



## RELIGIOUS AWARENESS OF THE MABRUR HAJJ PILGRIMS IN CARRYING OUT WORSHIP BASED ON HADITH OF THE PROPHET

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### ABSTRACT

*As one of the pillars of Islam, the Hajj has great urgency to be carried out by every Muslim who is considered to have the ability. Apart from being an obligation, the Hajj also has many advantages, as explained in the hadith of the Prophet Muhammad. This research examines the congregation's acceptance of the hadith on the virtues of the Hajj and its implementation in carrying out the Hajj pilgrimage through two problem formulations; first, what is the reception of the Hajj pilgrims towards the hadith; and second, what is the form of implementation of the hadith by the congregation? This question was analyzed using a qualitative approach with in-depth interview methods supported by data related to the pilgrims' understanding of the hadith of the virtues of the Hajj and the practices carried out during the Hajj pilgrimage. The research results show that the majority of Hajj pilgrims understand and accept the hadith and the virtues of Hajj well. They try to practice the teachings in the hadith, such as increasing worship, protecting themselves from immoral acts, and increasing spirituality during the Hajj. This shows the high awareness of Hajj pilgrims about carrying out the Hajj pilgrimage as well as possible. This research concludes that the congregation's acceptance of the hadith on the virtues of the Hajj is quite good, and they try to apply it in the implementation of the Hajj, so that this can contribute to a deeper understanding of the dynamics of people's spiritual life.*

**Keywords:** *Mabrur Hajj, Reception, Pilgrims Hajj, Hadith of Hajj, Spiritual Life*

### ABSTRAK

*Sebagai salah satu rukun Islam, haji memiliki urgensi besar untuk dijalankan oleh setiap muslim yang dianggap memiliki kemampuan. Selain sebagai kewajiban, haji juga memiliki banyak keuntungan, sebagaimana dijelaskan dalam hadits Nabi Muhammad saw. Penelitian ini mengkaji penerimaan jamaah terhadap hadits keutamaan haji dan implementasinya dalam melaksanakan ibadah haji melalui dua rumusan masalah; pertama, bagaimana resepsi para jama'ah haji terhadap hadis; dan kedua, bagaimana bentuk implementasi para jama'ah haji terhadap hadis tersebut?. Pertanyaan ini dianalisis menggunakan pendekatan kualitatif dengan metode wawancara mendalam yang didukung dengan data terkait pemahaman jamaah terhadap hadits keutamaan haji dan praktik yang dilakukan selama ibadah haji. Hasil penelitian menunjukkan bahwa sebagian besar jamaah haji memahami dan menerima hadits dan keutamaan haji dengan baik. Mereka berusaha untuk mengamalkan ajaran dalam hadits, seperti meningkatkan ibadah, melindungi diri dari tindakan asusila, dan meningkatkan spiritualitas selama haji. Hal ini menunjukkan kesadaran yang tinggi dari jamaah haji tentang melaksanakan ibadah haji dengan sebaik-baiknya. Penelitian ini menyimpulkan bahwa penerimaan jamaah terhadap hadits keutamaan haji cukup baik, dan mereka berusaha menerapkannya dalam pelaksanaan haji, sehingga hal ini dapat berkontribusi pada pemahaman yang lebih dalam tentang dinamika kehidupan spiritual masyarakat.*

**Kata kunci:** *Haji Mabrur, Resepsi, Jamaah Haji, Hadis Haji, Kehidupan Spiritual*

## A. Introduction

**A**s one of the key acts of worship that must be carried out by every Muslim who is physically and financially able, (Caidi, 2019; Tagliacozzo & Toorawa, 2016) the Hajj offers many benefits that can be obtained by its practitioners. The importance of the Hajj pilgrimage is also reflected in the virtues promised to people who can fulfill it sincerely. The journey to Baitullah in Mecca, the holy land of Muslims, is believed to bring a servant closer to his God, so that the Hajj pilgrimage has a strong spiritual dimension. Rituals performed during the Hajj, such as Tawaf, Sa'i, and Wukuf in Padang Arafah are seen as a medium to purify oneself from all sins and shortcomings. Through this spiritual experience, a pilgrim is expected to achieve a degree of prosperity in the form of accepting one's Hajj before Allah Swt. (Pantan et al., 2021)

To achieve a degree of well-being, a Muslim must fulfill various conditions related to intentions, ritual implementation and mental attitude. Sincere intentions, sincerity in worship, and awareness of the presence and supervision of Allah SWT are important factors that determine the level of success of a person's Hajj. (Baqi, 2021) In Islamic tradition, this success is known as the hajj mabrur. This can happen when the Hajj carried out by a Muslim fulfills all the terms, conditions and ethics set out, so that it can be said that the Hajj is accepted and blessed by Allah. (Siregar, 2015) However, quite a few Hajj pilgrims are more focused on visual documentation and sharing moments on social media and other symbolic things rather than undergoing the spiritual experience that should be the core of the Hajj pilgrimage.

Even though the Hajj pilgrimage is considered valid according to fiqh (if it fulfills the requirements and is harmonious), a person's behavior and attitude during the Hajj pilgrimage also influences the level of success of the Hajj pilgrimage. Commendable qualities such as patience, humility and social awareness are believed to increase the chances of being accepted for the Hajj before Allah SWT. (Jácome et al., 2018) On the other hand, bad behavior such as arrogance, riyah, or even immorality can reduce or even eliminate the validity of a person's Hajj. Therefore, a deep understanding of the meaning of Hajj and efforts to realize it in practice are very important for every Muslim who wants to obtain the pleasure and blessings of Allah SWT. With this, a Hajj pilgrim is not only satisfied with the implementation of the Hajj pilgrimage, but also changes in the attitudes and behavior of the Hajj pilgrims in society. (Alfiani, 2021)

Departing from the great urgency of Hajj and the reality that occurs among Hajj pilgrims, the author focuses on two main questions. *First*, how do Hajj pilgrims understand the meaning of the Mabrur Hajj?; and *second*, how are efforts to reach the Mabrur Hajj level conceptually? These two questions were then

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analyzed using a qualitative descriptive approach to explore and understand in depth the concept of successful Hajj from an Islamic perspective. (Dewi & Akmaluddin, 2023) The choice of a qualitative descriptive approach was based on the main aim of the research, namely exploring, analyzing and interpreting phenomena related to the understanding and practice of the *Mabrur Hajj* among Muslims. Therefore, this research aims to explore and analyze how Muslims, especially those who have performed the Hajj, understand and interpret the concept of Hajj in everyday life.

As for data collection, the author applies interview, observation and documentation techniques in data collection. Interviews were conducted with several key informants, including ulama, intellectuals, and Hajj pilgrims who had performed the Hajj pilgrimage. The interview aims to explore their understanding, experiences and views regarding the concept of Hajj celebrations. Apart from that, observations were carried out to directly observe the implementation of the Hajj pilgrimage and phenomena related to the Hajj pilgrims' understanding of the success of the Hajj pilgrimage (Manzilati, 2017). Furthermore, documentation techniques are used to collect secondary data, such as classic books, books, scientific journals, and other sources that discuss the success of the Hajj. This documentation aims to enrich and deepen theoretical and conceptual understanding of the research topic.

In analyzing the data, this research uses qualitative data analysis techniques which include data reduction, data presentation, and drawing conclusions. At the data reduction stage, the researcher carried out the process of selecting, focusing, simplifying and abstracting data from interview transcripts, observation notes and documentation that had been collected. At the conclusion drawing stage, researchers interpret and synthesize the findings to answer research questions and understand the concept of Hajj success comprehensively. Through a qualitative descriptive approach, various data collection techniques, and systematic data analysis, this research is expected to produce an in-depth understanding of the concept of successful Hajj, contextualize it in the lives of Muslims today, and increase Muslims' understanding and appreciation of the meaning of the *Mabrur Hajj*.

### **B. Re-Defining the Concept of *Mabrur***

In the Islamic tradition, the concept of the *Mabruran Hajj* (*al-hajj al-mabrur*) is an important aspect in understanding the meaning and significance of the Hajj. Islamic scholars have provided definitions and explanations of this concept based on religious sources, especially the hadith of the Prophet Muhammad. According to Imam al-Nawawi, the success of the Hajj can be interpreted as the Hajj being accepted and glorified by Allah SWT, which is marked by the fulfillment of all the

terms and conditions regulated in Islam (Al-Nawawi, 1392 H). (Baqi, 2021). The idea of the success of the Hajj is based on the morals that emerge and are formed after the Hajj pilgrimage. These morals in the hadith are exemplified by giving food and spreading peace (salam).

حَدَّثَنَا عَبْدُ الصَّمَدِ حَدَّثَنَا مُحَمَّدُ بْنُ ثَابِتٍ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ قَالُوا يَا نَبِيَّ اللَّهِ مَا الْحَجُّ الْمَبْرُورُ قَالَ إِطْعَامُ الطَّعَامِ وَإِفْشَاءُ السَّلَامِ. (رواه أحمد: 13958)

*Has told us Abdushshamad, has told us Muhammad bin Thabit, has told us Muhammad bin Al Munakdir from Jabir said, Rasulullah ﷺ said, "Hajj mabrur, there is no reward for him but only heaven", They asked, O Nabiyulloh what is that Mabrur Hajj? (Rasulullah ﷺ) said, "Give food and spread greetings". (CD. Ensiklopedi Hadis – Kitab 9 Imam)*

Apart from al-Nawawi's view, a similar definition was also put forward by Ibn Qayyim al-Jauziyyah who stated that the Mabrur Hajj is a pilgrimage carried out with sincere intentions, deep spiritual awareness, and behavior with religious guidance. So, he emphasized that the success of the Hajj pilgrimage can be seen from its impact on improving the morals and spiritual life of a Muslim. (al-Jauziyyah, 1973) When this is achieved, they are entitled to receive forgiveness for their sins and a better afterlife. This shows that the Hajj celebration has a critical spiritual dimension in Islamic teachings (Baqi, 2021). One of the hadiths that is often quoted is the history of Imam Ahmad in his Musnad book;

حَدَّثَنَا يَزِيدُ أَخْبَرَنَا هِشَامٌ عَنْ يَحْيَى عَنْ أَبِي جَعْفَرٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الْأَعْمَالِ عِنْدَ اللَّهِ إِيمَانٌ لَا شَكَّ فِيهِ وَعَزْوٌ لَا غُلُولَ فِيهِ وَحَجٌّ مَبْرُورٌ قَالَ أَبُو هُرَيْرَةَ حَجٌّ مَبْرُورٌ يُكَفِّرُ خَطَايَا تِلْكَ السَّنَةِ. (رواه أحمد: 7198)

*Has told us Yazid, has informed us Hisham from Yahya from Abu Ja'far that he heard Abu Hurairah say, Rasulullah ﷺ said, "The most important deed in the sight of Allah is to believe in Him without doubt, jihad without take the wealth of ghanimah and mabrur hajj." Abu Hurairah said, "Mabrur Hajj can erase the sins of that year". (CD. Ensiklopedi Hadis – Kitab 9 Imam)*

According to Ibnu Taimiyah, the success of the Hajj includes fulfilling all the pillars, conditions and sunnah in carrying out the Hajj, accompanied by sincerity of intention, patience and behavior according to Islamic teachings. (Ibn Taymiyah, 1409 H) Meanwhile, al-Qurtubi said that the success of the Hajj pilgrimage is marked by a spiritual and moral transformation in a Muslim, such as increasing piety, concern, noble character, and closeness to Allah SWT. (Al-Qurtubi, 1967) In a broader perspective, the concept of the Mabrur Hajj is related to the positive

impact of the Hajj on a Muslim's life in this world and the afterlife. Therefore, a deep understanding of the success of the Hajj is very important for Muslims to appreciate the meaning and significance of the Hajj as a whole.

### C. The Reception from Hadith Hajj

As one of the pillars of Islam, the obligation to hajj is one of the five pillars that build the Islamic religion. Muslim Ibn al-Hajjaj explicitly narrated the hadith regarding the obligation of Hajj in his book, *Sahih Muslim*.

وَحَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ الْعَسْكَرِيُّ حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَاءَ حَدَّثَنَا سَعْدُ بْنُ طَارِقٍ قَالَ  
حَدَّثَنِي سَعْدُ بْنُ عُبَيْدَةَ السُّلَمِيُّ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بُنِيَ  
الْإِسْلَامُ عَلَى خَمْسٍ عَلَى أَنْ يُعْبَدَ اللَّهُ وَيُكْفَرَ بِمَا دُونَهُ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَحَجَّ  
الْبَيْتِ وَصَوْمَ رَمَضَانَ. (رواه مسلم: 20)

*Has told us Sahl bin Uthman al-Askari, has told us Yahya bin Zakariya, has told us Sa'ad bin Tariq he said, has told me Sa'ad bin Ubaidah as-Sulami from Ibn Umar from the Prophet ﷺ, he said, "Islam was founded on five foundations: namely, that Allah be worshiped and that other things should be discredited, offering prayers, paying zakat, hajj at the House of Allah, and fasting during Ramadan."* (CD. Ensiklopedi Hadis – Kitab 9 Imam)

Departing from this hadith, the author then uses Alfred Schutz's reception theory (Supraja, 2015) as a tool to understand the reception and meaning of Hajj pilgrims regarding the obligation to perform the Hajj. Schutz views social reality as constructed through intersubjective processes, in which individuals understand and interpret each other's actions. The hadith of the command to perform the Hajj pilgrimage can be understood as a text that requires an interpretation process by the congregation. According to Schutz, the meaning of a text is influenced by the knowledge possessed by each individual. This stock of knowledge is formed through social and cultural experiences that have been passed, and can come from religious knowledge, previous spiritual experiences, and socio-economic background. The meaning of the Hajj hadith will be greatly influenced by the diverse skills possessed by each pilgrim (Muhlis & Norkholis, 2016; Rafiq, 2021).

Furthermore, Schutz also emphasized the importance of intersubjectivity in meaning. Hajj pilgrims interpret hadiths individually or through interaction and exchange of meanings with other Hajj pilgrims, so as to form a common understanding of the meaning of Hajj contained in the hadiths. Schutz also stated that the meaning of a text cannot be separated from individual motives and goals. In this case, the motives of Hajj pilgrims can vary, ranging from spiritual, social, economic, to political motives, so that this greatly influences the meaning of the

Hajj hadith. (Mueller, 1979; Supraja, 2015; Umanailo, 2020; Weber's, 1994) In Schutz's reception theory, in-order-to and because-of-motives (Supraja, 2015) are essential in understanding the process of individual meaning of a text or social phenomenon. In-order-to motives refer to the goals or intentions that a person wants to achieve in acting, while because-of-motives refer to the reasons that encourage individuals to act.

Referring to existing data, there are various motives for orderly Hajj pilgrims, for example to obtain forgiveness of sins, improve spirituality, and fulfill religious obligations. This motive may be inseparable from the offer of a large reward for the implementation of the Mabrur Hajj, as seen in the history of al-Bukhari;

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي صَالِحِ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعُمْرَةُ إِلَى الْعُمْرَةِ كَقَارَةٌ لِمَا بَيْنَهُمَا وَالْحُجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ. (رواه البخاري: 1650)

*Has told us 'Abdullah bin Yusuf, he said: Has told us Malik, from Sumay, a former slave of Abu Bakr bin 'Abdurrahman, from Abu Salih as-Samman, from Abu Hurairah radhiallahu'anhu, that the Prophet ﷺ said: "Umrah which is accompanied by the next Umrah, will be an expiation of sins between the two, while the Mabrur Hajj has no reward but heaven". (CD. Ensiklopedi Hadis – Kitab 9 Imam)*

Apart from religious motives, perhaps quite a few pilgrims carry out the Hajj pilgrimage to gain social status in society. These various motives will ultimately influence how the congregation interprets and accepts the hadith regarding the obligation to perform the Hajj (Izudin et al., 2022). On the other hand, the motives for Hajj pilgrims can come from various backgrounds, such as religious knowledge, previous spiritual experiences, socio-economic conditions, or even the influence of the social environment. For example, Hajj pilgrims who have a strong understanding of religion will tend to interpret the Hajj hadith as a sacred command that must be carried out with full solemnity. Meanwhile, congregations from the upper middle class may place more emphasis on social and prestige aspects in understanding hadith (Yoga Adi Pradana et al., 2024).

The difference between in-order-to and because-of-motives will greatly influence the Hajj pilgrims' interpretation of the Hajj hadith. The in-order to motif will direct the congregation to interpret the hadith according to the goals they want to achieve, while the because-of motif will become the background understanding that underlies its meaning. In the current context, discussing the concept of the Mabruran Hajj (al-hajj al-mabrur) is becoming increasingly relevant and important to study. Various phenomena that emerge in society show

variations in Muslims' understanding and appreciation of the meaning of Hajj. This requires in-depth study to understand the factors that influence Muslims' acceptance of this concept. However, for example, there is an interesting phenomenon carried out by some Hajj pilgrims who are more concerned with ritual and symbolic aspects (Abdullah, 2021; Colton, 1987; Rahmawati et al., 2017; Yoga Adi Pradana et al., 2024), which is transformation spiritual and moral expectations that must be followed.

This reality, for example, can be seen in some congregations who tend to pay more attention to clothing, accessories and photo documentation during worship, rather than contemplating the meaning of each ritual. This condition shows that their understanding of the success of the Hajj pilgrimage still needs to be comprehensive. On the other hand, advances in information and communication technology also have a significant influence on knowledge and practice of the Hajj pilgrimage. Not a few Hajj pilgrims focus more on visual documentation and sharing moments on social media rather than undergoing the spiritual experience that should be at the heart of the Hajj pilgrimage. This phenomenon raises the question of how aspects of the success of the Hajj can be reflected in the practice of the pilgrimage.

Apart from that, the development of consumer culture and materialistic lifestyles among some Muslims also influences their understanding of the Hajj celebration. This phenomenon raises the question of how successful aspects of the Hajj can be reflected in the practice of the pilgrimage, especially as the tendency to show off luxury and extravagance when performing the Hajj can indicate that spiritual values have not been fully internalized within them. Facing these various phenomena, Islamic scholars and intellectuals need to make efforts to deepen Muslims' understanding of the true meaning of Hajj. Emphasis on spiritual transformation, morals and closeness to Allah SWT is important so that the Hajj can become a means of increasing piety and improving life in this world and the afterlife.

### **D. Mabrur: From Spirituality to Hajj Pilgrims**

Based on existing data, the research results show that Hajj pilgrims' understanding of the concept of successful Hajj is diverse and varied. Some Hajj pilgrims have comprehensive knowledge, but quite a few are still limited to certain aspects. A thorough understanding includes the spiritual, moral and social dimensions of Hajj. Hajj pilgrims who have comprehensive knowledge generally view the success of the Hajj as a self-transformation that provides purification of the soul, increased piety and improved morals. They emphasized the importance of contemplating the meaning of each ritual, establishing closeness to Allah SWT, and practicing Islamic teachings in daily life. This understanding is in line with

the Prophet's hadith which states that the Mabrur Hajj is nothing other than heaven itself.

On the other hand, some pilgrims still need a greater understanding of rituals and symbolism. They tend to pay more attention to the completeness of clothing, accessories, and photo documentation during worship without being followed by a deep spiritual appreciation. This understanding reflects a tendency to meet social demands and gain recognition instead of being oriented towards self-improvement and piety to Allah. Another interesting finding is that there are pilgrims who understand the success of the hajj in a material and financial context. They consider a mabrur hajj a hajj carried out with luxurious facilities. This understanding is prone to leading to Riya (show-off) attitudes and materialism, which deviates from the essence of the hajj, which should focus on spirituality and piety.

In general, this study shows that the pilgrims' understanding of hajj success is still diverse and requires efforts to deepen their knowledge. The emphasis on spiritual, moral, and social transformation aspects in the hajj pilgrimage must be carried out systematically and continuously so pilgrims can gain meaningful spiritual experiences and practice them in their daily lives. One of the essential aspects found in this study is the understanding of pilgrims who emphasise the concept of hajj success in the social context of society. This group of pilgrims believes that a successful hajj is marked by positive behaviour changes after performing worship, such as increased concern for others, generosity, and commitment to community development.

Apart from various understandings of Hajj pilgrims regarding the concept of Hajj, this research also reveals various efforts made by Hajj pilgrims to achieve success in the Hajj pilgrimage. These efforts can be grouped into several categories. *First*, pilgrims with a comprehensive understanding of *mabrurun* tend to make careful spiritual preparations before leaving. They diligently perform worship, dhikr, and repentance to cleanse the heart and soul. In addition, they also try to learn the meaning and wisdom behind each hajj ritual so that they can live it solemnly. *Second*, some pilgrims try to maintain purity and piety during hajj pilgrimages. They avoid any action that can diminish spiritual meaning, such as arguing, declaring others, or doing useless things. This effort is made so that they remain focused on the primary goal of performing Hajj: increasing piety to Allah SWT. *Third*, pilgrims who understand prosperity in the socio-community context strive to be an example and bring positive environmental changes after returning from the holy land. They are actively involved in social activities, sharing, and helping others. This manifests their understanding that a mabrur hajj must be reflected in daily behaviour.



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*Fourth*, some pilgrims can maintain luxury and convenience during the hajj. They view a *Mabrur* hajj as one with luxurious and all-available facilities. While partially correct, this effort is prone to lead to Riya's attitudes and materialism if balanced with a deep spiritual appreciation. *Fifth*, some pilgrims try to meet various social demands and get recognition from the environment. They tend to focus more on the completeness of attributes, photo documentation, and showing off luxury during the hajj. This effort is not an indicator of the actual success of the hajj but instead reflects an understanding limited to the aspects of symbolism and mere formality. *Sixth*, some pilgrims need to pay more attention to efforts to achieve the success of the Hajj. They only carry out the ritual hajj without trying to understand its meaning and wisdom. This static and less dynamic understanding needs special attention so pilgrims can have a more meaningful spiritual experience.

One of the pilgrims' efforts in achieving the hajj's success is to make careful spiritual preparations before leaving. As expressed by Mrs.ST, a pilgrim:

*"...Before leaving, I diligently dhikr, read the Quran and do repentance. I want my heart and soul to be clean when performing the hajj later. I also try to learn the meaning and wisdom behind each ritual so I can live it solemnly."*

Mrs ST's statement shows that pilgrims with a comprehensive understanding of the mabruran tend to make careful spiritual preparations. They are aware that the success of the hajj is reflected in the completeness of the ritual and the quality of solemnity and solemnity during worship.

In addition, some pilgrims also try to maintain purity and piety during the series of hajj pilgrimages. As expressed by Mr. AM:

*"...I try not to argue, reproach others, or do useless things in the holy land. I want to stay focused on the main goal of performing Hajj: increasing piety to Allah SWT."*

Mr AM's statement shows that pilgrims who understand the success of the hajj try to maintain their behaviour and attitude during the pilgrimage. They realise that the success of the hajj is determined by the completeness of the ritual and the quality of spirituality and piety reflected in the actions. In addition to making spiritual preparations and maintaining purity during the hajj, pilgrims' understanding of the hadith of the Prophet Muhammad also affects their efforts to achieve prosperity. As expressed by Ustaz MD, a scholar who guides the pilgrims:

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*"The Prophet Muhammad said there is no reward for a mabrur hajj except heaven. This shows that the success of the Hajj is critical in Islam. Therefore, pilgrims must do their best to achieve it."*

Ustaz MD's understanding of the hadith encourages pilgrims to take the hajj seriously. They do not only complete rituals but also try to fulfil the spiritual demands contained in them.

As expressed by Mrs. FM, a pilgrim:

*"I try to live every hajj ritual wholeheartedly. I imagined how the Prophet Muhammad did it so that I could feel solemnity and closeness to Allah SWT. This is my effort to achieve a mabrur Hajj, according to the words of the Prophet."*

Mrs FM's statement shows that understanding the Prophet's hadith encourages pilgrims to perform rituals formally and try to live and interpret them deeply. This is one of the crucial efforts in achieving the success of the Hajj.

One of the hadiths of the Prophet Muhammad emphasises the importance of the success of Hajj, which is his saying, "Hajj that is *Mabrur* has no reward except heaven." The pilgrims' understanding of this hadith encourages them to carry out the hajj seriously. Ustaz MD, a scholar who guides pilgrims, explained that this hadith shows how noble the hajj is for a Muslim. The success of the hajj, which means the acceptance of a person's hajj by Allah SWT, is an essential thing and is awaited by every hajj pilgrim. Therefore, they must make every effort to achieve it.

In practice, the implementation of the hadith of the virtues of the hajj can be seen from the various efforts of pilgrims (Caidi, 2019). One of them is to make careful spiritual preparations before leaving, as expressed by Mrs. ST, a pilgrim. He is diligent in dhikr, reading the Quran, and doing repentance so that his heart and soul are clean when performing the hajj. In addition, pilgrims also try to maintain purity and piety during the series of hajj. A pilgrim, Mr. AM, said he tried not to argue, reproach others, or do useless things in the holy land. He wants to stay focused on the primary goal of performing Hajj: increasing piety to Allah SWT.

The pilgrims' understanding of the hadith and the virtues of the hajj also encourages them to live each ritual wholeheartedly (Collins-Kreiner & Kliot, 2000; Maknun, 2016). As expressed by Mrs FM, a pilgrim, she tried to imagine how the Prophet Muhammad performed the hajj ritual so that she could feel solemnity and closeness to Allah SWT. This is an essential effort to achieve a successful hajj. Thus, the implementation of the hadith of the virtue of hajj in the practice of hajj can be seen from the various efforts of the pilgrims, starting from spiritual preparation,

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maintaining purity and piety, and living each ritual with full solemnity. These efforts show that the pilgrims understand the importance of the success of the hajj in Islam.

Hajj celebration, interpreted as accepting a person's hajj by Allah SWT, is essential in understanding Muslims. Based on the hadith of the Prophet Muhammad, which states that "*Hajj that is Mabrur has no reward except heaven*," the completion of Hajj is considered a noble spiritual achievement for every Hajj pilgrim. To achieve the success of the hajj, several factors affect the reception or understanding of the pilgrims. These factors can be classified into three main categories: individual, contextual, and institutional.

Regarding individual factors, pilgrims' educational background and religious understanding are essential. As expressed by Ustaz MD, a scholar who guides pilgrims, those with solid religious knowledge tend to understand the meaning of hajj better and strive to achieve it. In addition, pilgrims' religiosity and spiritual commitment affect their reception of the hajj pilgrimage. Hajj pilgrims who are diligent in worship, have high spiritual awareness, and always maintain pious deeds tend to appreciate the importance of hajj in their spiritual journey.

Contextual factors, such as pilgrims' social and cultural environment, also affect their reception. In some cases, local traditions and religious practices that develop in the community can shape pilgrims' understanding of the hajj's success. On the other hand, institutional factors, namely the role of the government and religious institutions, also have a significant influence. Policies, programs, and guidance the government and religious institutions provide can shape the pilgrims' understanding of hajj success. For example, a comprehensive hajj manasic guidance program can help pilgrims understand the spiritual meaning of each hajj ritual. In addition, the fatwa of scholars and explanations from the Ustaz who guide the pilgrims also contribute to strengthening their reception towards the success of the Hajj.

Another factor that is no less important is the spiritual experience of pilgrims during the hajj. Hajj pilgrims who can feel solemnity, closeness to Allah SWT, and spiritual transformation during the hajj tend to have a more profound reception of the concept of hajj celebration. This is in line with the presentation of Mrs FM, a pilgrim who tries to live every hajj ritual wholeheartedly to feel solemnity and closeness to Allah SWT. This spiritual experience can strengthen pilgrims' understanding of the hajj's success. Overall, the factors that affect the reception of the hajj pilgrimage include individual background, socio-cultural context, and institutional role in shaping the understanding of hajj pilgrims. A deep understanding of the concept of hajj is the key for pilgrims to achieve noble spiritual goals in performing the hajj.

Spiritual experience during the hajj has a vital role in strengthening the understanding of pilgrims regarding the concept of hajj Mabruun(Mardiyah & Wedi, 2021); *first*, the experience of solemnity and closeness to Allah SWT felt by hajj pilgrims during the hajj pilgrimage can deepen their understanding of the meaning of hajj. When pilgrims can deeply feel Allah's presence and greatness, for example, when performing tawaf in Baitullah or wukuf in Padang Arafah, this can foster solid spiritual awareness. Hajj pilgrims who can feel this spiritual experience tend to appreciate that Allah SWT celebrates and accepts their hajj more. This understanding is the essence of the concept of hajj celebration, namely Allah's acceptance of a person's hajj.

*Second*, the spiritual transformation experienced by pilgrims during the Hajj pilgrimage can strengthen their understanding of the success of the Hajj(Danarta et al., 2024). Profound spiritual experiences, such as a change in mindset, strengthening religious commitment, or increasing awareness to improve oneself, can indicate that the Hajj performed is a spiritual blessing. Hajj pilgrims who undergo this spiritual transformation tend to be more aware that Allah SWT has accepted their hajj. This understanding can then strengthen their belief in the concept of hajj success.

*Third*, emotional stability and peace of mind felt by pilgrims during and after performing the hajj can strengthen their understanding of the success of the Hajj. When pilgrims feel calm and happy and have spiritual satisfaction after performing the Hajj ritual, this can be seen as a sign that Allah has accepted their worship. These spiritual experiences can encourage pilgrims to appreciate better and understand the concept of hajj mabruran in depth. Thus, the spiritual experience during the Hajj plays a crucial role in strengthening the reception of pilgrims towards the meaning of the Hajj.

## **E. Conclusion**

This study concludes that the spiritual experiences experienced by pilgrims have an essential role in strengthening their understanding of the concept of hajj celebrations. The solemnity, spiritual transformation, and emotional stability felt by pilgrims during the hajj can foster awareness that Allah SWT has accepted and honoured their worship. A deep understanding of the success of Hajj can encourage pilgrims to better appreciate the meaning of Hajj comprehensively, not only as a ritual obligation but also as a means to achieve peace and closeness to Allah. Academically, this research makes a theoretical contribution to understanding the concept of hajj success from a phenomenological perspective. The study's findings show that the success of the hajj is understood not only as a status or achievement but also as a process of spiritual transformation experienced by the pilgrims. This perspective enriches the conceptualisation of hajj mabruran,

which is more likely to be defined from a normative-theological point of view. In addition, this study also identifies indicators of hajj success that can be a reference for measuring and evaluating the level of hajj success of pilgrims.

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