

EXPLORING SOCIO-POLITICAL VALUES IN THE HAJJ EXPERIENCE

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ABSTRACT: *As part of the fifth pillar of Islam, the obligation of Hajj is enthusiastically welcomed by Muslims from all corners of the world. Expensive costs and extra preparation do not stop Muslims from being able to worship and visit Baitullah. Apart from its position as a spiritual worship which is hablu minallah in nature, the Hajj pilgrimage has social and political dimensions which are important for Muslims to realize after the Hajj. This research method uses qualitative-descriptive methods. The type of data used is library data sourced from books, journals and news sites related to the Hajj pilgrimage. The research results show: first, spiritually the Hajj pilgrimage plays an important role in strengthening the theological relationship between a servant and Allah. Second, socially, worship has shared values which are very relevant to the needs of modern society in creating social intimacy and da'wah. Third, politically, the Hajj pilgrimage has a strong aim to form the unity and unity of the Islamic world.*



Keywords: values, social, politics, hajj

A. Introduction

Every Hajj season, no less than three million Muslims around the world from various parts of the world gather in the holy land, Mecca al Mukarromah. In 2024, Indonesia will contribute to the largest density of Hajj pilgrims in the world with 241 thousand pilgrims claiming the largest quota in history. In detail, the regular quota is 213,320 regular Hajj pilgrims and 27,680 special Hajj pilgrims. The next ranking in sequence is that the largest Hajj quota is held by Pakistan with a quota of 179,210 pilgrims, India with 175,025 pilgrims, Bangladesh with 127,298 pilgrims and Iran with 87,000 pilgrims.¹

The Hajj pilgrimage is closely related to the wukuf activity at Arafah on the 9th of Dzulhijjah. As said by the Prophet Muhammad:

الْحَجُّ عَرَفَةٌ

'Hajj is wukuf on Arafah. (HR At Tarmidhi)

Wukuf means remaining silent or stopping for a while in Padang Arafah. This activity is the most important pillar of the Hajj because it is part of the pillars of the Hajj. Hajj is invalid if you leave or do not carry out wukuf.² In terms of time, the implementation of the Hajj is different from the determination of the beginning and end of Ramadan where there are differences of opinion regarding the determination. Some are determined by global or local rukyat. Meanwhile, when determining the Hajj, the ulama agreed to follow the ru'yatul hilal of the emir of Mecca.

In fact, there is an important ibrah that can be taken from the stipulation of the Hajj. In fact, this Ibrah has been conveyed to many Muslims by figures and preachers repeatedly. Apart from showing the importance of ibrah, it also shows that the ibrah of carrying out the Hajj pilgrimage is timeless. Always relevant to society, anytime, anywhere. Ibrah is a necessity for unity. In fact, according to Imam Suprayogo, apart from being united, the faith that can be contemplated and must be adhered to during the Hajj pilgrimage is also to be together. No Muslim performs the Hajj pilgrimage alone.

¹ detik.com. (n.d.). *Negara dengan Kuota Haji Terbesar 2024 RI Paling-Banyak*. <https://www.detik.com/hikmah/haji-dan-umrah/d-7367913/5-negara-dengan-kuota-haji-terbesar-2024-ri-paling-banyak>.

² Imadudin, D. (2011). *Mengenal Haji*. PT. Mitra Aksara Panaitan.

In terms of time, everyone agrees that the Hajj is performed on the 9th of Dzulhijjah. On that date, all the congregation was at Arafah and there was no disagreement in determining the day of Arafah. Differences in organizations, schools of thought, country of origin, do not become a barrier to working together in determining and carrying out the Hajj pilgrimage on the day of Arafah.

At the moment of worship at Arafat, unity was visible, not only in the aspect of gathering together but also in the way and color of clothing worn. All Hajj pilgrims, for men, wear two white-colored Ikham cloths. We both went to Mudzalifah, to Mina to throw the juror and so on. Nothing is different. Such is the beauty and perfection of unity in the implementation of the Hajj pilgrimage.

The question is, does the strength and beauty of unity and togetherness during the Hajj pilgrimage still remain after the Hajj pilgrimage is completed? Is there still an attitude of helping each other among Muslims as depicted in the Hajj ritual? This research seeks to explore the values of the Hajj pilgrimage comprehensively, both in the spiritual, social and political dimensions.

B. Research Methods

Research methods are the most important part of research because they involve the accountability of a research as a whole. If the method is weak or inappropriate then it is certain that the conclusions will also be weak and easily refuted.

In this research, the method used is a qualitative descriptive method. This method is considered appropriate for analyzing social research that researchers carry out for the reason, as stated by Sugiyono, that this method is appropriate for researching or understanding the meaning behind visible data. Social phenomena often cannot be understood based on what people do and say. Therefore, data to search for meaning is only suitable to be approached using qualitative methods.³

The data used in this research is library data sourced from books, scientific journals, articles and internet sites related to the topic that the author researched regarding Hajj. After the data is collected, the writer analyzes and interprets it descriptively by reading all the data that has been collected, organizing it and finally concluding based on the researcher's findings regarding the research object.

³ Sugiyono. (2010). Metode penelitian kuantitatif dan kualitatif dan R&D. *Alfabeta Bandung*, 170–182.

C. Research Results and Discussion

1. Significance and Obligations of Hajj

Hajj is a very important pilgrimage in Islam and is even included as the fifth basis of Islam. Fiqh scholars define hajj as a deliberate effort to visit the Baitullah (Kaaba) by carrying out certain deeds or visiting certain places to do certain deeds. Meanwhile, the Baitullah or Kaaba, which is the place of Hajj, is located in the city of Mecca, Saudi Arabia.⁴ It is not valid and is not called Hajj if it is carried out outside the city, even if there is a building that looks like the Kaaba.

Meanwhile, certain practices during the Hajj pilgrimage include ihram, wukuf on Arafah, Tawaf, sa'i, throwing the juror and cutting the hair. This means that people who perform Hajj are obliged to do Hajj deeds and not other deeds. This means that even though giving alms, praying, fasting and reading the Koran are good and important practices, they are not included in the Hajj practice.

The obligation of Hajj, in general, has been stipulated in the Koran, Sunnah and Ijma'. These three are the main sources of Islamic teachings in adopting Islamic laws. In the Qur'an, the obligation of Hajj is indicated in various verses in the Qur'an. God's Word:1. Significance and Obligations of Hajj

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⁴ Imadudin, D. (2011). *Mengenal Haji*. PT. Mitra Aksara Panaitan.

⁵ ibid

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.. وَ لِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ۗ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ

'Performing the Hajj is a human obligation towards Allah, namely (for) those who are able to travel to Baitullah. Whoever denies (the obligation of Hajj), then indeed Allah is the Most Rich (does not need anything) from the worlds. (QS Ali Imran: 97).

In the verse above, even though the lafadz *'alan nas* (all humans) is used, the real meaning is humans who are Muslim or unbelievers who have converted to Islam. According to Utsaimin, this verse was revealed in the 9th year of the A.H. which was named the year of the messengers, in which year the obligation to hajj was also prescribed. Meanwhile the word of Allah which means: *'and perfect the Hajj and Umrah for Allah (QS Al Baqarah: 196)* relates to the obligation to perfect obligations, not the obligation to fulfill them.⁶

Because of its position as a pillar of Islam, the Hajj is part of the pillars of Islam, sociologically this obligation is embedded in the understanding of Muslims, both lay and intellectual groups. Everyone knows about the obligation of Hajj and is very enthusiastic in fighting to collect ONH even though they have to queue for years to welcome this call. However, the Hajj obligation is adjusted to the capabilities of each individual Muslim, meaning that it is not imposed except on every Muslim who has the ability to carry out the Hajj, both physically, psychologically and financially.

As for the Sunnah, the obligation of Hajj has been determined based on the hadith of the Prophet. In a hadith, the Prophet emphasized through his call to Muslims to perform Hajj in his words:

اَيُّهَا النَّاسُ، قَدْ فَرَضَ اللّٰهُ عَلَيْكُمْ الْحَجَّ فَحُجُّوْا

"O people! Indeed, Allah has made the Hajj mandatory for all of you, so perform the Hajj" (HR Muslim).

Historically, long before the arrival of Islam, the Hajj had actually become an Arab habit and was even prescribed long before the Prophet Muhammad. Khatib Asy Sayrbini in his book

⁶ Al-Utsaimin, M. (2019). *Syarah Riyadus Sholihin (Jilid: I)*. Darul Falah.

believes that the Hajj was often performed by people before the Prophet Muhammad, even by the first human, namely Prophet Adam.

In a history, it is stated that the Prophet Adam walked from mainland India to carry out the Hajj pilgrimage in Mecca. When he arrived there, the Angel Gabriel met him and informed him that the Angels had been performing tawaf for seven thousand years.⁷ The question is, wasn't the Kaaba only around during the time of Prophet Abraham. This doubt can be answered by saying that based on a history it is stated that the Kaaba building has existed since the Prophet Adam. It is said that the Kaaba was built by angels long before Adam was created, approximately 2000 years after the creation of the universe and everything in it.⁸ (Aizid, n.d.).

The obligation to hajj is not the same as other obligations because of the position of the hajj as the foundation of Islam or the pillars of Islam. In this case, the Prophet said in a quite popular hadith.

بُني الإسلام على خمسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ لِمَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

"Islam is built on five things: Testimony that there is no god but Allah and that Muhammad is the messenger of Allah, establishing prayers, paying zakat, fasting in the month of Ramadan, and performing the pilgrimage to Baitullah for those who are able to do it." (HR. Bukhari and Muslim).

Abu Hurairah said: *'The Messenger of Allah preached among us, he said: 'O people, Allah has made the Hajj mandatory for you, so make the Hajj. Then someone asked: 'O Messenger of Allah, do we have to perform Hajj every year? He was silent until the person asked three times. The Prophet then said: 'If I say 'yes' then of course Hajj will be obligatory for you every year and you may not be able to afford it.*

Meanwhile, the argument in the form of ijma' has been agreed that the Hajj is an obligation that must be carried out once in a lifetime and is a matter that is ma'lum minaddin bid darurah. So denying this obligation can result in disbelief.⁹ Therefore, the inability of a Muslim to perform Hajj does not result in denying this obligation.

⁷ Khatib asy-Syarbini. (2011). *Mughnil Muhtaj*. Darul Kutub al-Ilmiah.

⁸ Aizid, R. (n.d.). *The Golden Stories Of Ibrahim Nabi Kekasih Allah*: Nur Media Publishing.

⁹ Wiarto, G., & Hadi, S. (n.d.). *Rukun Islam*. GUEPEDIA.

The obligation to hajj begins to apply to a person if they fulfill several criteria, namely Islam, independence, maturity, rational and capable. If all this has been fulfilled then Hajj becomes an obligation that must be fulfilled. Another indication of the obligation to perform Hajj is the threat from the Prophet to those who were able to perform Hajj but did not do so. Allah says in the hadith Qudsi:

قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَقُولُ عَزَّوَجَلَّ إِنَّ عَبْدًا صَحَّحْتُ لَهُ جِسْمَهُ وَوَسَّعْتُ عَلَيْهِ فِي الْمَعِيشَةِ فَمَضَى عَلَيْهِ
خَمْسَةَ أَعْوَامٍ لَا يَفْدِيَنِي لِمَحْرُومٍ.

Rasulullah SAW said: *Allah Azza wa Jalla said: Indeed, a servant I make his body healthy and I expand his sustenance. Then beyond five years of not performing Hajj or Umrah to Me, surely that person will be hindered by mercy.* (HR Ibn Hibban).

In the book *Tarhib wa Targhib*, the hadith of Rasulullah is quoted regarding the threat to someone who has no obstacles in going on the Hajj but prefers other activities. The Prophet's words :

قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ لَمْ تَحْبِسْهُ حَاجَةٌ ظَاهِرَةٌ أَوْ مَرَضٌ حَابِسٌ أَوْ سُلْطَانٌ جَائِرٌ وَلَمْ يَحْجَّ فَلَيَمُتْ إِنْ شَاءَ يَهُودِيًّا وَإِنْ
شَاءَ نَصْرَانِيًّا.

Rasulullah SAW said: *Whoever does not prevent a real desire or illness that can prevent it or because of an unjust leader and then he does not perform the Hajj then he may die as a Jew or if he is a Christian.* (HR Baihaqi)

Based on the requirements for the obligatory Hajj above, it can be understood that the Hajj obligation is void for infidels, children, servants of the insane and people who are incapable.¹⁰ As for the aspect of time, the implementation of the Hajj also determined by Allah in the Qur'an in His words:

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ
يَعْلَمُهُ اللَّهُ وَنَزَّوْدُوا فَإِنَّ خَيْرَ الرِّزَادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ

The Hajj (season) is a number of months that are understood, whoever sets his intention in that month to perform Hajj, then he is not allowed to rafats, act wickedly or argue during the

¹⁰ Al-Ghazali, I. (2017). *Rahasia Haji & Umrah. Bengkulu: CV Zigie U.*

period of performing Hajj. And whatever you do is good, Allah knows it. Make provision, and indeed the best provision is piety and fear of Me, O people of understanding. (QS Al Baqarah: 197)

At the implementation level, the Hajj pilgrimage is included in the category of the most difficult and enjoyable pilgrimage because there is an element of 'sightseeing' in it. It is not enough for a person who is going to perform the Hajj only to have a desire, but he must prepare a huge amount of energy, psychology, time and money. Currently, the burden that most often invites reactions from prospective pilgrims from Indonesia is the relatively expensive cost of the Hajj.

In 2024 this is set at 93.4 million. The figure is quite expensive when compared to neighboring countries. For example, the neighboring country of Malaysia sets the cost of the Hajj at US \$ 1,200, the Philippines at US \$ 1,600 while Indonesia is at US \$ 2,700.¹¹ The large cost of the Hajj for the majority of Muslims must be addressed wisely and economically. Don't force yourself when you can't. However, when you have the opportunity, you must act immediately because opportunities often don't come twice. Regarding this matter, the Prophet gave a warning in his words: 'You should immediately undertake the Hajj because in fact a person will not be aware of an obstacle that is hindering him. (HR Ahmad).

Politically, the huge costs of the Hajj actually occurred during the New Order era. At that time the government increased ONH for the reason of saving foreign exchange. However, various analysts say the real reason is preventing Indonesian Muslims from performing the Hajj. This was due to concerns that Hajj pilgrims would come into contact with Islamic militants in 1979. This shows that the Hajj pilgrimage was not free from political concerns. Thus, some consider the tension between the new order and Muslims in the ONH discourse to be seen as tension between the Kaaba and Garuda.¹²

Concerns about Hajj pilgrims also occurred during the Dutch colonial period under his advisor Snouck Hourgence. Their observations of Hajj pilgrims were due to the emergence of resistance from native Muslims who were termed by the colonialists as rebels who came from the tarekat movement and also the development of Hajj pilgrims from the archipelago.¹³

¹¹ Bisri, H. (2005). *Haji Dilarang Ketawa*. Hikmah.

¹² Dhakidae, D. (2003). *Cendekiawan dan kekuasaan dalam negara Orde Baru*. Gramedia Pustaka Utama.

¹³ Baihaqi, F. (2020). *Penyelenggaraan Ibadah Haji Hindia Belanda sejak Liberalisasi hingga Depresi Ekonomi*. Guepedia.com.

2. Actualization of Values in Spiritual, Social and Political Life

Basically, Hajj is a spiritual worship, mahdhah worship and vertical worship because it is directly connected to the Creator. Hajj as a pillar of Islam has a very deep spiritual dimension. If approached and analyzed more deeply, the implementation of the Hajj actually has at least three dimensions that are very relevant to the lives of Muslims today, namely spiritual, social and political dimensions. Thus, awareness of all dimensions of Hajj not only has a positive influence on the spiritual life of the practitioner but also on social and political life.

Spiritually, carrying out the Hajj pilgrimage is a form of obedience to God's commands. Responding to the call of Hajj with sacrifice and sincerity is the peak of a servant's obedience to his Lord. From a theological functional point of view, seriousness in fulfilling all Islamic obligations will narrow Satan's movements in leading humans astray.

God's Word:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

'And those who strive/are serious about (seeking Our pleasure, We will truly show them Our ways. And verily, Allah is truly with those who do good. (QS Al Ankabut: 69)

If the Hajj is carried out sincerely and correctly in accordance with the existing provisions, Allah promises forgiveness and purity from sin. No human being is free from sin. Because of this, the moment of Hajj becomes very valuable in cleansing and purifying oneself from the sins of a Muslim who makes Hajj. The words of the Messenger of Allah: *'Whoever performs the Hajj for the sake of Allah by not doing rafas (dirty words) and not committing fusuk (disobedience) then he will again be pure like a baby who has just been born from the womb of his biological mother (without sin).* (HR Bukhari Muslim).

In fact, apart from forgiveness of sins, Islam gives great rewards with Allah's mercy to those who carry out the Hajj, namely that they will be recorded as good in every step they take towards Mecca. Imagine how many steps a Muslim takes on the journey to the Grand Mosque. The farther a country is from Mecca, the greater the harvest of rewards from Allah's mercy. This is based on a hadith, namely when someone asked the Prophet about the reward of Hajj.

The Prophet answered: *'When you leave your house to visit Baitullah, every step on your journey will be recorded by Allah as a good deed, and all evil will be removed from you.'* (HR Ibnu Hibban).¹⁴

¹⁴ Khatib asy-Syarbini. (2011). *Mughnil Muhtaj*. Darul Kutub al-Ilmiah.

Even though the spiritual value of Hajj is very deep and important, it is limited to the benefits of the individual performing the Hajj itself or the Hajj person. Of course, it would be a shame if the Hajj pilgrimage, which requires great sacrifice, only benefits the individual spiritually but has no impact on the social and political life of Muslims. Therefore, so that the benefits of Hajj can also be felt by other people, especially in social and political life, Hajj pilgrims need to understand other dimensions of the Hajj pilgrimage.

Socially, such beautiful aspects of brotherhood and cultural exchange can be felt during the Hajj pilgrimage. The image and practice of the Hajj where all Muslims are brought together from all corners of the world regardless of race, culture, social status and nationality at all. There is no difference between officials and the people. Superiors and subordinates. Before God all are equal. Imagine if the social values of Hajj could be actualized in real terms, social closeness would undoubtedly emerge. There are no tribal wars, power struggles and elbows. They are united by one sentence of monotheism. Faith and piety then become the orientation of the lives of Muslims because both are paths to achieving glory.

God's Word in Surah Al Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا ۖ وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

'O mankind, indeed We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing. (QS Al Hujurat: 13)

'O mankind, indeed We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing. (QS Al Hujurat: 13)

The values of the Islamic model of brotherhood are very easily accepted by all humans on earth. This concept also caused American figures, namely Malcolm X and Mohamad Ali, to convert to Islam. In his last sermon (Khutbah Wada'), the Prophet Muhammad SAW said in a hadith narrated by Imam Ahmad and Imam Bukhari: (Al-Bukhari, 2018) *"O people, indeed your God is one and your father is one. There is no advantage for Arabs over non-Arabs, nor*

non-Arabs over Arabs, nor red skin over black skin, nor black skin over red skin, except with piety among you in the sight of Allah are the most pious people." (HR. Ahmad and al-Bukhari).

Politically, the Hajj symbolizes the strong unity of the Islamic world. As previously stated, Hajj is full of ritual and spiritual worship. However, the Hajj pilgrimage must not lose its political and ideological meaning. Politically, the Hajj teaches about the unity of the people. They gathered from various countries, regardless of differences in language, skin color and nation.

There is no problem with differences which are part of sunatullah. All united by the Islamic faith. In real terms, unity should not only occur during the Hajj but must be realized anytime and anywhere. Especially in an era where unity is an expensive item for Muslims, the relevance of the Hajj is very urgent in realizing that unity. For this reason, a political platform is needed to unite the people under the auspices of Islam in which Islam is applied in a kaffah manner. Unfortunately, today the unifying platform of Islam has disappeared, leaving Muslims divided along the lines of nationalism. As a result, the internal problems of Muslims are increasing, especially in facing colonialism.

Because of these rifts and divisions, even though Muslims are led by Muslim presidents, kings and prime ministers, they cannot do much to liberate Palestine from the grip of Israeli Jewish Zionists, when Iraq and Afghanistan were colonized by America and when Muslims were expelled from their country, the Rohingya. For this reason, bringing the spirit of Hajj to real unity under the auspices of Islam is important to realize immediately.

Hajj pilgrims must have social and political awareness. These are the demands of the pilgrimage itself. Therefore, it really cannot be justified if a rich Muslim can perform Hajj two or three times and perform Umrah repeatedly. However, on the other hand, it turns out that there is a wide gap between enthusiasm for ritual worship and social and political worship. In fact, if these capable Muslims look around a little, you will see how many children cannot afford to go to school, the Madrasah facilities are inadequate and so on. This inequality is caused by a misunderstanding of the meaning of piety. It is as if he has become pious with ritual worship even though he is ignorant of social problems.¹⁵ That's right, all of that is the main responsibility of the state in making its people prosperous. This responsibility, which is often neglected, is not even considered important except for slogans, but social care is also highly emphasized for every Muslim who is entrusted with abundant wealth.

¹⁵ Musfah, J. (2016). *Analisis kebijakan pendidikan*. Prenada Media.

D. Conclusion

All types of worship in Islam actually have spiritual, social and political dimensions. It depends on how a Muslim understands and takes lessons from every act of worship performed. Thus, the benefits of spiritual, social and political worship can play a significant role in resolving problems in the social, economic and political life of Muslims.

Hajj has a very strong spiritual dimension, even Hajj is very spiritually dominant. Therefore, individually the Hajj should be attempted and prepared in such a way as to create an individual who has a strong relationship with Allah. For those who cannot afford the Hajj, there are actually many practices that resemble the Hajj in terms of the reward value obtained, such as consistent congregational prayers, dhikr after dawn, seeking knowledge and being filial to one's parents.

No less than the spiritual dimension, the social and political value of Hajj is also very important in creating social relations or closeness as well as the unity of the Islamic world under one Islamic flag. Therefore, the precious spirit of Hajj, such as the value of togetherness and unity, can be actualized by Hajj pilgrims after returning to their homeland. Likewise, all Muslims who have not had time to perform the Hajj.

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