

THE MEANING OF THE TITLE OF HAJI AND ITS IMPACT ON SOCIAL STATUS SOCIETY

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Abstract :

Calling someone a person's name as Hajj has become a tradition in Indonesia. Often the title of Hajj indicates an increase in the social status of the community. So it is interesting for the author to explore the meaning of the Hajj title and its impact on the social status of the community in Sumberkedawung village, Leces district, Probolinggo regency. Research has shown the 6 meanings contained in the haj title for village people: normatif, obedience, social, economic, sociology and respect. The holders of the title of haji receive greater recognition and respect in the community, but the views associated with the title of haji vary as well. The hajj title has significant impact on people's social status, including changes in positive behavior, greater social responsibilities and higher awards from society. Tradition before, during and after the hajj worship played an important role in strengthening the hajj's social status

Keywords : *Meaning, pilgrim titles, social status*

Abstrak :

Memanggil nama seseorang dengan sebutan haji sudah menjadi tradisi di Indonesia. Seringkali gelar haji menunjukkan adanya peningkatan status sosial masyarakat. Maka menarik bagi penulis untuk mengeksplorasi makna gelar haji dan dampaknya terhadap status sosial masyarakat di desa Sumberkedawung, kecamatan Leces, kabupaten Probolinggo. Hasil penelitian menunjukkan enam makna yang terkandung dalam gelar haji bagi masyarakat desa Sumberkedawung, yaitu normatif, ketaatan, sosial, ekonomi, sosiologi, dan penghormatan. Para pemegang gelar haji mendapatkan pengakuan dan penghormatan yang lebih besar dalam masyarakat, namun pandangan terkait gelar haji juga bervariasi. Penyematan gelar haji memiliki dampak yang signifikan terhadap status sosial masyarakat, termasuk perubahan perilaku positif, tanggung jawab sosial yang lebih besar dan penghargaan yang lebih tinggi dari masyarakat. Tradisi sebelum, selama dan setelah ibadah haji memainkan peran penting dalam memperkuat status sosial para pemegang gelar haji

Kata Kunci: **makna, gelar haji, status sosial**

INTRODUCTION

The conferral of the title of haji on someone who has returned from Mecca is not a practice limited to Indonesia. Similar traditions are also found in various Malay Islamic communities, including Malaysia, Brunei, a small part of Singapore, and even in southern Thailand. (Wulandari, 2023).

The hajj pilgrimage is an obligation for Muslims around the world. Every Muslim has a responsibility to fulfill the pillars of Islam by performing the Hajj as soon as possible. However, the performance of the Hajj must meet certain requirements, including being a Muslim who has reached puberty, being of sound mind, having the financial and physical ability, having sufficient knowledge, and being willing to perform the pilgrimage correctly (Firda et al., 2019).

The Hajj pilgrimage is an obligation that is carried out individually, but in Indonesia, it must be carried out collectively in accordance with applicable laws and regulations (Yahdi, 2016). This indicates that the Hajj pilgrimage is not only subject to fiqh rules but is also bound by applicable legal provisions. In other words, the implementation

of the Hajj pilgrimage in Indonesia not only follows religious norms but must also comply with established legal provisions (Nurfadillah & Sarbini, 2019).

In 2022, the number of pilgrims performing the Hajj reached 100,051 people, and in 2023, there were 229,000 people (House of Representatives of the Republic of Indonesia, 2023). It is not surprising that the number of Indonesian Hajj pilgrims is expected to continue to grow in the coming years, as there is a strong social incentive to obtain a new title and social status within the community. For example, the Madurese community in Mandala Hamlet, Bujur Tengah Village, Batu Marmar Subdistrict, Pamekasan Regency considers the title of hajj to be a source of pride that can improve their social status in the community (Rosyid, 2017).

Performing the Hajj pilgrimage has become a socially valued identity in Indonesian society due to strong beliefs and the importance of social prestige (Soehadha et al., 2016). In the community, people who have Hajj status are expected to display purity and perfection in Islam. The community respects them and considers them perfect examples of the religion. They are also active in community activities and are considered to have important roles, even as leaders. There is a clear difference between them and ordinary people, as seen in the clothes they wear and the duties they carry out in their daily lives and religious activities (Rakhmat, 2021).

The Hajj pilgrimage is considered by Muslims as an honor that not only fulfills religious obligations but also serves as a means to improve social and economic status. The community considers people who have performed the Hajj to have achieved perfection in religion and are respected as role models in all matters, especially in religious aspects. Hajj status is also considered a symbol of piety and wealth, so people with the title of Hajj are often seen as wealthy and become the center of attention in society, which then influences social stratification (Agustang, 2018).

Yushar Tanjung, Hafnita Sari Dewi Lubis, and Muhammad Andre Syahbana Siregar (Tanjung et al., 2022) state in a journal entitled "Hajj Season in Mandailing Natal: Tradition and Social Status" that there are three major traditions during the Hajj season in Mandailing Natal: marbante (the tradition of slaughtering sacrificial animals), mangalomang (the tradition of cooking lemang together), and khataman Al-Qur'an (the tradition of reading the Qur'an together). In addition, the Hajj season traditions are also a way of showing social class in Mandailing Natal society.

The similarity with this study is that it focuses on Hajj season traditions in the context of Indonesian society. The difference is that the study focuses on specific traditions carried out during the Hajj season in Mandailing Natal and the analysis of cultural identity.

In a journal entitled "Hajj Title as Social Stratification in Society," Bela Fitri Wulandari (Wulandari, 2023) states that hajj status has a significant impact on the social life of the community.

RESEARCH METHOD

The research approach used in this study is a qualitative approach. Qualitative research is a method used to study the natural conditions of an object, in which the researcher acts as the main instrument. Data was collected through triangulation techniques, analyzed inductively, and the research results focused more on understanding meaning than on generalization (Sugiyono, 2018). The data sources used in this study were primary and secondary data sources. Primary data sources are data sources obtained through observation or field observation and interviews with religious leaders or community leaders, people who have performed the hajj, people who have not performed the hajj, families of people who have performed the hajj, and senior citizens who were used as informants.

Meanwhile, secondary data sources are indirect data sources obtained from various types of references, including books, journals, articles, theses, and sources from various online sites on the internet (Sugiyono, 2018). In this study, the researcher will use several steps in data collection. The researcher in this study uses various methods, including interviews, observation, and documentation.

FINDINGS AND DISCUSSION

Researchers need to inform several important (original) field data obtained from interviews, observations, questionnaires, surveys, documents, and other data collection techniques. The findings are presented in full and are related to the pre-determined scope of research. Findings can be supplemented with tables, graphs, and/or diagrams. Tables and figures are numbered and titled. Example:

The Meaning of the Title Hajj in the Community of Sumberkedawung Village, Leces Subdistrict, Probolinggo Regency.

The conferral of titles to those who have performed the Hajj pilgrimage has become a tradition passed down from generation to generation in Indonesian Muslim communities, but the use of these titles is not always accompanied by significant meaning. The data obtained from research participants was analyzed using the concept of meaning, which states that meaning can vary between individuals and depends on specific conditions and situations. Based on the data obtained, it can be concluded that there are six meanings of the title of Hajj for the community of Sumberkedawung Village, Leces District, Probolinggo Regency.

Normative Meaning.

Mr. Dadi Darmadi, an anthropologist from UIN Syarif Hidayatullah Jakarta, explained that from a religious perspective, the title of haji is proof of a spiritual journey in fulfilling the fifth pillar of Islam, which not everyone is capable of doing. Therefore, the title of haji is considered appropriate to be given to those who have completed the Hajj pilgrimage (Sari, 2023). This perspective reflects the normative meaning, in which the title of haji is a symbol of perfection in practicing Islam.

This perspective is in line with the views of the Sumberkedawung Village community, who also consider the title of haji to be obtained by those who have fulfilled the fifth pillar of Islam. However, whether or not the title is appropriate to use depends on the norms and views of the surrounding community, according to Santi (Oktaviani, 2021), who explains that the meaning of obedience contained in the title of hajj is seen as a calling of the heart that is not felt by everyone.

The Meaning of Obedience.

Research conducted by Santi (Oktaviani, 2021) concluded that in the view of the general public, people who have the title of haji are considered to have a higher level of piety than those who have not performed the hajj. The results of the interviews explain that the meaning of obedience contained in the title of haji is seen as a calling of the heart that is not felt by everyone.

Performing the hajj is seen as a response to a direct invitation from Allah, demonstrating the relationship of obedience between humans and God. However, entrusting prayers to the hajj pilgrims cannot be considered a guarantee that those prayers will be answered, as this is solely a matter for Allah SWT.

In conclusion, the title of hajj does have a meaning of obedience, but entrusting prayers to pilgrims is not directly related to this obedience. A person's obedience to Allah is not only determined by status or title, but by a strong personal relationship with Him and how the individual lives their daily life in obedience and piety. Therefore, it cannot be guaranteed that prayers entrusted to someone who has performed the hajj will be granted,

as this depends entirely on Allah's will.

Social Meaning.

The assumption that the title of hajj can increase social status is often found in Indonesia. Previous studies have shown that the hajj has a dual meaning, not only as worship or religious practice, but also as an effort to increase social status. Luthfi (Luthfi, 2006) found in his thesis that the hajj is often used as a strategy to obtain identity, legitimacy, and high status in society.

Although the title of hajj is considered a factor that can increase social status, the interview results show that the hajjis in the village felt that the increase was only slight. They believe that an increase in social status is not a direct result of Hajj status, but is more related to a person's work and ability to spread religion. This is reflected in the statement by H. Arsadi, who emphasized that the people of Sumberkedawung respect people based on their work and ability to spread religion, not just because of their Hajj title.

H. Pardi's opinion also confirms that the purpose of the title of haji should be to sincerely practice the pillars of Islam, not merely to improve one's social status. Thus, the conclusion is that although the title of haji is considered to have social significance, an increase in social status should be more related to appreciation for one's work and ability to contribute to society, as well as a sincere commitment to practicing the teachings of Islam.

Economic Meaning.

The title of hajj is often viewed in an economic context, where pilgrims are considered to be financially well off. However, interviews revealed that this title does not always reflect a person's economic status. Hajj pilgrims agree that the decision to perform the Hajj is more influenced by intention than economic conditions, although financial preparation remains important. While there are important financial requirements for performing the Hajj, such as travel costs and related traditions, intention remains the primary factor.

The perception of the community, especially in the village of Sumberkedawung, may be that people with Hajj status are rich, given that the majority of Hajjis in the village come from among traders, landowners, and livestock owners. However, it is important to remember that going on Hajj is not the prerogative of the rich, but rather depends on intention and the opportunity given by Allah SWT. The results of this study are similar to those of a study conducted by Firda and colleagues (Firda et al., 2019), which concluded that the hajj is considered a symbol of wealth for the wealthy and is valued as a sign of established economic status among the middle and upper classes.

Sociological Meaning.

In sociology, the title of hajj can also be understood through the social status theory proposed by Soekanto, namely ascribed status and achieved status. Based on this theory, the people of Sumberkedawung Village agree that the title of hajj is a title obtained through individual effort, not because of hereditary factors. The title of haji is considered to be obtained through effort because in performing the hajj pilgrimage, Muslims must meet the requirements of *istitho'ah* or ability, both physically and financially, all of which require effort.

In their view, the hajj is proof of an individual's efforts to get closer to Allah. This is reflected in their struggles to collect funds and make other preparations for the hajj. Intention, effort, and personal struggle are the main factors in obtaining the title of haji, not social status or heredity.

The views of the Sumberkedawung village community are in line with research conducted by Zella (Famelia, 2023), which states that the title of haji is a title obtained through effort, not heredity.

Meaning of Respect.

The final meaning of the title of hajj is respect. Firda and colleagues (Firda et al.,

2019) concluded that the hajj is a symbol of honor, whereby someone with the title of hajj will receive greater respect and honor from the community than those without the title, thus creating a distinction between the hajj and non-hajj groups.

The results of the study show that although there is respect for Hajj pilgrims, this respect does not indicate a specific position that must be respected, but rather recognition of a person's religiosity. The informants agreed that this respect is part of a long-standing tradition, but it must be accompanied by an understanding that in Islam, there is no difference in treatment based on material possessions. It is important to note that respect for people who have performed the hajj must be exercised within limits, while maintaining equality and respect for all individuals in accordance with Islamic values.

The Impact of the Hajj Title on the Social Status of the Community in Sumberkedawung Village, Leces District, Probolinggo Regency

Social status is a concept that describes the hierarchy within a community. It involves recognition of symbols that are considered valuable, such as the hajj title in Sumberkedawung village. According to Soerjono Soekanto, in every society everywhere, there is always something that is valued. What is valued in society can be wealth, knowledge, Hajj status, "blue blood" status, or descent from a certain respected family, or anything that has economic value (Narwoko & Suyanto, 2015).

In Sumberkedawung Village, Probolinggo Regency, the conferral of the title of hajj is not only a religious symbol, but also has a significant impact on an individual's social status and the perception of the community. The title of haji becomes the center of attention in the community, exerting a broad influence on social interactions and the general view of the individual concerned.

The influence of the hajj title is not only felt by individuals who have performed the pilgrimage, but is also reflected in the treatment and views of the community. Those who have performed the hajj, as expressed by Hj. Umi Kulsum and H. Pardi, experience changes in behavior and involvement in religious activities after returning from the hajj. The title of Hajj is also considered a form of protection from sin and social control to become a responsible Muslim.

The title "Pak/Bu Haji" has become a symbol of respect given by the community to individuals who have performed the Hajj. However, there are diverse views in society regarding the title of Hajj, with some considering it a symbol of wealth or high social status.

Meaning: Do not insult one another or call each other by offensive nicknames. Allah subhanahu wa ta'ala has clearly explained through verse 11 of Surah al-Hujurat in His holy book that addressing others must be done politely, without ridicule or mockery. Similarly, the title of Hajj not only signifies the addition of a new title, but also serves as motivation to continue improving oneself.

The traditions and phases of performing the Hajj are an important part of understanding the role of the title of Hajj in the community of Sumberkedawung Village. The Hajj preparation phase begins with opening a savings account, registering at the Ministry of Religious Affairs office, and attending Hajj guidance sessions. A celebration is held before departure, where prospective Hajj pilgrims are officially sent off at their homes and local mosques together with the community.

The middle phase highlights the tradition of praying and reciting zikir together at the homes of pilgrims who are performing the pilgrimage in Mecca, as well as the community's participation in prayers and zikir on the ninth day of Zulhijjah. The return of the pilgrims is warmly welcomed with rituals such as the installation of large banners and the addition of the title of hajj after their names.

The post-hajj phase is marked by the arrival of the pilgrims, who are welcomed by their families, neighbors, and relatives with feasts and sharing of hajj experiences. This event serves as a momentum to motivate the community to perform the hajj in the future.

Humans essentially need each other. After returning home, the pilgrims interact with the community with a different status and spiritual changes within themselves. They feel a responsibility to be good examples and benefit the community. This tradition has been practiced in the village of Sumberkedawung for a long time, where this privilege also reflects social status because few people can perform the hajj due to the high cost, creating differences in status, both in terms of religion and material wealth, which affect social status in the village.

From observations of the social relationships between people with Hajj status and ordinary people, it can be seen that in the community in the village of Sumberkedawung, there is a dividing line between those with Hajj status and the general public. People who have performed the Hajj are considered to have a special position in society, are often respected, and are considered pious. The title of hajj is not only a religious symbol, but also influences social interactions and the community's view of the individual concerned.

CONCLUSION

The normative meaning indicates that the title of haji is a symbol of perfection in practicing Islam. However, the use of this title also depends on the norms and views of the surrounding community. The meaning of obedience indicates the relationship of obedience between humans and God, even though offering prayers does not guarantee that they will be answered. The social meaning is that the title of hajj has an influence on increasing social status, but people value the ability and commitment to spread Islam more than the title or social status alone. For many of them, the hajj is about sincerely fulfilling their religious obligations.

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