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Indonesia: Text and Context-Based Understanding of Islam*

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Islamism and Contemporary Indonesian Islamic Politics



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A HAJJ PSYCHOLOGY TRAINING MODULE DESIGNED TO IMPROVE THE EMOTIONAL INTELLIGENCE OF PROSPECTIVE PILGRIMS

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Abstract

The study aimed to design a Hajj psychology training module. The research method was research and development (R&D). The stages of the research were analyzing the needs, developing the module, having expert validation, and having responses from prospective pilgrims. Five aspects had been validated for feasibility, namely a) basic competencies and indicators; b) content of the material; c) training methods; d) language, and; e) development area. The results of expert validation tests and responses from prospective pilgrims indicated that the Hajj psychology training module was in the feasible category to use.

Keywords: Training Module; Hajj Psychology; Emotional Intelligence

ملخص

الملخص: تهدف هذه الدراسة إلى تصميم وحدة تدريبية في علم نفس الحج. هذا النوع من البحث هو البحث والتطوير (البحث والتطوير). مراحل البحث هي: تحليل الاحتياجات ، تصميم الوحدة ، التحقق من صحة الخبراء ، الحجج المرتقبون. هناك خمسة جوانب تم التحقق من صحتها من أجل الجدوى ، وهي أ) الكفاءات والمؤشرات الأساسية ؛ ب) محتوى المادة ؛ ج) طرق التدريب. د) اللغة و ؛ هـ) منطقة التطوير. تشير نتائج اختبار التحقق من صحة الخبراء وكذلك الحجج المحتملين إلى أن وحدة التدريب على علم نفس الحج في فئة ذات جدوى ممكنة.

الكلمات المفتاحية: المقرر التدريبي; علم نفس الحج; الذكاء العاطفي

Abstrak

Penelitian ini bertujuan untuk mendesain modul pelatihan psikologi haji. Jenis penelitian ini adalah penelitian pengembangan (research and development). Tahapan penelitiannya adalah dengan tahap: analisis kebutuhan, desain modul,



validasi ahli, tanggapan calon jamaah haji. Ada lima aspek yang divalidasi kelayakannya, yaitu a) kompetensi dasar dan indikator; b) isi materi; c) metode pelatihan; d) bahasa dan; e) ranah pengembangan. Hasil uji validasi ahli serta tanggapan calon jamaah haji menunjukkan bahwa modul pelatihan psikologi haji berada pada kategori sangat layak untuk digunakan.

Kata Kunci: Modul Pelatihan; Psikologi Haji; Kecerdasan Emosional.

A. Introduction

Hajj is the worship summit that every Muslim, who has capabilities, performs. The capabilities can be in the form of material, intellectual, physical, and psychological capabilities. This obligation is under the word of Allah SWT in the Qur'an Surah Ali Imran verse 97, which means:

".....And (due) to Allah from the people is a pilgrimage to the House- for whoever can find there to a way. But whoever disbelieves-then indeed, Allah is free from need of the worlds."

Hajj is the fifth pillar of Islam after the two sentences creed, prayer, fasting, and zakat. Compared with the other obligatory worship, the Hajj is the biggest challenge and the hardest to perform. It is not easy to achieve because the area or place is also determined by its performance besides being very expensive. Hajj must be done simultaneously by millions of people who come from all around the world. Few pilgrims died because they were crushed and fell to millions of people.¹ Even so, Muslims around the world still carry out this worship because Hajj is obligatory worship for those who can afford it.

Now the number of Muslims who carry it out is increasing every year. The waiting list for Hajj in Indonesia until early 2022 has reached more than 5.1 million pilgrims.² The waiting list is immense, not comparable to the quota of pilgrims received each year. Based on the data from the Directorate General of Hajj and Umrah Organization, the allocation for hajj pilgrims received is only around 199,518. There is a difference of 25 times the number of registrants. It makes the waiting list for Hajj in Indonesia up to 46 years or a minimum of 9 years. This phenomenon indicates that the enthusiasm of the Indonesian people is excellent for the pilgrimage.

Hajj needs physical worship. It means that the body must be strong, firm, and healthy to carry out the entire series of Hajj rituals.³ This assumption is not wrong because, indeed, in the performance of the pilgrimage, there are physical activities (hajj movements) such as *tawaaf* around the Kaaba (*Baitullah*) for seven times, *sa'i* between Safa and Marwah for seven times too, throwing *Jumrah*, and *wukuf* in the desert of Arafah in the scorching sun. All of those require physical strength.

¹ Nahrawi, Syaokani, and Pusat Litbang Kehidupan Beragama (Indonesia), *Manajemen pelayanan haji di Indonesia*.

² Direktorat Jenderal Penyelenggaraan Haji dan Umrah, "Estimasi Waiting List Jamaah Haji."

³ Alotaibi, "Tuberculosis Knowledge, Attitude and Practice among Healthcare Workers during the 2016 Hajj"; Alshehri, "The Prevalence and Factors Associated with Musculoskeletal Pain among Pilgrims during the Hajj"; Al-Tawfiq, "The Hajj 2019 Vaccine Requirements and Possible New Challenges."

However, this assumption is not only simple but also needs further interpretation. Relying on physical strength alone is not enough; sometimes, great physical strength can injure others. For instance, they are maximizing all of their physical abilities in carrying out the Hajj ritual without regard for the safety of others or their safety. The phenomena can be noticed in every pilgrimage, such as someone bumping, pushing, and pulling. Not a few also quarrel and argue with each other. Other unnoticed psychological problems during the Hajj journey are excessive feelings of fear and anxiety on the plane, inability to adapt to new situations, being easily panicked, and being unable to control themselves. Those attitudes and behaviors can reduce the quality of the pilgrimage and even become useless.

Therefore, pilgrims need emotional intelligence so that their pilgrimage rituals become a *mabroor* worship. Emotional intelligence can be interpreted as an ability to feel, understand, and effectively apply the power and sensitivity of emotions as a source of energy, information, connection, and human influence.⁴ An increase in someone's emotional intelligence leads to a more positive attitude, higher self-esteem, orientation to positive values, and greater adaptability.⁵ Even the research by Raab and Laborde found that good emotional intelligence can also support good physical abilities.⁶

Someone can obtain mental health and good quality of life through good emotional intelligence.⁷ In some cases, emotional intelligence strengthens the relationship between individuals and groups⁸, minimizes disrespect towards others⁹, and becomes a strategy for preventing destructive conflict on a large scale.¹⁰ In addition, emotional intelligence is a key to reducing stress and growing self-confidence.¹¹ It will be excellent support for the process of worship of the pilgrims and minimize a lousy behavior that appears during its performance.

One of the efforts to build emotional intelligence for prospective pilgrims is to provide psychological training through Hajj psychology training. This training becomes one type of group psychoeducation used to stimulate prospective pilgrims' emotional intelligence abilities. As a first step in developing Hajj psychology training, designing a

⁴ Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual ESQ (Emotional Spiritual Quotient): (The ESQ Way 165 1 Ihsa, 6 Rukun Iman Dan 5 Rukun Islam)*.

⁵ Akerjordet and Severinsson, "Emotional Intelligence: A Review of the Literature with Specific Focus on Empirical and Epistemological Perspectives."

⁶ Laborde and Raab, "Comment Les Émotions Influencent t'elles La Prise de Décision Du Sportif?"

⁷ Kong, "How Is Emotional Intelligence Linked to Life Satisfaction? The Mediating Role of Social Support, Positive Affect and Negative Affect"; Mascia, "Emotional Intelligence, Self-Regulation, Smartphone Addiction: Which Relationship With Student Well-Being and Quality of Life?"

⁸ Pérez-Fuentes, "Family Functioning, Emotional Intelligence, and Values: Analysis of the Relationship with Aggressive Behavior in Adolescents."

⁹ Kim, "Employees' Burnout and Emotional Intelligence as Mediator and Moderator in the Negative Spiral of Incivility."

¹⁰ Khosravi, "Emotional Intelligence: A Preventive Strategy to Manage Destructive Influence of Conflict in Large Scale Projects."

¹¹ Rezvani, "Emotional Intelligence: The Key to Mitigating Stress and Fostering Trust among Software Developers Working on Information System Projects."

practical training module to apply is necessary. Modules are teaching materials presented systematically, and their use can be facilitated by the teacher or used independently.¹²

Based on the background, this study presented a complete picture of the development of the Hajj psychology training module. The researchers also analyzed the feasibility of these products based on the reviews of experts and prospective pilgrims to make them suitable for general use.

B. Method

The type of this research is research and development. Development research is applying knowledge to create a new medium to produce an effect in a particular situation.¹³ The development model is the basis used for product development that will be produced. An effective development model demands a match between the approach used and the product produced. Two objectives of development research are the development to obtain a product prototype and the formulation of methodological suggestions for the design and evaluation of the prototype.¹⁴ In this case, the product is a Hajj psychology training module.

The research procedures for the development of the Hajj psychology training module are as follows:

1. Need analysis: at this stage, there are two things to do: a) compile a syllabus for Hajj psychology training materials; b) prepare literature/references.
2. Design of teaching materials, namely compiling Hajj psychology training materials by referring to the syllabus that has been compiled and validated.
3. Expert validation, namely teaching materials that have been compiled and then validated by two experts consisting of Islamic psychologists and linguists.
4. Subject responses, namely validated and revised teaching materials based on the improvement suggestions by the experts, then ask for responses from prospective pilgrims regarding the developed training modules.
5. The final product of the Hajj psychology training module.

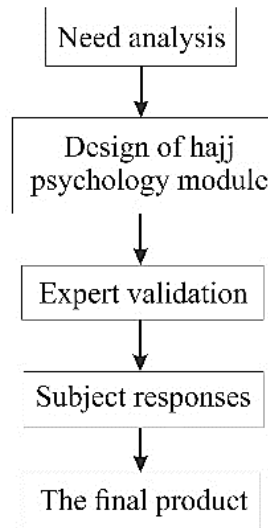
More details are as follows:

¹² Prastowo, *Pengembangan Bahan Ajar Tematik*.

¹³ Bock, *Getting It Right: R&D Methods for Science and Engineering*.

¹⁴ Akker, *Principles and Methods of Development Research*.

Figure 1. The plot of A Hajj Psychology Training Module Design



The data analysis technique was carried out by descriptive analysis. The data analyzed include an analysis of the feasibility of expert tests and assessments of the prospective congregation. The feasibility analysis of the test was a validation of the training module used. Three experts in Islamic psychology and Hajj organizers tested this training module. Two of them were the Chair of the Central Board of the Islamic Psychology Association and the Chair of the Expert Council of the Islamic Psychology Association of South Sulawesi. An academic and manager of Hajj and Umrah Travel was also asked to be an assessor in this training module. In addition to five prospective pilgrims who became the target of training. The formula used was as follows:

$$NA = \frac{\sum B \times N}{100}$$

The scores given were numbers 1 to 4. The categories of assessment results were:

Table 1. Assessment Categorization

Category	Score Range
Very worthy	3.51 – 4.00
Worthy	2.76 – 3.50
Worthy enough	2.00 – 2.75
Less worthy	≤ 1.99

C. Result

The Hajj psychology training module covers three competencies: introduction, training material, and activity evaluation. The introductory part included the background of the training, objectives, materials, participants, training methods, time, and place of implementation of activities. The training materials covered specific and clear sections related to the process of building self-awareness, building hajj motivation, attitudes in facing challenges/tests during the pilgrimage, and Hajj and spiritual enjoyment in the

last. We compiled an evaluation of the activities in this training as analytical material intended to obtain responses from participants to the training provided.

The experts tested the Hajj psychology training module following their fields and prospective pilgrims who were the target participants of the training. The assessment results of the three experts obtained NA values of a) the first expert = 3.60, b) the second expert = 3.65, and c) the third expert = 3.45. Based on this, it shows that the Hajj psychology training module was in the very feasible category to use. The expert assessment tables are as follows:

Table 2. The Assessment of The First Expert

No.	Assessment Aspects	Integrity (I)	Score (S)	I x S	NA
1	Basic competence and its indicator	15	4	60	
2	Content: content completeness, content broadness, dan content deepness.	30	4	120	
3	Used Method: suitable for objective participant conditions.	20	3	60	$\frac{300}{100} = 3,6$
4	Language: good and genuine Indonesian Language.	15	4	60	
5	Development domain: ability development of cognitive and affective aspects, and expected to be practiced.	20	3	60	
Total		100	18	360	

Table 3. The Assessment of The Second Expert

No.	Assessment Aspects	Integrity (I)	Score (S)	I x S	NA
1	Basic competence and its indicator	15	4	60	
2	Content: content completeness, content broadness, dan content deepness.	30	4	120	
3	The Used Method: suitable for objective participant conditions.	20	4	80	$\frac{300}{100} = 3,65$
4	Language: good and genuine Indonesian Language.	15	3	45	
5	Development domain: ability development of cognitive and affective aspects, and expected to be practiced.	20	3	60	
Total		100	18	365	

Table 4. The Assessment of The Third Expert

No.	Assessment Aspects	Integrity (I)	Score (S)	I x S	NA
1	Basic competence and its indicator	15	4	60	
2	Content: content completeness, content broadness, dan content deepness.	30	4	120	
3	The Used Method: suitable for objective participant conditions.	20	3	60	$\frac{300}{100} = 3,45$
4	Language: good and genuine Indonesian Language.	15	3	45	
5	Development domain: ability development of cognitive and affective aspects, and expected to be practiced.	20	3	60	
Total		100	16	345	

The module was suitable for use based on assessing five prospective pilgrims on the Hajj psychology training module. The NA values obtained were as follows: a) the first assessor = 3.80; b) the second assessor = 3.65; c) the third assessor = 4.00; d) the fourth assessor = 3.70; and e) the fifth assessor = 3.50. The results of the assessment of the five prospective pilgrims in more detail are as follows:

Table 5. The Assessment of The First Prospective Pilgrims

No.	Assessment Aspects	Integrity (I)	Score (S)	I x S	NA
1	Basic competence and its indicator	15	4	60	
2	Content: content completeness, content broadness, dan content deepness.	30	4	120	
3	The Used Method: suitable for objective participant conditions.	20	4	80	$\frac{300}{100} = 3,8$
4	Language: good and genuine Indonesian Language.	15	4	60	
5	Development domain: ability development of cognitive and affective aspects, and expected to be practiced.	20	3	60	
Total		100		380	

Table 6. The Assessment of The Second Prospective Pilgrims

No.	Assessment Aspects	Integrity (I)	Score (S)	I x S	NA
1	Basic competence and its indicator	15	4	60	
2	Content: content completeness, content broadness, dan content deepness.	30	4	120	
3	The Used Method: suitable for objective participant conditions.	20	3	60	$\frac{300}{100} = 3,65$
4	Language: good and genuine Indonesian Language.	15	4	45	
5	Development domain: ability development of cognitive and affective aspects, and expected to be practiced.	20	4	80	
Total		100	18	365	

Table 7. The Assessment of The Third Prospective Pilgrims

No.	Assessment Aspects	Integrity (I)	Score (S)	I x S	NA
1	Basic competence and its indicator	15	4	60	
2	Content: content completeness, content broadness, dan content deepness.	30	4	120	
3	The Used Method: suitable for objective participant conditions.	20	4	80	$\frac{300}{100} = 4$
4	Language: good and genuine Indonesian Language.	15	4	60	
5	Development domain: ability development of cognitive and affective aspects, and expected to be practiced.	20	4	80	
Total		100	20	400	

Table 8. The Assessment of The Fourth Prospective Pilgrims

No.	Assessment Aspects	Integrity (I)	Score (S)	I x S	NA
1	Basic competence and its indicator	15	4	60	$\frac{370}{100} = 3,7$
2	Content: content	30	3	90	

	completeness, content broadness, dan content deepness.			
3	The Used Method: suitable for objective participant conditions.	20	4	80
4	Language: good and genuine Indonesian Language.	15	4	60
5	Development domain: ability development of cognitive and affective aspects, and expected to be practiced.	20	4	80
Total		100	19	370

Table 9. The Assessment of The Fifth Prospective Pilgrims

No.	Assessment Aspects	Integrity (I)	Score (S)	I x S	NA
1	Basic competence and its indicator	15	3	45	
2	Content: content completeness, content broadness, dan content deepness.	30	4	120	
3	The Used Method: suitable for objective participant conditions.	20	4	80	$\frac{300}{100} = 3,5$
4	Language: good and genuine Indonesian Language.	15	3	45	
5	Development domain: ability development of cognitive and affective aspects, and expected to be practiced.	20	3	60	
Total		100	17	350	

D. Discussion

It is basic to have Hajj psychology training as an integrated part of the Hajj guidance (manasic) before departure to meet the needs of emotional management skills of prospective pilgrims in carrying out their worship. The availability of the Hajj psychology module is urgent in Hajj guidance as a material that guides prospective pilgrims to know and understand the psychology of Hajj properly and correctly.

Compiling the Hajj psychology training module developed in this study took approximately four months. Developing this module was more prolonged than other similar studies, such as the Development of Training Modules to Improve the Quality of

Training Outcomes¹⁵ or the parent intervention training module¹⁶. Survey of the things needed by pilgrims in the provision and guidance of Hajj became the basis of the module preparation. The reality in the field showed that the Hajj rituals had never touched on the psychological domain specifically. Furthermore, the Hajj psychology training prepared the relevant topics and indicators of achievement. Pilgrimage psychology training materials explained how to build self-awareness, build hajj motivation, attitudes in facing challenges in performing Hajj, and spiritual enjoyment in performing Hajj.

Several aspects, namely the module's basic competencies and indicators, the material's content, the method of implementation, the use of language, and the domain of development, became the indicators of module validity. From a partial view of the expert and prospective pilgrims' assessments and a comprehensive assessment, it was found that the Hajj psychology training module was very feasible to use.

Table 10. Overall Validation Mean

Validator	Score NA	Mean
Assessor 1	3,6	3,69
Assessor 2	3,65	
Assessor 3	3,45	
Assessor 4	3,8	
Assessor 5	3,65	
Assessor 6	4	
Assessor 7	3,7	
Assessor 8	3,5	

This training module explained basic competencies and indicators that will make trainers and participants easily understand the training achievements. The module could be well structured from the start, systematic, operational, and directed by presenting basic competencies and indicators. This module is vital in training and guidance to be used by trainers and participants. Therefore, Mulyasa defined a module as a fully structured training/teaching material to assist participants in achieving the formulated goals.¹⁷

The content of the Hajj Psychology Training Module material included the content completeness, the content broadness, and the content deepness. The elaboration of training materials will make trainers conduct training efficiently.¹⁸ Therefore, written material would provide a complete picture for trainers and participants to understand the objectives of the training. Well-written training materials would also have a good effect

¹⁵ Notodiharjo and Supriyoko, "Pengembangan Modul Pelatihan Untuk Meningkatkan Kualitas Hasil Pelatihan."

¹⁶ Patra, "Impact of Psychoeducation Intervention Module on Parents of Children with Autism Spectrum Disorders: A Preliminary Study."

¹⁷ Mulyasa, *Kurikulum Berbasis Kompetensi*.

¹⁸ Notodiharjo and Supriyoko, "Pengembangan Modul Pelatihan Untuk Meningkatkan Kualitas Hasil Pelatihan."

on training outcomes.¹⁹ This material was the main content in making the training module.

We suggested the use of training methods that were suitable for the objective conditions of the participants. In this case, the Hajj psychology training method used the lecture method and practiced by visualizing the conditions and processes of Hajj for participants. The use of lecture and practice methods is quite effective for adults.²⁰

Visualizing the pilgrimage's conditions would also stimulate participants' cognitive and affective effects. It means that the participants could make mental representations as early as possible so they could be well-prepared in carrying out the worship. This process is helpful for participants in improving their ability to control attention, appreciation of objects, and motor skills.²¹

The language used in this module is Indonesian. The use of the language was adjusted to the target, namely prospective Indonesian pilgrims. According to Pinker, the selection of the correct terminology will facilitate the performance of one's brain in thinking.²² The main aspect of language assessment in this module was whether the grammar used was correct, complied with PUEBI (General Guidelines for Indonesian Spelling), and was easily understood by others, considering that in making the module, language was necessary so that it could represent what the trainer wanted to convey and practice in the field.

In addition, this module also presented the development domain section. The development domain was related to the progress of abilities in cognitive and affective aspects and is expected to be practiced by prospective pilgrims. It was in line with the views of Finch and Crunkilton²³, who argued that teaching materials (modules) were sources that can assist teachers (trainers) in bringing about changes in participant behavior.²⁴ The change expected to occur in this case was an increase in the emotional intelligence of prospective pilgrims. Increased emotional intelligence is also through cognitive, affective, and psychomotor processes.²⁵

In making learning modules, the explanations related to the competencies to the process of mental change of participants were needed.²⁶ The Hajj psychology training

¹⁹ Dankbaar, "Comparative Effectiveness of a Serious Game and an E-Module to Support Patient Safety Knowledge and Awareness."

²⁰ Cipriano, "Increasing Parental Knowledge Related to the Human Papillomavirus (HPV) Vaccine"; Luby, "A Randomized Controlled Trial of Parent-Child Psychotherapy Targeting Emotion Development for Early Childhood Depression"; Patra, "Impact of Psychoeducation Intervention Module on Parents of Children with Autism Spectrum Disorders: A Preliminary Study"; Retnaningsih and Setiyawati, "Validasi Modul Pelatihan Disiplin Positif Untuk Meningkatkan Praktik Pengasuhan Pada Ibu Anak Prasekolah."

²¹ Schneider, "VAM: A Neuro-Cognitive Model for Visual Attention Control of Segmentation, Object Recognition, and Space-Based Motor Action."

²² Pinker, "So How Does the Mind Work?"

²³ Finch and Crunkilton, *Curriculum Development In Vocational And Technical Education: Planning, Content, and Implementation*.

²⁴ Finch and Crunkilton.

²⁵ Kalat, *Biopsikologi*.

²⁶ Bucher, Davies, and Highton, *Designing Learning From Module Outline to Effective Teaching*.

module had been prepared and had fulfilled well. It could help millions of prospective Indonesian pilgrims who would perform the worship. With this training module, it could also support the Hajj ritual program by the Ministry of Religion, which so far had not been touched by psychological training.

E. Conclusion

Based on the development and testing results, this study concludes that the Hajj Psychology Module in improving emotional intelligence is feasible for performing Hajj guidance. It was supported by content validity by the experts in Islamic psychology, academics, managers of the pilgrimage, and prospective pilgrims.

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