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*Jurnal* **ADABIYAH**  
**The Journal of Islamic Humanities**

**Erwin Hafid, Baso Pallawagau, Umami Farhah**  
*Malaqbiq: Indegenious Living Tradition in Mandar Ethnic West  
Sulawesi-Indonesia Toward Disruption Era*

**Nurlaelah Abbas, St. Rahmatiah**  
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*Representation of Ideology in Local Wisdom Verbal Forms:  
The Discourse Analysis of Islamic Friday Sermon*

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The Experiences of Nahdlatul Ulama (NU) and Muhammadiyah)*

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## THE OBEDIENCE OF HAJJ: PROBLEMS AND ITS IMPLEMENTATION AND EFFORT TO ACHIEVE THEIR COMPATIBILITY

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### Abstract

This research aims to improve the understanding and implementation of the fifth pillar of Islam for the people of Sidenreng Rappang by balancing the observance of Hajj with the other four pillars of Islam so that there are no differences in its application. The method used in this research is a qualitative method with phenomenological approach. The result found that the Muslim community's understanding of Hajj's obligations is far from the correct teachings caused by the educational background of the Hajj candidates is 46.84% from elementary school graduates. Most of the Hajj information comes from family 50%, and Hajj candidates based on work background Most of them are housewives 63.40%. Dominant factors that influence this research include the low level of legal awareness of the community and adherence to the teachings of Hajj 35%, and the desire of the community to get a Hajj title that can be a source of pride in their lives 76.66%. Therefore, it is necessary to develop an emotional relationship and cooperation between the Hajj organizers, both the government and the private sector, to realize the purpose of the pilgrimage, which is obedience to Allah's Shari'a.

**Keywords:** Hajj Observance; Obedience; Hajj Candidates; Pillar of Islam

### الملخص

تهدف هذه الدراسة إلى تحسين فهم وتنفيذ الركن الخامس من أركان الإسلام لأهل سيدرنينغ رابانج من خلال موازنة تنفيذ الحج مع أركان الإسلام الأربعة الأخرى بحيث لا يوجد فرق في تطبيقها. الطريقة المستخدمة في هذه الدراسة هي طريقة نوعية ذات منهج ظاهري. ووجدت نتائج الدراسة أن فهم المجتمع الإسلامي لواجب الحج بعيد كل البعد عن التعاليم الصحيحة لأن الخلفية التعليمية للحج المرتقب هي 46.84% من خريجي المدارس الابتدائية. تأتي معلومات الحج في الغالب من 50% من الأسرة، والحجاج المرتقبون على أساس الخلفية العملية هم في الغالب ربوات البيوت 63.40%. ومن العوامل المهيمنة



التي أثرت على هذا البحث قلة الوعي بقانون المجتمع والالتزام بتعاليم الحج بنسبة 35٪ ، ورغبة المجتمع في الحصول على لقب الحج الذي يمكن أن يكون فخراً لحياتهم بنسبة 76.66٪. لذلك ، لا بد من بناء علاقة عاطفية وتعاون بين القائمين على أداء العمرة ، الحكوميين والأفراد ، لتحقيق الغرض من الحج ، وهو طاعة شرع الله.

الكلمات املفتاحية: تنفيذ الحج؛ الطاعة؛ المرشحون للحج؛ أركان الإسلام

### Abstrak

Penelitian ini bertujuan untuk meningkatkan pemahaman dan pelaksanaan rukun Islam yang kelima bagi masyarakat Sidenreng Rappang dengan menyeimbangkan pelaksanaan haji dengan empat rukun Islam lainnya sehingga tidak ada perbedaan penerapannya. Metode yang digunakan dalam penelitian ini adalah metode kualitatif dengan pendekatan fenomenologis. Hasil penelitian menemukan bahwa pemahaman masyarakat muslim tentang kewajiban haji jauh dari ajaran yang benar disebabkan latar belakang pendidikan calon haji adalah 46,84% dari lulusan sekolah dasar. Informasi haji sebagian besar berasal dari keluarga 50%, dan calon haji berdasarkan latar belakang pekerjaan Sebagian besar ibu rumah tangga 63,40%. Faktor dominan yang mempengaruhi penelitian ini antara lain rendahnya kesadaran hukum masyarakat dan ketaatan terhadap ajaran haji 35%, dan keinginan masyarakat untuk mendapatkan gelar haji yang dapat menjadi kebanggaan dalam hidupnya 76,66%. Oleh karena itu, perlu dibangun hubungan emosional dan kerjasama antara penyelenggara haji, baik pemerintah maupun swasta, untuk mewujudkan tujuan ibadah haji, yaitu ketaatan pada syariat Allah.

**Kata Kunci:** Pelaksanaan Haji; Ketaatan; Calon Haji; Rukun Islam

### A. Introduction

In Islam, the pilgrimage is seen as essential worship. One form of urgency for the pilgrimage is the affirmation of the Prophet. that a mabrur hajj has no reward worthy of it except paradise.<sup>1</sup> Especially in Indonesian society, the high form of the pilgrimage is realized by giving the honorary title "Father of Hajj" and the right to bear a white skullcap. Presumably, when compared with other worship, the pilgrimage does not lie in the practice of its rituals but also the meaning and wisdom contained in its rituals. If so, a pilgrim is not sufficiently equipped with knowledge and skills of technical rituals, but more than that, a pilgrim must also equip himself with knowledge and skills to capture the meanings contained in it. Without the knowledge of understanding its meaning and the skill to grasp it, the pilgrimage feels like a child's tiresome play. In a case like this, a person is only at the stage of performing the physical Hajj rituals and has not yet reached the stage of completing the Hajj as ordered by Allah SWT.

<sup>1</sup> Al-Bukhāri, *Al-Bukhāri Dalam CD Room Hadis, Kitab Al-Haj, Bab Wujub Al-Umrah Wa Fadliha, Hadis Nomor 1650, Teks Hadis Dikutip Lengkap Pada Bab II*, n.d.

In society, symptoms also appear that the pilgrims get a perfect position in the social relations system, especially in rural communities. The social prestige of the "pilgrims" is raised so that they occupy the same social strata as other informal leaders. In rural communities, the "pilgrims" are automatically considered part of the social elite as the foundation of hope and a place to ask community members about religious issues. The hajj symbol is considered a moral symbol. As a result, a pilgrim immediately becomes a benchmark and reference group or role model in society. If there is the behavior of a "pilgrimage" person is considered contrary to good morals, then that person becomes the object of scorn from society.

The pilgrimage is a type of *mahdah* that provides many opportunities to include various elements of local culture, not only in the sense of intervening in the form of the implementation of the rituals but including the opportunity to enter various rituals and cultural influences in the implementation of worship. Starting from the varied perceptions and understanding of the community about the pilgrimage. In the implementation of other worship, such as fasting, it is often seen that there is the absorption of local culture, but not as big as the pilgrimage.

The nickname "hajj" must be given to people who have performed the pilgrimage, so it is only natural that the group that performs the pilgrimage is called the pilgrims of prospective pilgrims. In the land of the Haram, the pilgrims have first been dubbed the "Hajj." The greeting is heard every time in Mecca and Medina during the Hajj season. In social communication, they are usually called "Hajj." In attributes, the pilgrims are also used to wearing certain clothes that mark the pilgrimage.<sup>2</sup> The problems surrounding the pilgrimage to grasp the meaning of Hajj are highly dependent on the understanding, inspiration, and motivation of a pilgrim who performs the pilgrimage. The issue of faith also needs attention when carrying out the pilgrimage. In terms of motivation to carry out the pilgrimage, this dramatically affects its implementation because a person's motivation will influence what he does.

The perception of Muslims in Sidenreng Rappang Regency towards the pilgrimage is wildly exaggerated, even though there is no basis for viewing the pilgrimage as superior to other types of worship. The order of the five pillars of the pilgrimage has given rise to the perception that the pilgrimage is the complement to all kinds of worship. As a result, a Muslim who has performed the pilgrimage is considered to have perfected his Islam. The view, of course, is quantitative and not necessarily based on the element of quality. When the number of people who become Hajj quantitatively significantly increases and city people feel established with the nickname "Hajj," there seems to be inflation. Now looking for citizens who have made the pilgrimage is not tricky. The quality of Hajj is not a guarantee for high morale. Surprisingly, there is also a kind of compromise in society. People no longer view the attributes of Hajj as a moral benchmark; the title of Hajj is just an attribute without unique qualities.<sup>3</sup>

Another phenomenon in the people of Sidenreng Rappang Regency is a view that believes that dying in the holy land while performing the pilgrimage is guaranteed to be accepted by their worship, so they go straight to heaven. Moreover, the reward of Hajj will be greater if it is carried out with many difficulties and obstacles. As a result,

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<sup>2</sup> Abu Su'ud, *Haji: Antara Syara' Dan Mitos* (Semarang: CV. Aneka Ilmu, 2003).

<sup>3</sup> Ibid.

many pilgrims deliberately toil themselves or struggle to get the maximum reward. The community's attitude understands that the reward for a charity is very dependent on the level of difficulty experienced.

Some pilgrims have some contract to die during the pilgrimage. Not to mention if the Kiai and clerics who are the guides for the pilgrimage always provide motivation and guidance for the aftermath of being able to die in the Haram. Therefore, the prospective Hajj has hoped to be able to die performing the pilgrimage. Especially if you are in *Ihrām*, wearing all white clothes, which are only two pieces of plain cloth for male pilgrims. The motivation to die in the Haram is getting stronger. That is the *mabrur* pilgrimage; there is no more appropriate reward than heavenly life. These factors give the impression that the handling of guidance and guidance for prospective pilgrims and the management of Hajj in Sidenreng Rappang has not been maximized, so in this research, it is considered necessary to be discussed further and comprehensively so that understanding and obedience to Hajj in Sidenreng Rappang Regency can be realized by the guidance of Islamic teachings so that the implementation of Hajj and other pillars of Islam in Sidenreng Rappang can be realized.

Efforts to improve the pilgrimage in Indonesia must be carried out in stages. For this reason, the initial government, in this case, the Ministry of Religion, tried to perfect the areas in the community's spotlight. About the desire to revise Law No. 13 RI. 2008 concerning the implementation of the pilgrimage. The development of society and technological advances impact the implementation of the Hajj, which initially focused on the issue of worship but developed into other issues; business, social, cultural, and even political. The issuance of the Republic of Indonesia Law. Number 13 of 2008 concerning the implementation of Hajj has a high historical value. The birth of the law is essentially the fruit of the nation's struggle, especially for Muslims, to have a permanent system of social contracts as the basis and footing of the government and the community, to improve the quality of services and protection in addition to guiding for every citizen. Countries that carry out the pilgrimage about the development of society and technological progress.

Aspects of protection for pilgrims have more precise directions and objectives since the birth of the RI Law. Number 13 of 2008. This law serves as the basis for the national policy for the implementation of the Hajj; it is stated that the implementation of the Hajj is aimed at providing the best possible guidance, service, and protection through a sound system and management of the Hajj so that the implementation of the Hajj can be carried out. Run safely, orderly, smoothly, and comfortably according to religious demands, and pilgrims can carry out worship independently to become a *mabrur* pilgrimage. Another positive aspect of the RI Law. Number 13 of 2008 is public participation in the implementation of the pilgrimage, which is an inseparable part of the management system for the implementation of the pilgrimage. The law on the implementation of the haj pilgrimage has dismissed the image that the government remains a monopoly on the organization of the Hajj.

The management of the implementation of Hajj is continuously refined by the demands of the needs in the field and the aspirations that develop in the community that want better management. So that the Hajj management can support the system of organizing the Hajj, among others, through the establishment of work procedures and service standards that are universally applicable. The government is expected to provide the broadest possible opportunity for Religious Social Institutions and Islamic organizations to participate in guiding prospective pilgrims through the Hajj Pilgrimage



Guidance Group (KBIH). KBIH, who carries out guidance to prospective pilgrims, must obtain permission from the Ministry of Religion, namely through the Head of the Regional Office of the Ministry of Religion, after receiving recommendations from the Regency / City Ministry of Religion Office. Based on these problems, it can be stated that the main problem is why there is a gap between understanding and observance of the pilgrimage and its effect on the implementation of the pilgrimage in Sidenreng Rappang Regency.

## **B. Literature Review**

### **1. The Perspective of Muslim Scholars on the Urgency of Understanding the Obedience of Hajj**

The fifth pillar of Islam is Hajj. It has the linguistic value of *alqashd* (purpose or intentional).<sup>4</sup> According to Qadhi Husain al-Halimi, Hajj is the most significant act of devotion because it encompasses financial and physical actions. Al-Halimi is of the belief that Hajj encompasses multiple meanings of worship.<sup>5</sup> As one of the five pillars of Islam, Hajj is obligatory for those who can afford it. Due to the limited number of pilgrims permitted to visit the Holy Land, we cannot rush to make the journey.<sup>6</sup> Hajj is a form of worship with numerous dimensions, both individually and in the context of the social life of the Muslim community. Behind the different characteristics that exist, there is one major orientation in the execution of the journey that every pilgrim seeks, namely the title of *Mabrur Hajj*. This is a philosophical predicate with close ties to the social life of Muslims.<sup>7</sup>

According to Ghufuran Aji Mas'adi, the pilgrimage is one of the most important pillars of Islam and occupies the position of the fifth pillar, which signifies the Islamic perfection of a Muslim.<sup>8</sup> One form of urgency for the pilgrimage is the affirmation of the Prophet that the *Mabrur* pilgrimage has no reward worthy of it except paradise. Especially in Indonesian society, the height of the pilgrimage is realized by giving honorary titles. When compared to other forms of worship, it appears that the pilgrimage's significance lies not solely in its ritual practice but also in the meaning and wisdom contained in its rituals.<sup>9</sup>

In line with the above, the opinion of Abu Su'ud was also expressed that the pilgrimage is a *mahdah* worship that provides opportunities for the inclusion of various elements of local culture. Opportunities for the inclusion of various rituals through

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<sup>4</sup> Suf Kasman, "Potret Pelaksanaan Ibadah Haji 2020 Di Tengah Pandemi Virus Corona," *Jurnal Kajian Haji, Umrah dan Keislaman* 1, no. 1 (2020): 38–50.

<sup>5</sup> Siti Zulaikha, "Optimalisasi Pelayanan Haji Terhadap Jamaah Perempuan," *Multazam* 1, no. 1 (2021): 1–19.

<sup>6</sup> M. Sabiq Al Hadi, "Rekonstruksi Pemahaman Yang Keliru Tentang Kewajiban Dan Keutamaan Haji Dan Umroh," *Al-Iqtishod : Jurnal Ekonomi dan Bisnis Islam* 01, no. 01 (2019): 65–84.

<sup>7</sup> Athoillah Islamy, "Haji Mabrur Dalam Paradigma Fikih Sosial Sufistik," *Al-Qalam* 26, no. 1 (2020): 107.

<sup>8</sup> Barry Al Hafidh et al., "Bukti Fisik (Tangibles) Yang Meliputi Penampilan Pegawai Dan Sarana Prasarana," *Jurnal Riset Mahasiswa Dakwah dan Komunikasi* 3, no. 2 (2021): 102–110.

<sup>9</sup> Ghufuran Ajib Mas'adi, *Haji: Menangkap Maknah Fisikal Dan Spritual* (Jakarta: Rajawali Press, 2001).

cultural influences also intervene in the form of the implementation of the rituals. The implementation of other worship, such as fasting, is often seen as an absorption of local culture, but not as big as the pilgrimage. As an example, first, there is no title given to someone except after performing the Hajj.<sup>10</sup> The nickname or title of the Hajj is something that seems to be given to people who have performed Hajj. In social communication, they are usually called "Hajj". Second, in attributes, pilgrims are used to wear clothes that mark the pilgrimage.<sup>11</sup>

The implementation of the pilgrimage was also stated by Hj. Maisarah Zas. She explained that a Muslim should believe that the meaning of Hajj must be very beneficial for human life because it is different from the other pillars of Islam, which also provide great benefits, such as prayer, fasting, and zakat, which are essentially required repeatedly but do not drain potential human life to a great extent. For Hajj, which is only required once in a lifetime for every Muslim, Allah demands the expenditure of the potential of human life in relatively large amounts.<sup>12</sup> The potential starts with large funds, so that there are those who save up to tens of years of great physical and psychological energy, quite a long time, carried out with millions of people in places that, apart from being relatively narrow, they also have to move around, with different natural and cultural situations with everyday life.<sup>13</sup> Hajj is different from other acts of worship, which are relatively easy to explain in a monotheistic manner, containing hidden meanings and secrets.<sup>14</sup>

## 2. The Tradition of the Muslim Community Against the Rituals and Sacredness of the Hajj

Tradition is generally understood as knowledge, doctrine, customs, practices, and others that are passed down from generation to generation, including the way of conveying knowledge, doctrine, and practice.<sup>15</sup> Similarly, it is also said that tradition is a custom that is carried out from generation to generation and is still carried out continuously in society, in different places or different tribes. Meanwhile, the Dictionary Development Team for the Language Development and Development Center defines "tradition" as an assessment or assumption that existing methods are good and right ways.<sup>16</sup>

Islamic tradition is everything that comes from or is associated with or gives birth to the spirit of Islam.<sup>17</sup> Islam can create spiritual and moral forces that influence,

<sup>10</sup> Nasikhin, "Permasalahan Pelaksanaan Badal Haji Di Indonesia," *Jurnal Pemikiran dan Hukum Islam* 7, no. 2 (2021): 6.

<sup>11</sup> Su'ud, *Haji: Antara Syara' Dan Mitos*.

<sup>12</sup> Abu Yazid Adnan Quthny, "Akad Kerjasama Dalam Bimbingan Pelaksanaan Ibadah Haji Perspektif Hukum Islam," *Asy-Syari'ah : Jurnal Hukum Islam* 7, no. 1 (2021): 1–18.

<sup>13</sup> Maisarah Zas, *Haji Dan Pencerahan Jati Diri Muslim* (Bandung: Cv. AlfaBeta, 2005).

<sup>14</sup> Jawadi Amuli, "*Hikmah Dan Maknah Haji*" (Jakarta: Cahaya, 2006).

<sup>15</sup> Muhaimin AG, *Islam Dalam Bingkai Budaya Lokal Dari Cirebon* (Jakarta: Balai Pustaka, 1993).

<sup>16</sup> Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa Indonesia, *Kamus Besar Bahasa Indonesia* (Jakarta: Dep. P&K dan Balai Pustaka, 2000).

<sup>17</sup> Rusdi Muchtar, *Harmonisasi Agama Dan Budaya Di Indonesia* (Jakarta: Nusantaralestari Ceriapratama, 2009).

motivate, and color individual behavior. Normatively, Islam always teaches its adherents to behave well, respect each other, friendship, deliberation, and be social, and it prohibits its followers from doing bad things, being arrogant, envious, greedy, acting anarchically, and so on.<sup>18</sup>

According to Nasr Hamid Abu Zaid, Islamic tradition is a combination of the revelations received by the Prophet in the form of scriptures in that Islam as a religion was absorbed according to its own nature and succeeded in achieving its identity through transition and synthesis. The Islamic tradition includes all religious aspects and their ramifications based on what is exemplified by the saints. Furthermore, Nasr argues that Islamic tradition is like a tree. The root is in revelation. From this root grow many branches and twigs. The point is that religion and its sap contain *barakah*, sacred truth, eternal and replaceable, eternal wisdom, and its continuous application according to the conditions of the times. According to Nasr's definition, Islamic tradition includes many things, including knowledge, a way of looking at the world, values, and behavior that are pursued always refer to scriptures and holy souls. Technically, a method of discovering the traditions contained within a specific religion. The lexical meaning of "tradition" means that the owner or perpetrator intends to carry out or declare the basis of his action. It is related to, or gives birth to, the soul and behavior that he intends or declares to come from the scriptures.

Rituals are certain forms or methods of performing religious ceremonies or important ceremonies, or rites and forms of ceremonies. This basic meaning implies that, on the one hand, ritual activities are different from ordinary activities, regardless of the presence or absence of religious or solemn nuances. On the other hand, ritual activities differ from technical activities in the presence or absence of a ceremonial nature.<sup>19</sup>

Ceremony or ritual is a complex collection of human activities and not necessarily technical or recreational. But it involves a model of proper behavior in a social relationship. According to Leach, ritual is any behavior that reveals the perpetrator's status as a social being in the structural system in which he is at the time.<sup>20</sup>

Most of the literature on Hajj contains and discusses the instructions and guidelines for the implementation of the pilgrimage, in which it tries to provide debriefing to prospective pilgrims with an emphasis on fiqhiyah aspects, namely aspects of requirements, pillars, obligatory, sunnah, makruh, and haram, and emphasis on guidance on rituals. Hajj, which is technical in nature, includes several packages of Hajj guidebooks or guidance published by the Ministry of Religion. Meanwhile, books that attempt to provide briefings to prospective hajj pilgrims with an emphasis on understanding the observance of pilgrimage according to the provisions of syara' and the wisdom of Hajj are still steps, especially books that lead to an understanding of the observance of Hajj which can shape the pilgrim's personality who has the ideal hajj character.

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<sup>18</sup> Simuh, *Intraksi Islam Dalam Budaya Jawa Dalam Muhammadiyah Dalam Kritik* (Surakarta: Muhammadiyah University Press, 2000).

<sup>19</sup> AG, *Islam Dalam Bingkai Budaya Lokal Dari Cirebon*.

<sup>20</sup> Leach ER, *Political System of Highland Burma: A Study of Kachin Social Structure* (London: The Thlon Press, 1964).

### 3. History of the Implementation of the Hajj in Indonesia

Hajj is one of the most popular or well-known acts of worship for all Muslims in the world, namely as a form of implementation of the fifth pillar of Islam.<sup>21</sup> In Indonesia, the interest of the Muslim community in being able to perform the pilgrimage has always increased from year to year.<sup>22</sup> That is why the organization of the pilgrimage requires good and correct management so that it is orderly, safe, and smooth. Therefore, improving the guidance, service, and protection of the hajj pilgrims is pursued through perfecting the system and management of the truly effective and efficient hajj pilgrimage with professional service. In the field.<sup>23</sup>

In fact, since 1950, the government has been more actively involved in organizing hajj affairs. In 1950, the Indonesian Hajj Travel Foundation (PHI) was formed and authorized by the government to organize the pilgrimage. In addition, Bank Haji Indonesia and Pelayaran Muslimin Indonesia (MUSI) were also established. For political reasons, PHI was suspended in 1961, following MUSI in 1962. In 1961, the government formed the Committee for the Improvement of Hajj Travel, then it was replaced again with a new body, namely the Hajj Affairs Council, which was formed based on a Presidential Decree. RI. No. 112 of 1964.

As the realization of the Presidential Decree In that year, PT Arafat was formed in the same year. That's when the PHI was invited back to participate in organizing the pilgrimage. However, the situation that has developed since 1950 shows the government's tendency to pay more attention to the affairs of the hajj journey.<sup>24</sup> Of the various government policies on matters of Hajj since 1950, three of them are very important to note, namely:

- a. That the government has given authority to private bodies to participate in organizing hajj affairs.
- b. The government has provided subsidies for Hajj based on the Presidential Regulation of the Republic of Indonesia. Number three in 1960
- c. The government once set a limit on the number of pilgrims each year (a quota system).<sup>25</sup>

The three main points of wisdom above will undergo changes in the future. The second and third policies turned out to be reviewed by the government on the grounds that the economic life of Muslims had improved considerably from before, while the number of people who registered for the pilgrimage from year to year also increased.

<sup>21</sup> Nasruddin Nasruddin, "Makna Simbolik Haji Dalam Perspektif Masyarakat Bugis," *Sang Pencerah: Jurnal Ilmiah Universitas Muhammadiyah Buton* 7, no. 4 (November 15, 2021): 527–538, <https://jurnal-umbuton.ac.id/index.php/Pencerah/article/view/1551>.

<sup>22</sup> Rizki Khairun Nisa, "Urgensi Sosialisasi Pendaftaran Ibadah Haji Diusia Muda Sebagai Upaya Pemerintah Menghadapi Waiting List Haji Di Indonesia," *Tadbir: Jurnal Manajemen Dakwah* 5, no. 1 (2020): 75–86.

<sup>23</sup> Abdal, "Implementasi Kebijakan Tentang Penyelenggaraan Ibadah Haji Dalam Upaya Meningkatkan Pelayanan Jemaah Haji Di Kabupaten Garut," *Jurnal Inovasi Penelitian* 2, no. 1 (2021): 129–136, <https://stp-mataram.e-journal.id/JIP/article/view/612>.

<sup>24</sup> Deliar Noer, *Administrasi Islam Di Indonesia* (Jakarta: Kementerian Agama, 1983).

<sup>25</sup> H. Hamka Haq, *Syariat Islam Wacana Dan Penerapannya* (Ujungpandang: Yayasan al-Ahkam Makassar, 2002).

On that basis, the government abolished the Hajj subsidy and the very limited quota system at that time. All who wish to perform Hajj are given the widest opportunity as long as they meet the requirements according to religion.<sup>26</sup>

The above policies have plus-minus values for Muslims. The abolition of the hajj subsidy is certainly burdensome for prospective hajj pilgrims who have a weak economy, while the abolition of the quatum system opens up the widest possible opportunities for those who are economically strong. But what has received the most attention from the public is the government's takeover of all matters relating to the pilgrimage. In the Presidential Decree of the Republic of Indonesia. Number 22 of 1969, article one confirms that the entire administration of hajj affairs is only carried out by the government.<sup>27</sup> The presidential decree underscores the government's desire to monopolize the implementation of the hajj. It is undeniable that since the government's monopoly system on pilgrimage affairs was enacted, the hajj candidates did not feel indecisive and anxious about their departure for the pilgrimage. However, if viewed broadly, the monopoly system for organizing Hajj by the former government was also not free from various weaknesses, including the following:

- a. Hajj candidates have no other alternative but to obey the government's stipulation in terms of the total cost of the pilgrimage (ONH), which always increases every year.
- b. Improvements to the pattern and system of organizing the pilgrimage could not be found accurately in a short time because there were no other patterns and systems for comparison.
- c. From an economic point of view, this monopoly closes employment opportunities for the private sector and a potential branch of business, which is expected to be able to develop their business.<sup>28</sup>

In terms of organizing the hajj as mentioned above, the government does not seem to be able to do much to take steps that are in line with these aspirations. Later, in the Habibie reform government, a law regarding the pilgrimage could be produced by the DPR together with the government, namely the Law of the Republic of Indonesia Number 17 of 1999 concerning the implementation of Hajj. In summary, it can be said that the Act has supported the implementation of Islamic law in the field of worship, especially through the implementation of the pilgrimage. However, various parties view that it is still not free from the nuances of monopoly because the basis for Hajj Travel Fees is determined by the government.

### C. Method

The method used in this research is a qualitative method with phenomenological research;<sup>29</sup> this research seeks to understand the meaning of an event and its mutual influence on humans in certain situations. This method will focus its attention on the

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<sup>26</sup> Alatief Hanam Acamad Nidjam, *Manajemen Haji* (Jakarta: Mediacita, 2006).

<sup>27</sup> T. Hasan Ali, *Bagaimana Sebaiknya Penyelenggaraan Haji Dalam Risalah Islamiyah* (Jakarta: Risalah Islamiyah, 1974).

<sup>28</sup> H. Hamka Haq, *Syariat Islam Wacana Dan Penerapannya* (Ujungpandang: Yayasan al-Ahkam Makassar, 2002).

<sup>29</sup> Asmadi Alsa, *Pendekatan Kualitatif Serta Kombinasinya Dalam Penelitian Psikologi* (Yogyakarta: Pustaka Pelajar, 2003).

social practices of the Hajj people individually or in groups. Categorization of the selection of informants from the Sidenreng Rappang community who carried out the guidance and organization of the Hajj who were classified as already Hajj and had not yet performed the Hajj. This research was conducted in Sidenreng Rappang Regency. The focus of this research is the Office of the Ministry of Religion of Sidenreng Rappang Regency, the Office of Sub-District Religious Affairs, the Indonesian Hajj Brotherhood Association (IPHI), Islamic Community Organizations (ORMAS), and KBIH, including members of the DPRD (Regional People's Representative Council) in Sidenreng Rappang, as well as Muslims who want to perform the pilgrimage and Muslims who have performed the pilgrimage. The population in this research were all people of Sidenreng Rappang Regency who had performed the pilgrimage and prospective pilgrims, especially those who had participated in the Hajj Guidance Group and IPHI in Sidenreng Rappang Regency as well as Hajj management institutions in Sidenreng Rappang Regency, IPHI, KBIH, Islamic Organizations, and the community. Sidenreng Rappang Regency, including scholars and academics who provide opinions and views in the context of improving the implementation of the pilgrimage in the future and stakeholders who play a role in the implementation of the pilgrimage in Sidenreng Rappang Regency. Information regarding the understanding of the observance of Hajj and the factors that influence it in Sidenreng Rappang Regency, which is the subject of this research, was obtained through interviews with the Hajj administrators in Sidenreng Rappang Regency, the Head of KBIH and IPHI in Sidenreng Rappang Regency. Meanwhile, data on understanding the observance of the pilgrimage in Sidenreng Rappang Regency and the factors that influence it were obtained through a questionnaire in the form of questions that lead to the exploration of motivation, understanding of the observance of Hajj, and the factors behind the Muslims in Sidenreng Rappang performing the pilgrimage. This research established the Office of the Ministry of Religion of Sidenreng Regency, Members of the DPRD Sidenreng Rappang Regency, Office of the Regional Planning Agency at the Sidenreng Rappang Regional Government Agency, 11 District Religious Affairs Offices, IPHI Organization (Indonesian Hajj Brotherhood Association) Sidenreng Rappang Regency, 9 KBIH (Guidance Groups) Hajj), and Islamic organizations in Sidenreng Rappang Regency, such as PD. Muhammadiyah, Sidenreng Rappang Regency, PC. NU of Sidenreng Rappang Regency, including MUI of Sidenreng Rappang Regency, and 120 people as respondents.

It is shown in the following table:

NO.	NAME/ORGANIZATION	PROFESSION/ POSITION	AMOUNT
1.	Office of the Ministry of Religion of Sidenreng Rappang Regency.	Head office	8 people
2.	Sidenreng Rappang Regional Planning Agency Office (SKPD)	Head of Bappeda Sidrap	1 Person
3.	District Religious Affairs Office in Sidenreng Rappang Regency	Head of District KUA	11 People
4.	Indonesian Hajj Brotherhood	Chairman/Manageme	20 People

5.	Association of Sidenreng Rappang Regency (IPHI) Hajj Guidance Group (KBIH) Sidenreng Rappang	Chairman	9 Groups
6.	Islamic Community Organizations	Chairman	5 Organization
7.	Religious leaders	Cleric	20 People
8.	Muslim Scholars	Academics	20 People
9.	Muslims who have not performed Hajj	Civil Servants, Army, Farmers, etc	20 People
10.	Muslims who have made the pilgrimage	Civil Servants, Army, Farmers, etc	20 People
11.	Member of Regional People's Representatives Council Sidrap Regency	People's representatives	8 People
<b>TOTAL</b>			<b>150 People</b>

*Source: Research Questionnaire Processing Results*

#### **D. Findings and Discussions**

##### **1. Understanding the Obedience of Hajj and Factors Affecting Gaps in Its Implementation**

Based on the data that has been presented in the results of the research, it can be seen that the facts in the field show that the dominant factors that influence the gap in the implementation of Hajj in Sidenreng Rappang Regency, among others:

###### **a. Lack of public legal awareness and adherence to the teachings of Hajj**

Based on the results of the research, it can be seen that there are 63.33% of respondents who only occasionally issue zakat on assets, and there are even respondents who have never issued zakat on assets by as much as 35%, even though they have performed the pilgrimage. This shows that there are still many people in Sidenreng Rappang Regency who have not issued zakat even though they have actually performed the pilgrimage. Facts in the field also show that of 150 respondents, 75 respondents (50%) stated that they did not receive any counseling about zakat either through zakat institutions or the ulama in Sidenreng Rappang Regency.

By looking at the analysis above, it can be seen that the zakat institution has provided guidance and counseling, but it is not optimal for Muslim communities who have performed Hajj in Sidenreng Rappang Regency. This factor is thought to be influential because legal culture in general, and especially among Muslims, is one of the determining factors for the enactment of Islamic law, particularly the implementation of Law No. 13 of 2008 and the Law of the Republic of Indonesia. Number 38 of 1999) is largely determined by the level of knowledge or public perception of the teachings of Hajj and Zakat.

b. The Ineffective Implementation of Hajj *Manasik* Guidance in Increasing the understanding of Hajj candidates

In a research conducted about the factors that influence the observance of Hajj pilgrims, the researcher understands that the pilgrimage carried out by a Muslim is certainly very closely related to the readiness of knowledge and understanding of the concept of Hajj itself, through Hajj information in accordance with the provisions of Islamic law.

From the results of the research, we can provide an overview of the frequency of listening and reading the fatwa "Obedience to Hajj", which states that 76.66% of respondents stated that they had listened and read to the fatwa. This shows that the results of reading and listening to the fatwa "obedience for Hajj" will have an influence on one's life and provide strong motivation so that the people of Sidenreng Rappang Regency carry out the pilgrimage. The results of the research also showed that as many as 75 people (50%) of respondents obtained information about the importance of Hajj and then became interested in carrying it out. 16.66% of hajj information was obtained from Muslim scholars. The rest of the information was obtained through the Ministry of Religion. Information provided by scholars is only around 16.67%, indicating that the issue of understanding and observance of the pilgrimage in the relationship between the community and the ulama is less effective in motivating someone to perform the pilgrimage. The material in the form of Islamic *da'wah* given by the ulama in percentage terms does not touch the substance of the pilgrimage.

Hajj candidates go to the ulama to get guidance after they have registered to carry out the pilgrimage. They believe that the role of the ulama in hajj matters only serves as a guide to the shari'a of the implementation of the pilgrimage. 15.33% of respondents stated that they participated in providing information about the pilgrimage. The KBIH only functioned directly to guide prospective pilgrims who were about to depart, and did not function optimally to provide guidance before someone registered for Hajj.

Hajj is a very special worship for Muslims because it is promised by Allah that the reward for the *mabrur* pilgrimage is heaven. By performing Hajj, a Muslim feels he has perfected the five pillars of his religion. The Hajj title in Indonesia is also a respected social status as well as an indication of the level of economic capacity of the person carrying it. As a consequence of the increasing number of pilgrims, the components needed for the implementation of the worship are also increasing, in this case the understanding of Muslims towards the teachings of Islam itself. More than that, the attitudes of patience, steadfastness, avoiding indecent acts (*rafats*), wickedness (*fusuq*) and arguing (*jidal*), which are required for someone who wants to make the *mabrur* pilgrimage, are often exploited by certain irresponsible parties.

This happens due to the large number of pilgrims who have low education or lack experience in the pilgrimage, so that it has the potential to become victims for these individuals. The lack of effectiveness and efficiency in organizing hajj so far has also affected the quality of providing protection to pilgrims. As a result of irregularities and the lack of effectiveness and efficiency in organizing the pilgrimage, as well as the exploitation of the sincere attitude of the pilgrims, throughout the history of the Indonesian pilgrimage, from the Dutch colonial era until now, it has always been colored by endless chaos and problems.



The implementation of the Hajj will run well if it is managed by a strong institution, both in terms of personal and management aspects, and is carried out by human resources who are honest, trustworthy, responsible, competent, and oriented towards providing quality services through planned guidance and measurable results and the realization of legal protection for the community.

c. Weak Human Resources in Hajj Management Resulting Lack of Public Trust

To provide quality services at a quality institution, it is absolutely necessary to have professional resources and work experience. Based on the results of the research from respondents' answers, most of the Hajj managers in Sidenreng Rappang Regency stated that they did not have enough experience in the management and implementation of Hajj before being appointed as Hajj organizers. From 150 respondents, it was found that 95 respondents (63.33%) stated that they had never been directly involved in the management of Hajj.

From 150 respondents, the answer was obtained that 100 respondents (66.66%) stated that they had never been involved in the preparation of work programs. This shows that the Hajj managers still have inadequate capabilities so that Hajj services and guidance are less optimal. The new paradigm of Hajj management emphasizes the empowerment of knowledgeable human resources (knowledge workers), namely creative and innovative resources that prioritize customer value as the value that underlies the implementation of Hajj through optimizing available resources. The application of hajj management in a synergistic pattern with modern management aims to empower knowledgeable human resources. This empowerment is expected to be able to create human resources who have the ability to:

First, carry out a structural reorganization and change the typology that exists in traditional bureaucracies by applying management concepts in an integral way so as to erode policy centralization, which often hinders the creativity of human resources who are knowledgeable and tend to be innovative. Structural cuts at the technical level will greatly support the creation of creative and innovative human resources because there is freedom and flexibility to develop reactionary, forward-looking, and competitive performance potential that is not limited by top-down policies and policies that tend to be hierarchical.

Second, developing government financial resources as a result of efficient use of funds and changing management patterns by emphasizing the economic dimension through various business activities that do not conflict with the empowerment of Muslims. These efforts can be carried out in the form of investment and the formation of business units that are relevant to religious duties and functions.

Third, predicting the factors of demand and supply strength of all components of the cost of Hajj by using a certain standard currency, US Dollars. Payments are made in the same currency. In this case, the determination of the cost of hajj must be made early, based on an effective grace period for socialization. Payments made through a savings system by depositing currency will be determined in terms of the cost of hajj, allowing subsidies that should be used for other purposes to be eliminated. Considering that the *istito'ah* requirement is an absolute requirement that must be fulfilled by the prospective hajj, if it is still subsidized, it means that the person concerned has not *istito'ah* to perform the pilgrimage.

Fourth, create a perfect competitive climate in the provision of transportation and accommodation, which is the largest component in the cost of hajj, so that real costs will be obtained, which will affect the calculation of hajj.

Fifth, implementing a technology-based management information system that already exists, including the arrangement and placement of human resources based on the specifications of their capabilities towards self-financing.

d. There are no Sanctions for People who Violate the Provisions of The Pilgrimage

Based on the results of the research, only 33 respondents (16.67%) stated that they had an effect on the implementation of Hajj and the observance of Hajj in Sidenreng Rappang Regency. From the results of this research, it can be concluded that the people of Sidenren Rappang Regency are more willing to carry out Hajj even though there are sanctions rules for violations of the implementation of Hajj and these do not reduce the public trust of Sidenreng Rappang Regency in the management of Hajj. From the results of the respondents' answers, it can be concluded that the people of Sidenreng Rappang Regency have no effect on the severity of sanctions for those who violate the provisions of the pilgrimage in Sidenreng Rappang Regency.

Of the 150 respondents who stated the rules for criminal sanctions in the Republic of Indonesia Law Number 13 of 2008 have an effect on increasing public trust in the management of Hajj. As many as 85% of respondents stated that the law of the Republic of Indonesia should be The effectiveness of Law Number 13 of 2008 is enhanced by the existence of criminal sanctions for violations of the provisions of the pilgrimage. From the results of respondents' answers, it can be concluded that the public expects that Law Number 13 of 2008 be completed, which is a violation of severe criminal sanctions for those who violate the rules of Hajj.

Of course, if it is analyzed that one of the factors that influence the gap in understanding and observance of the pilgrimage in Sidenreng Rappang Regency, it has not been able to fully implement the objectives of the Law of the Republic of Indonesia. Number 13 of 2008, which, of course, can also improve services, guidance, and protection for prospective pilgrims in Sidenreng Rappang Regency through improving the management and empowerment of Hajj managers in Sidenreng Rappang Regency.

e. Strong Desire to Get the Title "Hajj/Hajjah"

The results of the research show that the people of Sidenreng Rappang Regency, after carrying out the pilgrimage, desire to wear the title "Haji/Hajjah". About 76.66% of respondents want to use the title "Haji/Hajjah". This data shows the strong image among them of the importance of using the title "Haji" or "Hajjah". This shows the title "Haji" is a title that is considered important given to people who carry out the pilgrimage.

The results of the research also provide information as many as 16.67% of those who stated that they would not fulfill a call or invitation to attend an event if it was not called with the title "Haji/Hajjah" in front of their name. The results of this research show how important the title "Haji" is for someone who has performed the pilgrimage.

The hajj issue is closely related to the attributes that will be used if someone has performed the pilgrimage. Among these attributes are the use of the title "Haji" or "Hajjah" and the use of a white skullcap as a sign that the person has performed Hajj. Nevertheless, the desire to achieve the *mabrur* pilgrimage remains a top priority for everyone who performs the pilgrimage.

Violation of the implementation of the pilgrimage by neglecting hajj candidates by not providing optimal services and/or not optimal guidance is punishable by a maximum imprisonment of 4 (four) years and/or a maximum fine of Rp. 500,000,000 (five hundred million rupiah). Special Worship Organizers (PIHK) who do not carry out as stipulated in the provisions will be sentenced to a maximum imprisonment of 6 (six) years and/or a maximum fine of Rp. 1,000,000,000 (one billion). This is regulated by the law of the Republic of Indonesia. Number 13 of 2008, articles 63 and 64.<sup>30</sup> So, substantially, the rules regarding violations of the implementation of the Hajj are both seen as crimes and are seen as reasons for violations of humanity that already exist and apply in society.

The Ministry of Religion of Sidenreng Rappang Regency, as one of the institutions authorized to provide services, guidance, and protection to prospective pilgrims, has received 237 registrations of prospective pilgrims in 2009 for Hajj. applicable rules. The understanding and observance of the pilgrimage carried out by Muslims has not had a positive impact, as evidenced by the continued increase in the poverty rate every year in Sidenreng Rappang Regency, which ideally is the higher awareness of a Muslim towards the teachings of the religion he adheres to, the higher his sense of social concern towards each other. The existence of a gap in the implementation of the fifth pillar is proven every year when Muslims in Sidenreng Rappang Regency queue up to register to carry out the pilgrimage.

On the other hand, obedience to other pillars, for example, the implementation of *zakat*, has a striking gap. It is proven in the results of the research that the *zakat* on assets collected at the *Amil Zakat* Agency of Sidenreng Rappang Regency has not met the expectations of the community. There are still many poor people, street children, Islamic educational institutions and other social institutions such as Islamic boarding schools and orphanages, still waiting for a helping hand/assistance from *zakat*, which must be issued by Muslims who have excessive assets. Based on the considerations above, the problem in this research is that the understanding and observance of the pilgrimage carried out by the Muslim community should have social, economic, and justice-based functions that have been outlined in the provisions of "*nash*", both in the concept of theoretical and operational.

The reality now is that the Muslim community in general and especially the Muslim community of Sidenreng Rappang, hajj is understood and practiced only as worship to Allah swt. (mahdh worship), regardless of the context and the goal with mu'amalah ijtimiyah insight, namely realizing social justice by carrying out the function of property as a mandate from Allah swt. So it is felt that the pilgrimage has almost lost its vitality and actuality. As a result, the poverty rate and other social inequalities among Muslims in Sidenreng Rappang Regency are still quite high.

More specifically, the Chairperson of the MUI, Sidenreng Rappang, stated that the Hajj in its implementation requires property. Property is expected to have a spiritual function with the understanding as a means of worshiping Allah as well as a social function, because what is important is Islam so that the rich provide help to the poor, so that they can fulfill their needs or provide assistance in the public interest to realize these interests. Furthermore, he emphasized that the observance of the pilgrimage of the Muslim community in Sidenreng Rappang Regency should be followed by the

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<sup>30</sup> Undang-Undang RI., Nomor 13 Tahun 2008 Tentang Penyelenggaraan Ibadah Haji Bab VI, 2008.

observance of tithing because in the aspect of teaching, zakat also has social values, including in the form of assistance from the rich to the poor, which is a real example of Islamic social justice. Because the task of realizing social justice is so heavy and broad, the Qur'an gives great authority to the state government to collect, manage, and utilize zakat as the most important part of the state's task in realizing welfare and prosperity for the community.

The implementation of the pilgrimage is a public service activity and is guided by principles that prioritize the interests of Muslims by providing convenience, comfort, and security, in addition to the principles of justice, efficiency, transparency, and accountability. An activity is not enough with intention alone, but needs management and is supported by good human resources (HR) and with comprehensive efficiency, which is a must but does not eliminate the principles of convenience, justice, safety, and comfort.

The public interest in Sidenreng Rappang Regency performing the pilgrimage is very strong, but the implementation of the other pillars of Islam with a social dimension is still very weak. Even though Hajj and other pillars of Islam are part of the faith, there should be no gap in the implementation of these five pillars of Islam, namely as the implementation of love for Allah swt. accompanied by a sense of humility and sincerity of the servant to Him, not lust.

Based on the results of the research in this chapter, it is understood that most of the Muslims in Sidenreng Rappang Regency still prioritize Fardhu 'ain over Fardhu 'ayah. They are more concerned with *syahsiah* worship rather than social relations, which are part of the perfection of *jam'iyah* worship. While *ijtimaiyah*, worship is not given much attention, even though the relationship with fellow human beings is equally important and ideally runs harmoniously and in balance.

The implementation of the pilgrimage is an individual worship (*fardhiyah*), which is required if a Muslim has the ability to perform it once in a human lifetime. This illustrates that Islamic law expects Muslims to use property proportionally and have multiple benefits for fellow Muslims including pilgrimage as a form of social worship.

Hajj candidates give their *dam* and *qurban* to those who are entitled to receive them and hope to receive a reward or profit from Allah swt which they will receive later in the hereafter, while those who gain profit in this world in order to ease the difficulties of their life. The attention of Muslims is more focused on the goodness of the hereafter than on social life, even though social life helps fellow humans, including religious teachings. The existence of gaps in the implementation of the pilgrimage and the observance of other pillars of Islam is due to an understanding of the substance of the pilgrimage itself, in terms of the lack of Muslim communities in Sidenreng Rappang Regency doing social services to help improve the standard of living of the poor. The above happened due to a lack of understanding of the substance of the teachings of Hajj. This is an indication that some people in Sidenreng Rappang Regency do not obey the actual Islamic law. This shows that the legal culture of the community towards the observance of Hajj is not yet perfect.

One of the theories used to analyze the results of this research is the theory of "legal change," associated with the three elements of the legal system proposed by Lawrence M. Freidman, that there are three elements influence the law, namely:

elements of legal structure, elements of legal substance, and elements of legal culture.<sup>31</sup> The theory was developed by Soerjono Soekanto, known as the theory of law enforcement effectiveness. It is about five (five) factors that are very influential in law enforcement, and four of them are closely related to one another, which is the essence of law enforcement and the benchmark of effectiveness. law enforcement. The five factors that influence law enforcement are: legal factors; law enforcement factors; facilities/facilities factors; community factors; and cultural factors.<sup>32</sup>

The Ministry of Religion of Sidenreng Rappang Regency as an institution that carries out the task or authority to carry out the pilgrimage is included in the legal structure (legal institution) where the Head of the Office of the Ministry of Religion of Sidenreng Rappang Regency in carrying out his duties is a must to maintain the quality and quality of his work. Therefore, a product of legislation has the power and efficiency, so professionalism is needed for the Hajj organizer as an institution that has the obligation to carry out the law.

Serving, guiding, and carrying out legal protection for prospective pilgrims are related to the material stipulated by a statutory regulation, so that it is included in the element of legal substance (substantive rules of law). In the regulations concerning the service of prospective pilgrims, it is stipulated in Articles 2 and 3 of the Republic of Indonesia Law Number 13 of 2008. Based on the results of research that has been carried out on the object that has been studied, it is evident that of all the factors that influence the implementation of the pilgrimage ('ubdiyah') with obedience to worship with social dimensions (gaera mahdah) in Sidenreng Rappang Regency, the most dominant influence is that there are two factors, namely: a) community legal awareness and adherence to the teachings of Hajj. Based on the results of the research, it was shown that the Muslim community in Sidenreng Rappang Regency did not issue zakat on assets as much as 35%, even though they had carried out the pilgrimage, which often issued zakat on assets only 13.34% and sometimes, depending on circumstances or at any time, issued zakat on assets as much as 33%. Based on this, it shows that the level of awareness of the people of Sidenreng Rappang Regency regarding tithe awareness is very low or inadequate, as expected by the law of the Republic of Indonesia. Number 38 of 1999, concerning the management of zakat. b) a strong desire to obtain the title of hajj or hajjah upon completion of the pilgrimage As many as 76.66% of the Muslim community in Sidenreng Rappang Regency want to use the title "Haji/Hajjah". Only 16.68% do not want to use the title "Haji/Hajjah". Some of them show some use, sometimes not as much as 6.66%. This shows that the prestige of the people in Sidenreng Rappang is still strong when a Muslim has performed the pilgrimage. With this motivation, the Hajj title is considered to have high honor and respect in the community. A Muslim has a strong desire to carry out the pilgrimage. The second theory used in analyzing the results of this research is Maslow's need hierarchy, a motivation theory that is quite well known and is still recognized today, not only by theorists but also by practitioners, namely the "hierarchy of needs" theory proposed by

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<sup>31</sup> Lawrence M. Friedman, *The Legal System A Social Science Persfective* (New york: Russel Sage Foundation, 1995).

<sup>32</sup> Soerjono Soekanto, *Faktor-Faktor Yang Mempengaruhi Penegakan Hukum* (Jakarta: Rajawali Press, 1986).

Maslow. It is explained that human motivation depends on the fulfillment of the hierarchy of needs.<sup>33</sup>

These needs determine the way in which people behave and they should themselves. Lower needs must be met as much as moving in the higher direction. It is stated that the main human needs are at the first level, namely physiological needs (physiological needs). After this first need is fulfilled or satisfied, it moves to the second need, namely the need for safety and security. After the second need has been met, then move on to the third need. This process continues until the last or highest needs are met for transcendence (needs for transcendence).

Maslow's theory of human needs is grouped into five levels arranged in a hierarchy quoted from M. Ngalim Purwanto's book, as follows: Physiological needs: these are basic, which are primary and vital, and which involve basic biological functions of the organism's needs for food, clothing, shelter, physical health, and sexual needs. The need for a sense of security and protection (safety and security), such as guaranteed security, protected from the dangers and threats of disease, war, poverty, hunger, and unfair treatment. Social needs include, among others, the need to be loved, to be counted as a person, to be recognized as a member of a group, to feel loyal to friends, and to cooperate. The need for esteem (esteem needs), including the need to be valued because of achievement, ability, position, status, or rank, The need for self-actualization, such as the need to enhance one's potential, maximum self-development, creativity, and self-expression.<sup>34</sup>

Based on the order of levels of needs according to Maslow's theory, the life of every human being can be explained as follows: At first, the most urgent human needs are physiological needs such as food, clothing, shelter, and health. If these physiological needs are met, then the next urgent need is the need for security and protection. If this need has been fulfilled so that it is no longer felt as an urgent need, then the next need that is felt urgently arises, namely social needs such as wanting to join community organizations or actively participating in family gatherings. If this need has been fulfilled so that it is no longer felt as an urgent need, another need that is felt urgently arises, namely the need for appreciation or prestige. And so on until the level of self-actualization needs: wanting to be a famous person, famous throughout the country or the world.

The analysis of the two theories that have been put forward above, if examined from the results of research and discussion in this dissertation, is as follows: The data provides an overview of the lack of legal awareness of the Muslim community in Sidenreng Rappang Regency in terms of paying zakat on assets as much as 35%, even though they have performed the pilgrimage. Therefore, the authors assume that public legal awareness of the implementation of zakat assets for Muslims is very influential in the enforcement of Islamic law in Sidenreng Rappang Regency, because in the theory put forward by Soerjono Soekanto, that the factor of understanding and awareness of community law greatly influences the effectiveness of law enforcement. that. It can be concluded based on the analysis above, that the results of this research support the theory.

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<sup>33</sup> J. Westerman dan P. Donoghue, *Pengelolaan Sumber Daya Manusia* (Jakarta: Rineka Cipta, 1994).

<sup>34</sup> M. Ngalim Purwanto, *Psikologi Pendidikan* (Bandung: Rosdakarya, 2020).

The second theory used to analyze the research results is the theory of "hierarchy of needs" proposed by Maslow. It is explained that: a) human motivation depends on satisfying a hierarchical arrangement of needs; b) those needs determine how people behave and motivate themselves. If it is examined that this theory can be annulled (refuted) based on the results of research from the understanding of the observance of pilgrimage in Sidenreng Rappang Regency with the following indicators:

Fulfillment of physiological needs is not an obstacle to perfecting the fifth pillar of Islam. The motivation for obedience is only to Allah swt only implemented in the form of obedience and submission through the implementation of the pilgrimage. Of the five pillars of Islam mentioned in the hadith, the pilgrimage is seen as the highest pillar and the hardest to implement because it requires material, physical, and mental abilities. Based on prospective pilgrims' types of work or profession, the most common profession is housewife, which employs around 143 people (63.4%). In terms of education level, the highest number is elementary school (SD), with as many as 111 (46.84%). The description above provides an overview of the status of housewives who dominate to fulfill the observance of Hajj. The public interest in carrying out the pilgrimage is very high, even though most of these households live in a state of complete deprivation. This phenomenon provides an explanation that human motivation depends on the fulfillment of the hierarchy of needs, which is not always true, because the observance of the pilgrimage in Sidenreng Rappang Regency does not become an obstacle for a person to worship by hoping for a reward from the implementation of his worship.

The need for safety and security tends to be neglected (safety and security) by prioritizing the implementation of the pilgrimage. shows that as many as 50% of respondents stated borrowing/credit to pay for BPIH. 16.0% and 18.0% stated that they sold assets or assets for settlement by paying 18.0% BPIH. This data illustrates that prospective pilgrims borrow or credit to fulfill BPIH payments later, after carrying out the pilgrimage or returning to their homeland, in installments of the credit or loan. This phenomenon is the number of people in Sidenreng Rappang Regency who sell their assets or family assets to carry out the pilgrimage. although it seems that some ways will complicate his life. This proves the refutation of the hierarchy of needs theory by stating that lower needs must be met before moving to a higher level. The need for safety and security is a substantial need for a person, but when it is related to religious phenomena, in this case, the observance of the pilgrimage tends to be neglected. Because the spiritual aspect is more of a major impetus in the implementation of the worship, with the consequence that the nature of fortitude and patience is more highlighted when facing problems and all the difficulties of life that are important for him to be able to carry out the pilgrimage.

Fulfillment of the need for self-actualization (self-actualization) dominates the motivation to perform Hajj. Observing the educational profile of prospective pilgrims, most of them are ordinary Muslims with low education, inexperience in traveling far and living in traditional culture, with not a few who are illiterate. Especially in the Sidenreng Rappang district community, the high form of the pilgrimage is realized by giving the honorary title "Father of Hajj or Hajjah". In society, symptoms also appear that the pilgrims then get a very good position in the social relations system, especially in rural communities. The social prestige of the "pilgrims" is raised so that they occupy the same social strata as other informal leaders. As a result, the hajj symbol is considered a moral symbol. As a result, a hajj will immediately become a benchmark

and a reference group or role model in society, so that if there is behavior of a "pilgrimage" person who is considered to be contrary to good morals, then that person becomes an object of reference. public scorn. It seems that the pilgrimage is a type of mahdah that provides many opportunities for the inclusion of various elements of local culture. Not only in the sense of intervening in the form of the implementation of the rituals, including the opportunity to enter various rituals and cultural influences in the implementation of worship.

Based on the phenomena above, it provides an indication that Maslow's theory, which explains that the main human needs are at the first level, namely physiological needs, tends to be neglected because the implementation of Hajj in Sidenreng Rappang Regency refers more to the need for self-actualization, which includes, among others, the need to enhance one's potential by obtaining the title of hajj/hajjah, maximum self-development (becoming a role model for other Muslims in the social order of the community in which he is located), increasing creativity, and self-expression; considered equal to other formal leaders, such as social stratification honors, ranks, and academic degrees.

### ***E. Conclusion***

The tendency of the community lately to have a greater interest in carrying out the pilgrimage than awareness of doing social worship, judging by the existing facts that the Muslim community in Sidenreng Rappang Regency is more interested in performing the pilgrimage than carrying out other pillars of Islam, this is done because it is understood as the obligation of Muslims to Allah SWT. for people who are given the ability to travel to the Baitullah as the completion of his Islam. The pilgrimage teaches total obedience to the Creator, subdues lust, and is sincere and honest in carrying out His call. Several factors are more dominant behind it, namely: a) Lack of legal awareness of the community and adherence to the teachings of Hajj. b) A solid desire to get the title of "hajj/hajjah" after performing the pilgrimage, which has its prestige in the community, is proud to be called "pak haji and bu Hajjah". This causes a high list of applicants to carry out the pilgrimage. A waiting list in Sidenreng Rappang Regency are homemakers whose formal education is, on average, only completing elementary school (SD). As for the efforts made by the organizers of the pilgrimage, both by the Government and the community/KBIH through the following strategies: a) Guiding the implementation of the pilgrimage by Islamic law and sharia for the realization of independent pilgrims by building good emotional relationships with the community to instil public trust in the Hajj institution through improving the service system, infrastructure and improving management resources, so that it can meet the demands of the community, and b) Providing good service, modern life and increasingly sophisticated technology, so that the community is increasingly developed following current development. In choosing a Hajj service institution, it is also increasingly aggressive; therefore, the form of service to the community also needs to be professional in terms of service to the community, which starts with the Hajj registration process, the guidance of the rituals and the service of the registration process as a candidate for Hajj, if there is a long queue for years.



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<sup>3</sup>Syeikh Ja’far Subhānī, *Mafāhim Al-Qur’ān* (Beirut: Mu’assasah Al-Tarīkh Al-’Arabī, 2010), Juz 5, h. 231.

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