have become provisions as stipulated in applicable laws and regulations, must always be obeyed.<sup>54</sup> Here, it is important to always maintain a synergy between those who receive the mandate to always be firm in socializing, especially in the efforts of hajj guidance/rituals. At least, the strategies and methods used in guiding the hajj group.<sup>55</sup>

Abuddin Nat was more critical in responding to the quote from Suparlan explaining that in the reality of life, there are symbols that give separate meanings to the observed events.<sup>56</sup> From these symbols, it can be symbolized that there is a relationship between the social structures that exist in a society and their social organization. Through these symbols, society manifests the existence of integration and disintegration by organizing the dynamics of life that is running. Thus, the visible

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<sup>52</sup> Abdullah et al., "From Selfism to Indifferentism: Challenges Facing Indonesian Society and Culture, 2015-2045."

<sup>53</sup> Prasajo, Sahrin, and Fauzi, "Religious Identity in the Use of Social Media Within Pontianak Muslim Community Introduction The Development of Information and Communication Technology in Modern Society Is a Necessity. Various Facilities Are Available along with the Development of Tech."

<sup>54</sup> Prasajo, Sahrin, and Fauzi.

<sup>55</sup> Abdullah et al., "From Selfism to Indifferentism: Challenges Facing Indonesian Society and Culture, 2015-2045."

<sup>56</sup> Mas'udi, "The Ritual of Hajj in the Perspective of the Qur'an and Anthropology."

differences between the social structures that exist in society are ultimately only complementary.<sup>57</sup>

## CONCLUSION

The research findings indicate that the motivations driving people to embark on repeated pilgrimages are multifaceted. These motivations are influenced by a combination of religious, experiential, and cultural factors. Firstly, there is a belief that while performing the pilgrimage once in a lifetime is obligatory, performing additional pilgrimages is considered sunnah (commendable) and thus, unlimited in its merits. This religious understanding motivates individuals to seek repeated pilgrimages as an act of continued devotion. Additionally, the personal and spiritual experiences during the Hajj ritual in the Holy Land vary among individuals. These experiences, influenced by factors such as location, timing, atmosphere, health conditions, and the pilgrims' comprehension of religious teachings, often heighten spiritual awareness, leading to feelings of specificity, compassion, amazement, and introspection. These feelings can enhance both personal and social piety, motivating further pilgrimages. Lastly, assignments or invitations to perform the pilgrimage, whether from organizations or other individuals, are often perceived as divine calls, reinforcing the motivation to undertake the pilgrimage repeatedly. This perception is rooted in the belief that not everyone is given such an opportunity, making those who are invited feel especially chosen. The culture of undertaking the Hajj pilgrimage has significant implications for the development of culture and traditions in Indonesia. With a majority of Indonesians harboring the desire to go on a pilgrimage, it becomes a cultural norm, further influencing individuals to participate repeatedly.

Future research should aim for a comprehensive analysis of motivations. A deeper exploration of the factors influencing repeated pilgrimages is necessary, providing a more detailed analysis of religious beliefs, personal experiences, and perceived divine callings. Additionally, investigating the wider cultural and societal impacts of repeated pilgrimages in Indonesia will offer valuable insights into how these pilgrimages influence social behaviors and community structures. Addressing the identified weaknesses and limitations in the current study can be achieved through more robust methodologies, larger sample sizes, and diverse study designs. Practical recommendations based on the research findings, including policy suggestions, community programs, and educational initiatives, will support the spiritual and cultural aspects of pilgrimage. In conclusion, this research contributes to the understanding of pilgrimage motivations and their implications for personal and social piety. Continued exploration and in-depth studies in this area will further enrich the field of Islamic studies and cultural anthropology.

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<sup>57</sup> Suyadi et al., "Academic Reform and Sustainability of Islamic Higher Education in Indonesia," *International Journal of Educational Development* 89 (2022): 102534, <https://doi.org/10.1016/j.ijedudev.2021.102534>.

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