

PRAYING FOR PILGRIMS: WALIMATUSAFAR TRADITIONS AMONG INDONESIAN MUSLIMS

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Abstract

Walimatussafar is a tradition among Indonesians before performing the Hajj pilgrimage. However, this tradition requires a considerable amount of money as the tradition develops in the community. Walimatussafar traditions in Indonesia also vary with the many cultures of the people in Indonesia. The purpose of writing this article is to explain the various walimatussafar cultures that exist in Indonesia. The walimatussafar culture that exists in the community will be studied based on the aspects of whether it is good or not in the view of Islam. The research method used in this research is descriptive qualitative. Data collection conducted by researchers in the form of literature review, articles, books, and interviews with experts. Based on the research conducted by the researcher, it was found that the Javanese and Betawi tribes have different walimatussafar traditions. However, the meaning in it is the same, namely: praying, asking for forgiveness, asking to be prayed for, and asking for a smooth pilgrimage.

Keywords: walimatussafar; people's views; tradition and culture

Abstrak

Walimatussafar menjadi tradisi masyarakat Indonesia sebelum menunaikan ibadah haji. Namun, tradisi ini memerlukan biaya yang cukup besar seiring berkembangnya tradisi di masyarakat. Tradisi walimatussafar di Indonesia pun beragam dengan banyaknya budaya masyarakat di Indonesia. Tujuan penulisan artikel ini untuk menjelaskan ragam budaya walimatussafar yang ada di Indonesia. Budaya walimatussafar yang ada di masyarakat akan dikaji berdasarkan aspek baik tidaknya dalam pandangan Islam. Metode penelitian yang dilakukan dalam penelitian ini menggunakan kualitatif deskriptif. Pengumpulan data yang dilakukan oleh peneliti berupa kajian pustaka, artikel, buku, dan wawancara dengan pakar. Berdasarkan penelitian yang dilakukan oleh peneliti ditemukan bahwa suku Jawa dan Betawi memiliki tradisi walimatussafar yang berbeda-beda. Akan tetapi, makna di dalamnya sama, yaitu: berdoa, memohon ampunan, meminta didoakan, dan memohon kelancaran ibadah haji.

Kata Kunci: walimatussafar; pandangan masyarakat; tradisi dan budaya

INTRODUCTION

Hajj is the 5th pillar of Islam that every able-bodied Muslim must perform. However, not all Muslims have the opportunity to perform the Hajj in the current era. (Hashim, 2021). This is because the Hajj requires a considerable amount of money, so not everyone can afford to pay for the Hajj (Luz, 2020). Therefore, Hajj is also included in the fifth pillar of Islam in the "if you can afford it" category. Thus, Islam is very tolerant of performing the pilgrimage, even though it is an obligation (Lélouma, 2020).

In addition to the considerable cost of performing the Hajj, the waiting time required is relatively long. Starting from 5 years, to 10 years, then to 15 years (Ministry of Religious Affairs, 2023). In fact, this figure can continue to increase along with the high enthusiasm of the Indonesian people to perform

the Hajj pilgrimage. The government, in response to the high enthusiasm of the community, has asked the Saudi Arabian government for an additional quota, but the quota given has not had a significant impact on the departure time. The following is a map of the waiting period for the Hajj pilgrimage in 2022.



Figure 1.
Hajj Waiting Time Map 2022

In addition, in 2020-2022 the implementation of the Hajj pilgrimage was temporarily closed for several countries. This is due to the spread of the covid-19 virus that has hit the world, so the Saudi Arabian government closed visits from outside countries in order to overcome the spread of the covid-19 virus. (Hall, 2019; Ministry of Religious

Affairs, 2023; Lélouma, 2020; Makrum, 2020; Mosa, 2021). In Indonesia, many prospective pilgrims have died due to this virus, so prospective pilgrims who do not have heirs can have their departure canceled. However, after the reopening of the Hajj pilgrimage, not many pilgrims get the opportunity to leave early. This opportunity is given to prospective pilgrims who are elderly, so they get top priority. The goal is that they can maximize the Hajj pilgrimage (Sarif, 2019).

The Hajj pilgrimage in Indonesia is always interesting to study in various phenomena and scientific varieties. One of the latest phenomena related to Hajj is cultural value. Since its entry into Indonesia, the Hajj tradition has been interesting to study, even by Western scholars, such as: Snouck Hourgronje, Jacob Vredenberg, Marcel Witlox, Kees Van Dijk, William R. Roff, Victor Turner, and Martin van Bruinissen (Ibrahim, 2016). Western scholars' interest in cultural traditions in the implementation of the Hajj pilgrimage is because each region has different traditions.

One area that is considered interesting to be researched by scientists from the West is the walimatusafar culture in Gresik city, East Java. Gresik City is one of the most important cities in the development of Islamic propagation in Java. Gresik was the first place where Sheikh Maulana Malik Ibrahim, Sunan Giri, and his descendants preached Islam (Ali, 2016). The traces of Islam in Gresik eventually formed various traditions that were later spread by Walisongo and one of them was the tradition related to the hajj performed by the people of Gresik. Along with its development, this tradition is also carried out by all Indonesian people with different processions (Collins, 2010).

The walimatusafar tradition, if studied linguistically, comes from two words, namely "walimatus" or "walimah" which comes from the plural word "walaim" which comes from the word "awlam" (feasting, feasting, or eating). While the word "safar" is interpreted as (going out or traveling). The development of this tradition also develops and changes according to the customs of a place. However, the implementation of walimatusafar in Islamic law needs to be well understood (Freas, 2012). If there is an intention to "show off" then Islam forbids doing this activity as written in Al-Baqarah: 264.

The culture of "safar / going out / traveling" has existed since the time of the Prophet Muhammad

PBUH. Imam Ibn Hajar stated in Hashiyyah Al-idhah: "It has been narrated that when the Prophet would travel, he would go to his companions and greet them. And when he returned from a journey, the Companions came to him and greeted him." When examined, the Prophet Muhammad taught good traditions to be carried out on an ongoing basis (Sahin, 2018). Considering that no one knows when death will come, it could come when traveling. Therefore, before traveling anywhere, it is best to visit relatives and say goodbye. This tradition is also integrated in various "safar" activities in Indonesia, such as: hajj, umrah, homecoming, or traveling (Watts, 2018).

As a big city, Jakarta has become a place of cultural acculturation for the people of Indonesia (Sidani, 2015; Tite, 2015). Many ethnic groups reside in Jakarta and bring their own cultures. The majority tribe in Jakarta is the Betawi tribe and has carried out the walimatussafar tradition since the 18th century. The Betawi tribe organizes the walimatussafar tradition essentially to apologize and ask for prayers from relatives (Salvatore, 2016). In addition, the Azan is also sounded when they want to leave and return from the pilgrimage. In fact, they are not allowed to enter the house before the Azan is announced and spread zam-zam water in the well around their house. The goal is to bring blessings to the neighborhood where they live (Koenig, 2014).

Research related to walimatussafar has been conducted by (Muawanah & Mustolehudin, 2020) with the title "Pilgrimage, Tradition, and Social Status: The Ritual of Hajj As An Identity For Moslems Community In Gresik". In the research conducted by Muawanah and Mustolehudin, it was found that the Gresik community in terms of the implementation of the pilgrimage, namely: pamitan haji, hajj history, walimatussafar, dulkadiran, nuzulan, khatmil Qur'an, and tasyakuran. These traditions are carried out because they are considered important, especially for those who will go on Hajj. Secondly, from a socio-economic perspective, the implementation of Hajj traditions can lead to social inequality for the middle and lower classes. Those who cannot afford to do these activities because they have limited money, then it becomes a moral burden for them when performing the pilgrimage.

Other research conducted by (Purnama, 2021; Umarella et al., 2016) which states that tradition in Indonesian society is something that cannot be separated. One of them is the walimatussafar tradition in Indonesia. Even though it has a different name, the rituals in it are still the same with the same intent and purpose, namely asking for forgiveness and asking for prayers to be carried out well. In addition, the existing banquet is intended as alms as an effort to minimize the levels of *mudharat* and *mafsadah*.

This research differs from previous studies in that it attempts to examine the phenomenon of walimatussafar in Indonesia from a different cultural perspective. The researcher also examines the aspects of whether or not this activity is carried out, considering that not everyone can afford to hold similar traditions, thus leading to social inequality. In addition, the traditions that exist in Indonesia need to be supported by sufficient economic capacity. It is this basis that attracts researchers to conduct research related to walimatussafar and as a culture of Indonesian society before carrying out the Hajj pilgrimage.

The purpose of this article is to explain walimatussafar in Indonesia as a form of cultural diversity. Indonesian people give walimatussafar a different name, a different procession, and a different set of activities. The researcher also tried to find out whether the different processions have the same meaning as the concept of walimatussafar in general. In addition, the researcher studied based on the phenomena that developed in the community towards the culture. The aim is to find out whether these activities are good to be carried out continuously or have a negative impact on the social life of the community.

RESEARCH METHOD

This research belongs to the mixed type by using content analysis approach and literature study. Researchers collected data from books, articles, and resource persons who are experts in their fields. Data validation was carried out by researchers to examine the views of the community towards people who have gone on a hajj. Data sources came from people with Javanese and Sundanese ethnic backgrounds as many as 100 respondents. In addition, the data in the research is in the form of

walimatusafar traditions that are commonly carried out by Indonesian people before performing the hajj pilgrimage with a variety of different cultures.

In terms of data analysis, this research uses an interactive analysis model consisting of three stages, namely: (1) data reduction, (2) data presentation, and (3) conclusion verification. The conclusions that have been drawn are tested for truth and validity using two methods, namely data triangulation and informant review. Descriptive qualitative data analysis aims to explain intensively the data that has been obtained in detail. By explaining qualitatively descriptive, researchers have the freedom to interpret the data that has been obtained (Moleong, 2017).

RESEARCH RESULTS AND DISCUSSION

Rituals in Walimatusafar and Their Meanings

A walimatusafar event usually begins with an opening led by the host or hostess. In this opening, the host expresses gratitude for the presence of the guests and explains the purpose of the event. This opening has a deep meaning as a form of respect to the guests present. In addition, this opening is an opportunity for the host to express his hope that the guests will pray for the departure and smoothness of the pilgrimage. One of the core parts of walimatusafar is the recitation of Qur'anic verses. Usually, Surah Yasin, tahlil, or Maulid of the Prophet Muhammad is recited by religious leaders or the congregation present. In Betawi tradition, this recitation is also often complemented by ratiban. The recitation of these holy verses aims to invoke blessings, protection, and smoothness from Allah Swt. for prospective pilgrims. This ritual is also a means of reminding all those present to always prioritize spiritual values in everyday life.

After the recitation of Qur'anic verses, the event continues with a joint prayer led by a cleric or religious figure. This prayer includes the hope that prospective pilgrims will be given health, safety, and ease in performing all the pillars of Hajj. The communal prayer reflects the importance of solidarity and spiritual support from the community towards the prospective pilgrims. It is also a reminder that Hajj is a spiritual journey that requires physical and mental strength. In the walimatusafar event, prospective Hajj pilgrims specifically apologize to their family, neighbors, and relatives. This ritual is conducted both personally and in front of all guests. This act of apologizing serves as a form of self-purification before embarking on the Hajj pilgrimage. By seeking forgiveness, prospective pilgrims aim to cleanse themselves of any sins against others, allowing their pilgrimage to be more spiritually focused and accepted by Allah Swt.

The host usually serves traditional regional dishes or provides "besek," a package containing food for the guests. The dishes may include nasi uduk, tumpeng, and various traditional cakes such as klepon or lupis. Serving food or giving charity represents an expression of gratitude to Allah Swt. Additionally, it symbolizes altruism and togetherness while inviting prayers and blessings from the guests. In the Betawi tradition, the prospective Hajj pilgrims recite the adhan before departure. This call to prayer is chanted as a symbol marking the start of their sacred journey. The recitation of the adhan holds symbolic significance as an invitation to embark on the pilgrimage. It also reflects the pilgrims' spiritual readiness to face the challenges of the Hajj pilgrimage.

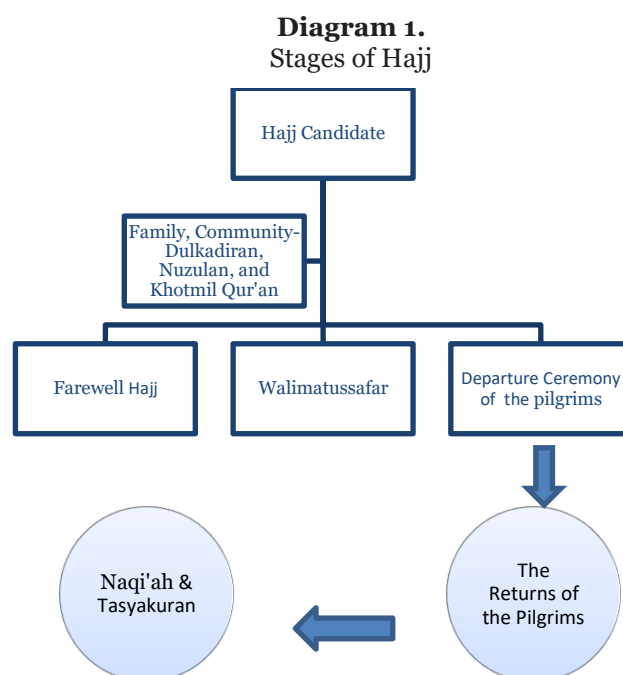
In Javanese traditions, in addition to communal prayers, ratiban or istighasah is often performed. This ritual includes chanting dhikr and prayers together, led by a local religious leader. Ratiban or istighasah serves as a means of self-reflection for the prospective pilgrims. Through dhikr and prayers, they seek forgiveness for all their sins and pray for Allah's protection throughout their journey and the fulfillment of the Hajj pilgrimage. In Javanese regions, walimatusafar is often conducted in the Javanese language, particularly in rural areas. Conversely, in urban areas like Jakarta, the event is typically held in Indonesian. Using the local language demonstrates respect for local wisdom and efforts to preserve indigenous culture. This also fosters an emotional connection between the pilgrims and their community.

Walimatusafar

This tradition is carried out after the exact time of departure has been issued by the Ministry of

Religious Affairs. The tradition begins by visiting several people: close relatives, distant relatives, religious leaders, community leaders, and neighbors. The purpose of the visit is to ask for blessings so that the departure of the prospective pilgrims to the holy land runs smoothly and safely. In addition, they also ask to be given health in performing all the pillars of Hajj, responsibilities, and activities recommended in Hajj.

The walimatussafar tradition basically has a core procession, namely: recitation and prayer. These two core processions are the basis of all walimatussafar traditions in Indonesia. These two processions essentially aim to ask for safety and smoothness in the implementation of the Hajj pilgrimage. Conceptually, the recitation is the recitation of verses from the Holy Qur'an in which praise is given to Allah SWT. The prayer recited afterward concludes the recitation, which is essentially done by Muslims on various occasions. For example, when reading Yasin, after prayer, or even after other worship activities. The process of Hajj is as follows.



Walimatussafar Tradition of Betawi Tribe

As one of the tribes that inhabit the island of Java, the Betawi tribe has many Islamic local wisdom traditions. The Betawi tribe holds a walimatussafar tradition with various processions, including: opening, conveying the aims and objectives, Yasin, tahlil, reading the Maulid of the Prophet Muhammad PBUH, and ratiban. All of these processions will be closed with the call to prayer by the prospective pilgrims without looking up. This realization shows that the Hajj is an activity that lasts a long time and many possibilities occur. "Inna Shollati, Wanusuki, Wamahyaya, Wamamati, Lillahi Robbil Alamin." Verily my prayer, my worship, my death, are solely for the sake of Allah.

After the procession is over, the next activity continues with the submission of apologies by prospective pilgrims. The apology in this tradition follows the tradition since the time of the Prophet Muhammad PBUH. This activity is considered a positive thing, because humans as social creatures are not free from mistakes and sins. The apology conveyed by prospective pilgrims alleviates the sins owned by prospective pilgrims when performing the pilgrimage. In addition, through the apology made by prospective pilgrims, it is hoped that after returning from the pilgrimage they will become a better person.

Typical Betawi Walimatussafar Dishes

In particular, a typical Betawi tribe dish during walimatussafar is a buffet meal. The side dishes served are adjusted to the economic capabilities of prospective pilgrims. In addition to the buffet meal, there are snacks that can be enjoyed by every guest who comes. Some typical foods, such as: uduk rice,

jengkol stew, milkfish, various types of processed chicken, fruits, and cakes (talam, lupis, klepon, unti, and other cakes).

These specialties are usually found in the walimatussafar activities held by the Betawi tribe. However, if the prospective pilgrims have financial limitations, then usually the buffet will be replaced by the provision of souvenirs. The standard of the fruit of the hand given in this activity includes: food and its side dishes, various cakes, fruit, and mineral water. However, in some Betawi communities there is a term "asal tekor, biar kesohor" which leads to a form of riya. This slogan makes prospective pilgrims insist on providing meals to guests who come. However, economically these prospective pilgrims are not able and seek in various ways.

The Prophet forbade the existence of jesting and exaggeration in walimatussafar activities with the aim of pilgrims focusing on performing worship in the holy land. If they have debts that must be paid after returning from the holy land, it is feared that they will not be solemn in carrying out their worship. In addition, Allah, the Almighty, hates people who have the nature of riya because it leads to arrogance that wants to show that he has advantages over other humans. Therefore, in the modern Betawi walimatussafar tradition, it is done simply.

Javanese Walimatussafar

The Javanese are known to be enthusiastic about performing the Hajj pilgrimage. This is evidenced by the high number of prospective pilgrims from the Javanese tribe.

The data above is taken from three major provinces on the island of Java. In fact, this figure exceeds the number of applicants from Jakarta. This means that the enthusiasm of the Javanese people in fulfilling the 5th pillar of Islam is very large. Although the waiting time is currently more than 20 years. However, the tradition of walimatussafar in the Javanese community is not much different from the Betawi tribe.

Table 1.
Hajj Candidate Data

DKI JAKARTA	7439	28	0900349656	201960	5887
JAWA TENGAH	28494	32	1101384781	886288	26698
D.I. YOGYAKARTA	2952	33	1200148131	95430	2797
JAWA TIMUR	33035	34	1301721238	1119283	29035

(Source: Ministry of Religious Affairs, 2023)

For the Javanese community there are three activities that must be carried out by family members of pilgrims during the pilgrimage. The three activities are dulkadiran, nuzulan, and khatmil Qur'an. Dulkadiran is a kenduri ritual that is generally carried out by Javanese people. This tradition has been replaced by other traditions such as istighasah. Istighasah is considered better to do because prospective pilgrims reflect on their behavior before arriving in the holy land. In the procession of istighasah prospective pilgrims ask for forgiveness and ask Allah Swt., so that they are given smoothness during the pilgrimage and Allah is pleased to grant their prayers.

The implementation of walimatussafar in the Javanese tribe or can be called "selametan" which means asking for congratulations. Unlike other Javanese traditions such as: "nyadran" or "syawalan", the Javanese walimatussafar is done more solemnly because it is in a place that has been provided by prospective pilgrims. The procession of activities carried out by the Javanese tribe is basically the same as other tribes, namely opening, reading the holy verses of the Qur'an, prayers, and apologies led by local religious leaders.

The locality of the Javanese community is more pronounced when the event takes place in their hometown, compared to where they migrate. Walimatussafar events held by Javanese tribes in their homeland usually use their mother tongue, Javanese. This certainly has the meaning of preserving the local wisdom of the Javanese community. When compared to Javanese people who are already in the capital city, of course, there are significant differences. Those in the capital city usually use Indonesian in the procession of the event. This is because Jakarta is the center of various ethnic and cultural gatherings.

Typical Javanese Dishes

Javanese people have the term "bancaan" or "besek" which is given to guests. Empirically, the food in the walimatussafar held by Javanese people is simpler, when compared to people in the capital city. This simplicity arises based on the culture that exists in the environment where they live which is accustomed to simplicity. Thus, there is no stigma that prospective pilgrims have financial limitations.

There is something different about the walimatussafar held by the Betawi tribe in the capital city. Javanese people prioritize tribalism, which makes them closer to the same tribe. Those who do not come to the walimatussafar will usually be sent to their homes and given the same type of food as the guests who come to the location. In addition, Javanese people who have different views still receive food on the basis of one tribe. This tolerance should be the basis of urban communities, so as to minimize social inequality among the community.

In addition, the presentation of food in the Javanese walimatussafar tradition is given on a plate with a banana leaf base. One of the dishes usually found is tumpengan which has a philosophy of man with God and man with other humans.

Both Betawi and Javanese cultures have different traditions, but the meaning and purpose are the same. The walimatussafar tradition in Betawi and Javanese communities represents gratitude, praying to the Creator, and apologizing to others. In other words, this tradition basically provides goodness for all humans. However, prospective pilgrims are not allowed to be arrogant, show off, or boast about the events held in their place of residence.

People's Views on Hajj

Behind the Hajj pilgrimage, there is another side that is equally interesting, which is not only about its history and social impact. The Hajj also creates various traditions, cultures, and social and religious behaviors that accompany it. In addition to offering enormous rewards for those who perform it earnestly, the Hajj is also believed to bring blessings that extend to family, friends, neighbors, and the surrounding community. In fact, the reward is not only reserved for the pilgrims who go, but also for those who help, provide provisions, or serve the pilgrims (Farida et al., 2018).

After performing the fifth pillar of Islam, a person should become a better person. After walimatussafar, the banquet to welcome the pilgrims is called "walimatul naqi'ah". This tradition is basically done to express gratitude to Allah by sharing with the community around the place of residence. This form of gratitude arises because the pilgrims can return safely and are able to follow all the activities of the hajj. After returning from Hajj, there are different social levels in the community. The title "haji" that is obtained basically makes a social difference in the community from the previous position.

The title "Hajj" is special because previously to be able to perform the 5th pillar of Islam, prospective pilgrims traveled for months, crossed the sea, braved the storm, and the stages of the pilgrimage were extremely tiring. Someone who has gone through a series of trips needs to be appreciated, awarded, and honored. Moreover, they have prayed at the Kaaba and worshiped in Mecca, which is the dream of every Muslim.

In theory, traditions are social beliefs and behaviors that are passed down from generation to generation. From an anthropological perspective, traditions include beliefs or behaviors shared by a group of people, with symbolic meanings related to their origins in the past. Researchers who explore this can use cultural and religious approaches to observe and understand the phenomenon of Hajj traditions anthropologically and phenomenologically (Farida et al., 2018).

Culturally

The Hajj pilgrimage basically has various aspects of assessment, such as: religious, cultural, and colonial. However, the most distinguishing and visible difference is cultural. In almost all ethnic groups in Indonesia, a person who has performed the Hajj is considered a pious and religious person. This thinking arises after a person has gone through a tough test in performing the pilgrimage. The

acquisition of high social status in society is based on aspects of economic maturity, spiritual maturity, and the blessings given by Allah Swt.

A person who has just returned from Hajj usually brings stories of his or her journey during the pilgrimage. In fact, there are some stories that are usually told negatively. Those who go on Hajj, but do not apologize to their surroundings or those who have been wronged, will get their reward during Hajj. The story of this journey is what makes someone who has performed Hajj considered to have more spiritual experience than someone who has not. In addition, the opportunity to get close to the Kaaba or kiss Hajar Aswad is a form of spiritual experience that cannot be obtained by everyone. The assumption that Hajj is a form of blessing given by Allah is true. There are people who are financially able, but physically unable, so they cannot perform the Hajj. Vice versa, physically able, but not financially.

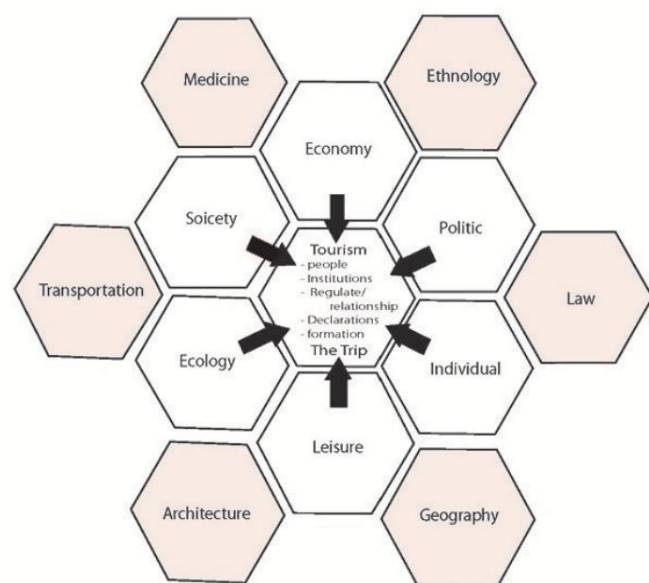
In other words, those who are given the opportunity to perform the Hajj are blessed by Allah Swt. In fact, the blessings brought from the holy land continue upon their arrival back home. Many people are more respectful than they were before. In addition, the term "seeking" blessings from people returning from Hajj is widely practiced with various traditions, such as kissing hands, enjoying souvenirs brought from the holy land, believed to be a form of blessing given. One of the hopes is to be able to go to the holy land like someone who has just returned from the pilgrimage. In Indonesian society, in the Javanese/Betawi tribe, the title of Hajj has a great influence. For example, in religious activities, someone with the title of Hajj gets priority in time or place.

Priority of time and place is given in the community to those with the title of Hajj without any sense of social jealousy. For example, in religious worship, activities in the community, a person with the title of Hajj always takes precedence and gets a leading place. This is to appreciate the title of Hajj that they already have. Although basically not all hajjis have good religious knowledge, the title of hajj is able to change this paradigm.

When compared to history, Hajj was a title given during the Dutch colonial era. In the past, someone who had just returned from Mecca and performed the hajj was seen as more rebellious by the Dutch colonial government. They were marked with the title Hajj, which distinguished them from those who had not performed the fifth pillar of Islam. This title was a form of discredit for the Dutch colonial government, as a symbol for rebels. The representation of titles in the Dutch colonial era with the current era is of course very different. The honor possessed by someone who has the title of Hajj is evident in the current era. However, the colonial era was quite the opposite, people who had the title of Hajj had limitations to explore themselves and their thoughts.

Hajj travel is essentially unlike other spiritual tourism trips such as pilgrimages. The multi-faceted phenomenon of pilgrimage is often mentioned in the sphere of travel. Its interdisciplinary character has led to lively debates among scholars, who have used several approaches to capture pilgrimage in a few clear and generally valid definitions. It is generally agreed that a 'traditional' pilgrimage is a journey inspired by spiritual or religious reasons to a 'sacred place' which can consist of elements of the natural and geographical environment such as: mountains, rivers, springs, trees, caves, lakes, islands, gardens, or animals. Religious buildings

Diagram 2.
Religious Tourism and its Purpose



Source: (Freyer, 2011)

such as churches, mosques, religious sites, or the activities of religious founders, or shrines. Pilgrimages can even take place in public places that regularly host religious festivals.

This definition cannot be considered the same as the spiritual journey of someone who goes on Hajj. Some people undertake religious journeys other than Hajj for travel, medical treatment, geographical familiarity, social needs, and so on. However, Hajj is the spiritual journey of Muslims who seek to become a better person by completing the 5th pillar of Islam. As discussed earlier, Hajj is a blessing given by God to Muslims, meaning that not everyone is able to perform Hajj. However, pilgrimage is basically something everyone can do and there is no specific obligation. Thus, culturally in society a person with the title of Hajj receives special treatment.

As a form of data validity that the community appreciates and respects someone who has performed the pilgrimage, researchers distributed questionnaires to Betawi and Javanese tribes. The respondents in this study amounted to 100 people with 50 respondents from Betawi, and 50 respondents from the Javanese tribe. In this case, the researcher tried to see whether people who have performed the Hajj get special treatment in the community. In addition, this behavior is sustainable or just a title obtained after making a religious journey.

Table 2.

Questionnaire Results of Javanese and Betawi Tribes towards People Who Have Performed Hajj			
No.	Question	Agree	Disagree
1.	The behavior of someone who has gone on Hajj changes in society.	98	2
2.	People who have performed the Hajj are more religiosity than those who have not performed the Hajj.	92	8
3.	A person who has gone on Hajj worships more in the mosque than at home.	81	19
4.	Be more social after Hajj.	80	20
5.	Generosity increases after Hajj.	84	16
6.	Still committing sin after Hajj.	0	100
7.	Routinely participate in religious activities in the neighborhood.	76	24
8.	Have better speech than before.	88	12
9.	Willing to be involved in social activities and be an example in the community.	89	11
10.	Inviting people to tolerate and migrate.	93	7

Source: The results of the questionnaire obtained by researchers were taken from the Javanese and Betawi tribes.

The data above shows that someone who has performed the hajj makes many changes in the community. For example, they participate more in religious activities than they did before the Hajj. However, there are respondents who say that they disagree. This means that there are some people who remain with their personalities. Then, in the eyes of the Betawi and Sundanese communities, it shows that people who have gone on hajj show more religiosity than before the hajj.

The way people who have performed Hajj are seen by the community to be more dominant in the mosque or other houses of worship. However, some see that not everyone does this. In addition, people who have performed Hajj are seen by the community as more social than before performing Hajj. The Betawi and Javanese also agree that people who have performed Hajj should be more generous than before performing Hajj. However, 16 respondents disagreed. This is because not everyone increases their generosity after performing the Hajj.

One hundred respondents agreed that people who have performed Hajj usually stay away from sin. One hundred respondents disagreed. In addition, people who have performed Hajj predominantly have better speech and are involved in community activities. In addition, the respondents who answered this question agreed that those who have performed Hajj often advocate hijrah (migration)

to the path of Allah.

CONCLUSION

Based on the research conducted by the researcher, it was found that every region in Indonesia has a diversity of different walimatussafar cultures. However, the difference only lies in the name, special food, or tradition that develops in the local area. Basically, the goal remains the same, namely: pray to Allah, apologize to others, and ask to be prayed for so that the worship is smooth. In addition, the Hajj performed by Indonesians, especially among the Betawi and Javanese tribes - the majority of whom are in the capital city - means an increase in social status.

In the inheritance of the Hajj farewell tradition, there are several media used. First, through recitation. In addition to fulfilling formal needs related to the Hajj pilgrimage, this recitation is also a moment to apologize and ask for blessings before departure. Secondly, the tradition is reinforced through stories that are told directly from individual to individual, especially by community leaders such as mosque takmir, religious leaders, or pilgrims who share their life experiences. These stories aim to reinforce the values contained in the Hajj farewell tradition.

The community's view of people with the title of Hajj has also changed to a more positive one. In addition, walimatussafar and walimatul naqi'ah are basically two positive processions that form harmony in society. This tradition has also developed with various variations in the process, but the meaning of alms contained in it remains the same. As long as the prospective pilgrims are not boastful and arrogant with what they serve.

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