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PERADILAN dan HUKUM KELUARGA ISLAM

The Afdhaliyah Worship in organizing the Pilgrimage

Ibadah Afdhaliyah dalam Fenomena Penyelenggaraan Ibadah Haji

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Info Artikel	Abstract
<p>Received* September 26, 2022</p> <p>1st Revision* September 30, 2022</p> <p>2nd Revision* November 07, 2022</p> <p>Approved* December 10, 2022</p>	<p><i>This study discusses the afdhaliyah worship as a phenomenon in conducting the pilgrimage. The pilgrimage requires special physical and spiritual abilities, as well as having comprehensive and well-organized knowledge so the implementation of the pilgrimage process ends with a mabrur level. The research method uses a qualitative design by collecting data in a literature review, archive study, mass media, and conducting in-depth interviews. Then processing and analyzing the data afterward. The implementation of the pilgrimage includes worship that is carried out at a certain time, nuance, and place which based on the scholars' view is very essential to carry out; This worship is said to be afdhaliyah because it is very important to do, but in practice, some people really force themselves and even disobey the rules that have been set so that it can harm the implementation of the Hajj in general, and disregard the safety, benefit, and security of the pilgrims in particular. This is interesting because the Hajj pilgrims are too pursuing profits rather than the safety and security of their individual with the result that many pilgrims experience heat stroke or heatstroke and heat exhaustion or fatigue which can trigger other diseases so the pilgrims must receive more intensive care, this becomes phenomena in the pilgrimage that must be observed and identified so that pilgrims should have not only pursued rewards, they also have to maintain their safety and security as well. In the implementation of the pilgrimage, it is necessary to carry out the obligatory pillars of the pilgrimage itself as a condition for the pilgrimage's validity. Afdhaliyah worship is valuable to do if the place is in the right conditions, on the other hand, if it is dangerous for the life of the pilgrims then it is not allowed.</i></p> <p><i>Keywords: Worship, Hajj, Afdhaliyah</i></p> <p><i>Penelitian ini membahas tentang ibadah afdhaliyah sebagai fenomena dalam penyelenggaraan haji. Ibadah haji memerlukan kemampuan khusus baik jasmani dan rohani, serta memiliki pengetahuan komprehensif dan terarah sehingga pelaksanaan ibadah haji mendapatkan predikat mabrur. Metode penelitian menggunakan desain kualitatif dengan mengumpulkan data-data secara kajian kepustakaan, kajian arsip, laporan media massa, melakukan wawancara yang mendalam (in-depth interview). Selanjutnya mengolah dan menganalisis data-data tersebut.</i></p>

Pelaksanaan ibadah haji terdapat ibadah yang dilaksanakan dengan waktu, situasi dan tempat tertentu yang menurut pendapat ulama dikatakan sangat utama untuk dilaksanakan; ibadah ini dikatakan afdhaliyah karena sangat utama dilakukan, namun pada prakteknya terdapat masyarakat yang sangat memaksakan diri dan bahkan mengabaikan aturan dan koridor yang sudah ditetapkan sehingga dapat merusak penyelenggaraan haji pada umumnya dan secara khusus menafikan keselamatan, kemaslahatan dan keamanan jemaah itu sendiri. hal ini menarik dikarenakan Jemaah haji terlalu mengejar pahala yang banyak lalu mengesampingkan keselamatan dan kemaslahatan individunya sehingga banyak dari Jemaah yang mengalami heat stroke atau sengatan panas dan heat exhaustion atau kelelahan yang dapat memicu timbulnya penyakit lainnya sehingga Jemaah harus mendapatkan perawatan yang lebih intensif, hal ini menjadi fenomena dalam penyelenggaraan haji yang harus dicermati dan diidentifikasi agar Jemaah haji harus di edukasi disamping mengejar pahala juga harus menjaga keselamatan dan kemaslahatan dirinya. Dalam pelaksanaan ibadah haji harus mengedepankan pelaksanaan wajib dan rukun haji sebagai syarat sah nya ibadah haji. Ibadah Afdhaliyah sangat baik untuk dilakukan jika waktu tempat kondisi yang tepat namun disisi lain jika membahayakan jiwa bagi jemaah haji maka hal itu tidak diperkenankan.

Kata Kunci: Ibadah, Haji, Afdhaliyah

A. INTRODUCTION

The satisfaction level of Indonesian pilgrims with the implementation of the pilgrimage in Indonesia in 2022 has increased with the results of the Indonesian Hajj Pilgrims Satisfaction Index (IKJHI) reaching 90.45 compared to the 2019 pilgrimage which was only 85.9 according to a survey by the Central Statistics Agency. In general, Indonesian pilgrims have received all the services provided by the government very satisfactorily. The 2022 IKJH is included in the very satisfactory criteria in all work areas/operation units. The highest index increase in the intercity bus satisfaction transportation service component. All components of Armusna's services experienced an increase with the highest increase in the transportation bus and tent service components.¹ Interpreting the numbers from the 2022 survey requires expertise because the conditions for 2022 are very different from 2019, both the congregational quota and the physical condition of the congregation.

The Central Bureau of Statistics in its 2022 IKJH survey in its release places worship guidance at 90.31 points. It is possible that the points obtained can still be surpassed, but this is influenced by the fact that there are still some pilgrims who force themselves to carry out the *afdhaliyah* worship by ignoring their health and physical condition so that the Hajj supervisors find obstacles in advising and influencing pilgrims who have the belief that they should carry out the pilgrimage according to what the Prophet had done.

The implementation of the pilgrimage from year to year has improved, and the phenomenon of *afdhaliyah* worship has become one of the topics discussed by the

¹<https://kemenag.go.id/read/indeks-kepuasan-2022-sangat-memuaskan-menag-terima-kasih-jemaah-haji-indonesia-v5bzn>. Accessed on December 19, 2022.

Hajj supervisors, the Ministry of Religion as the person in charge of organizing the Hajj formulates moderation of the rituals of Hajj and Umrah, in the context of Hajj, moderation is very important considering that its implementation requires that the perpetrators have prime health conditions, while the physical condition of the pilgrims in reality varies and the pilgrims are required to understand moderation in the Hajj rituals correctly. This is what is being discussed in this research to provide enlightenment to the pilgrims that the worship that is performed should not be forced upon oneself if it endangers oneself and others.

The pilgrimage is worship that requires special abilities both physically and spiritually, besides that the pilgrimage requires comprehensive and directed knowledge so that the implementation of the pilgrimage gets some worship the title *mabrur*. In the implementation of the pilgrimage, some worships are carried out at certain times and places which in the opinion of the scholars are said to be very *afdhal* to carry out these worships in certain situations and conditions, this worship is said to be *afdhaliyah* because it is very important to do or it is termed "*Afdhaliyah* Worship", but in practice, there are people who push themselves too hard and even ignore the rules and corridors that have been stipulated in Law Number 8 of 2019 concerning the Implementation of Hajj and Umrah, so that they can damage the implementation of Hajj in general and specifically ignore the safety, benefit, and security of the congregation itself.

Several personal and situational factors influence the behavior of pilgrims and Umrah pilgrims, personal factors include natural biological factors, these factors are human characteristics that are most easily recognized, understood, and distinguished from other humans. Furthermore, the socio-psychological factor is that humans need the presence of other people, humans need other people to want to appreciate the achievements in their lives and others. Several situational factors influence the behavior of the congregation, namely ecological factors, technological factors, and cultural factors, these three factors indirectly influence the behavior of the congregation in carrying out the *afdhaliyah* worship.

The implementation of the pilgrimage includes elements of policy, implementation, and supervision. Policy and implementation in organizing the pilgrimage is a national duty and the government's responsibility.

Congregational guidance is regulated in as much detail as possible in Law number 8 of 2019 article 32 that the Minister is responsible for providing Hajj guidance to pilgrims. In this case, the Hajj guide, often referred to as TPIHI, is assigned by the Minister of Religion to carry out the task of accompanying the congregation related to the guidance of worship in flying groups (flock). Besides that, there are worship guidance officers assigned by the Ministry of Religion who are related to the coordination, education, and guidance of pilgrims while in Saudi Arabia and worship consultants are religious experts appointed by the Ministry of Religion who are directly related to issues of visitation, education, and worship consultations. Hajj in Saudi Arabia.

From several service improvements in the implementation of Hajj, it must be accompanied by the better practice of worship because the guidance of worship is the locomotive in carrying out the Hajj and Umrah pilgrimages, therefore more massive education is needed to educate the public in carrying out worship without neglecting the safety, security, benefit of the pilgrims

For Muslims, the pilgrimage is an obligation, the prospective hajj must pay attention to the pillars and obligatory pilgrimage as a legal requirement in carrying out the pilgrimage and if left behind, they must repeat it another time.

The conflict that arises, when the pilgrims prioritize *afdaliyah* worship but on the other hand endanger the soul, it is difficult to change the community's paradigm of hunting for rewards in *afdal* places and times in carrying out the pilgrimage without regard to safety. Some people are used as pride and prestige and later it will be conveyed to the family how great they are in carrying out the pilgrimage. The concern about the experience of the pilgrims makes it very important to research the problem of how to carry out the *afdhaliyah* worship in the phenomenon of organizing the pilgrimage?

B. RESEARCH METHODS

This study used a qualitative design. The data were collected using literature review, archive review, mass media reports, conducting in-depth interviews with pilgrims and hajj officials; furthermore Data processing and data analysis regarding *afdhaliyah* worship in the implementation of the pilgrimage. This study uses Lawrence M. Friedman's theory of the "legal system" that the effectiveness and success of law enforcement depend on three system elements, namely the law's structure, the law, the substance of the law, and legal culture. The legal substance contained in Law Number 8 of 2019 concerning the implementation of Hajj and Umrah describes in detail the implementation of Hajj and Umrah and Wajid is guided by the people who carry it out. In chapter I regarding the general provisions of article 2 it is explained that the implementation of the Hajj and Umrah pilgrimage is based on sharia, trust, justice, benefit, benefit, safety, security, professionalism, transparency, and accountability. From the principles of organizing the Hajj, it is very clear how the government has regulated appropriate and accurate regulations in the implementation of the *afdhaliyah* worship. Furthermore, using the *maslahah* theory according to Imam al-Gazali, in principle, takes advantage and rejects harm to maintain the goals of syara'.²

C. DISCUSSION

Implementation of Hajj Pilgrimage in Indonesia

The implementation of the pilgrimage in Indonesia must prioritize the principles of a) Shari'a; b) Trust; c) Justice; d) Benefit; e) Benefit; f) Safety; g) Security; h) Professionalism; i) Transparency, and j) accountability.³ The purpose of organizing the pilgrimage is to provide guidance, service, and protection for the pilgrims so that they can carry out their worship by the provisions of the Shari'a; and realize self-sufficiency and resilience in organizing the pilgrimage.⁴ Based on the legislation, the government as a facilitator has provided convenience and comfort in the pilgrimage. The implementation of the pilgrimage begins with the requirements and procedures for registering the pilgrimage, quotas for the pilgrimage, guidance for the pilgrimage, the establishment of the organizing committee for the pilgrimage, officers accompanying the prospective pilgrims, services and documents, and

²Abu Hamid Al Ghazaly, *Al Mustasfa*, jilid I (Baghdad: Mutsanna,1970) h. 286-287

³Pasal 2 Undang-Undang RI Nomor 8 Tahun 2019 tentang Penyelenggaraan haji dan Umrah.

⁴Pasal 3 Undang-Undang RI Nomor 8 Tahun 2019 tentang Penyelenggaraan haji dan Umrah.

identity for the pilgrimage, transportation services for prospective pilgrims, accommodation and consumption services for the pilgrimage, guidance and health services for pilgrims, as well as protection for pilgrims and Hajj officials.

The implementation of the pilgrimage includes elements of policy, implementation, and supervision. Policy and implementation in organizing the pilgrimage is a national duty and the government's responsibility.⁵ The implementation of the Hajj from year to year is getting better, the regulations stipulated in the law have greatly provided services, protection, and guidance for pilgrims.

Congregational guidance is regulated in as much detail as possible in law number 8 of 2019 article 32 that the Minister is responsible for providing Hajj guidance to pilgrims. In this case, the Hajj guide often referred to as TPIHI, is assigned by the Minister of Religion to carry out the task of accompanying the congregation in connection with the guidance of worship in flight groups.⁶ Besides that, there are worship guidance officers assigned by the Ministry of Religion who are related to the coordination, education, and guidance of pilgrims while in Saudi Arabia and worship consultants are religious experts appointed by the Ministry of Religion who are directly related to issues of visitation, education, and worship consultations. Hajj in Saudi Arabia.⁷

Health services have also increased with the formation of the Rapid Movement Team (TGC), a group of hajj workers formed by the Ministry of Health consisting of doctors, nurses, and pharmacists for three purposes, namely a). maintain the health of pilgrims in the field. b). ensure the process of evacuation of pilgrims runs smoothly and safely. c). provide emergency assistance to Indonesian pilgrims.⁸ Besides that, the Indonesian Hajj Health Team in the Flying Group also formed a Team of First Aid Officers for Pilgrims (Team P3JH), namely a group of people who were recruited to become Hajj officers because of their very special professional background, such as doctors, nurses, especially those who have service certificates, social services or other special skills charter. Accommodation services for pilgrims who experience improvement every year can be seen from the strict standards of accommodation providers which include quality standards, area standards, distance standards, administrative standards, and price standards so that accommodation services can be planned according to standard operational procedures for providing accommodation in Saudi Arabia.⁹ Consumption services also implement several standards that must be prepared by consumption providers which include location standards, food processing infrastructure standards, food processing facility standards, workforce standards or human resources, quality assurance standards, and

⁵Kementerian Agama RI, *Manajemen Perhajian di Indonesia* (Jakarta: Direktorat Jenderal Penyelenggaraan Haji dan Umrah, 2018), h.45

⁶Kementerian Agama RI, *Panduan Tugas TPIHI* (Jakarta: Direktorat Jenderal Penyelenggaraan Haji dan Umrah, 2019), h.5

⁷Helmi Hidayat, *Implementasi Formula 5-5-3 dalam Manajemen Haji* (Jakarta: Haja Mandiri, 2019), h.199-203.

⁸Helmi Hidayat, *Implementasi Formula 5-5-3 dalam Manajemen Haji*, h.204-205

⁹Kementerian Agama RI, *Himpunan Peraturan dan Perundang-undangan tentang Penyediaan Layanan Akomodasi, Konsumsi, dan Transportasi di Arab Saudi Tahun 1440H/2019 M* (Jakarta: Direktorat Jenderal Penyelenggaraan Haji dan Umrah, 2019), h.135-136

consumption serving standards.¹⁰ Furthermore, Transportation services are provided on routes from AMAA Madinah Airport to accommodation in Medina; from lodging in Medina to lodging in Mecca; from Jeddah KAAIA Airport to lodging in Makkah; from the hostel in Makkah to the airport in Jeddah; from lodging in Mecca to lodging in Medina; and from accommodation in Madinah to AMAA Madinah Airport; also prepared prayer transportation that occupies accommodation in areas with a distance of 1,000 meters from the Grand Mosque and/or other designated areas.¹¹

Significant improvement accompanied by the required facilities for safety and comfort. Therefore the minister formed a pilgrimage organizing committee (PPIH) both at the central and regional levels that have embarkations in Saudi Arabia. In the context of organizing the pilgrimage, the Minister appointed officers to accompany prospective pilgrims consisting of the Indonesian Hajj Guide Team (TPHI), the Indonesian Hajj guidance team (TPIHI), and the Indonesian Hajj health team (TKHI). Furthermore, the governor and regents/mayors can appoint officers to accompany the pilgrims consisting of a regional haj guide team (TPHD) and a regional haj health team (TKHD). The task of a companion in organizing the pilgrimage is based on the principle of justice which aims to provide services and protection by the provisions of Islamic law.¹²

One of the most important factors in the implementation of the Hajj is that the guidance of the Hajj is established by the government through the mechanisms and procedures for the guidance of Hajj and guidelines for guidance, guidance on rituals, and guidelines for the pilgrimage. Coaching carried out by the Government and the community can also guide the pilgrimage which is financed independently as well, either individually or in groups or Guidance can be directly face-to-face or indirectly with the media/online. The guidance given by the government to the Hajj pilgrims is carried out through two events in the form of guidance and counseling for those who have knowledge of the Hajj rituals of Hajj or who have attended the orientation of the Hajj supervisors and are assigned to guide the Pilgrims. This coaching is carried out before the departure of the pilgrims, during their journey even while in Saudi Arabia until their return to Indonesia.¹³

The government or the community conducts Hajj guidance as a provision of knowledge about the implementation of the pilgrimage and procedures for the pilgrimage to obtain a mabrur pilgrimage. Guidance was carried out 10 times at the KUA and 3 times at the Regency/City level.

¹⁰Kementerian Agama RI, *Himpunan Peraturan dan Perundang-undangan tentang Penyediaan Layanan Akomodasi, Konsumsi, dan Transportasi di Arab Saudi Tahun 1440H/2019 M* (Jakarta: Direktorat Jenderal Penyelenggaraan Haji dan Umrah, 2019), h.179-183

¹¹Kementerian Agama RI, *Himpunan Peraturan dan Perundang-undangan tentang Penyediaan Layanan Akomodasi, Konsumsi, dan Transportasi di Arab Saudi Tahun 1440H/2019 M* (Jakarta: Direktorat Jenderal Penyelenggaraan Haji dan Umrah, 2019), h.235

¹²Peraturan Menteri Agama RI Nomor 13 Tahun 2018 tentang Penyelenggaraan ibadah haji Reguler.

¹³In order to maximize the guidance of the Hajj pilgrimage, a book was made on the TPIHI Task Guide published by the Directorate General of Hajj and Umrah Implementation in 2019. This guide for the Indonesian Hajj Guidance Team is qualitatively targeted as a guideline for carrying out tasks for the Hajj Guidance Team in the group and aims to provide direction and as a guideline for carrying out tasks according to the operational work plan. Kementerian Agam RI, *Panduan Tugas TPIHI* (Jakarta: Direktorat Jenderal Penyelenggaraan Haji dan Umrah, 2019), h.2

Afdhaliyah Worship

The afdhaliyah worship referred to here is the *afdhal* or main worship which is carried out during the pilgrimage, this worship is mostly carried out by pilgrims with the reason of achieving more rewards and carrying out the pilgrimage practices the same as the prophet did so that it overrides other aspects in the process of organizing the pilgrimage namely the aspect of welfare, safety and security. The implementation of the Hajj is emphasized on the obligatory aspects of Hajj, namely the intention to enter *Ihram* and stay at *Arafah*, *Tawaf*, *Sai*, and *Tahallul*, *Orderly*, if this is not done then one's pilgrimage is invalid, also in the implementation of Hajj there are pillars of Hajj namely, *Ihram*, *Mabit* (overnight) at Muzdalifah, *Mabit* (overnight) in Mina, throwing three *jamrah*, namely *jamrah ula*, *jamrah wusta*, and *jamrah aqabah*, *Tawaf wada* (farewell tawaf) and what cannot be denied is abstaining from the prohibitions in *ihram*.

There are several worships in the organization of the pilgrimage which is mainly carried out as long as they do not burden the congregation itself and other people, these practices are conditioned so as not to endanger the congregation and continue to comply with the regulations set by the haj flight crew so that togetherness as teamwork in the flying group is still carried out.

The *afdhaliyah* acts of worship in question include:

1. Ifrad Hajj

Ifrad Hajj means to be alone, meaning that people only perform the Hajj without performing Umrah and are not subject to dams.¹⁴

In the implementation of the pilgrimage, it is based on the intention of the *ifrad* pilgrimage so many pilgrims force themselves to intend the *ifrad* pilgrimage but deny other things, in this case, for example, the congregation of the first batch of early batches must wear *ihram* clothing from the *miqat* until the end of the *ifada thawaf* implementation so that the long period for If the prohibition of *ihram* is very open, it is advisable for congregations who are in this condition not to force themselves to intend to do the *ifrad* pilgrimage so that the element of benefit can be guaranteed.

Shahih Muslim Hadith No. 1231. Pg: 465

حَدَّثَنَا يَحْيَى بْنُ أَبِي يُوسُفَ وَعَبْدُ اللَّهِ بْنُ عَوْنٍ الْهَلَالِيُّ قَالَا حَدَّثَنَا عَبَّادُ بْنُ عَبَّادِ الْمُهَلَّبِيُّ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ فِي رِوَايَةِ يَحْيَى قَالَ أَهْلُنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَجِّ مُفْرَدًا وَفِي رِوَايَةِ ابْنِ عَوْنٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلًا بِالْحَجِّ مُفْرَدًا

Meaning:

Have told us Yahya bin Ayyub and Abdullah bin Aun Al Hilali both said, have told us Abbad bin Abbad Al Muhallabi told us Ubaidullah bin Umar from Nafi'

¹⁴Kementerian Agama RI, Fiqih Haji Komprehensif, Cet.III Jakarta: Direktorat Jenderal Penyelenggaraan Haji dan Umrah, 2019. h.74

from Ibn Umar in Yahya's narration - he said; "We once entered into *ihram* with the Prophet *sallallaahu 'alaihi wasallam* for the *ifrad* hajj".¹⁵

Sunan Ibnu Majah Hadith No. 2966 – The Book of Manasik

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَزِيُّ وَحَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْرَدَ الْحَجَّ

Meaning:

Has told us Hisham bin 'Ammar; have told us 'Abdul Aziz Ad Darawardi and Hatim bin Isma'il from Ja'far bin Muhammad from their father from Jabir Radlialahu 'Anhu, that the Prophet *sallallaahu 'alaihi wasallam* made the *Ifrad* hajj.¹⁶

Sunan Abu Dawud Hadith No. 1777 – The Book of Manasik

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْرَدَ الْحَجَّ

Meaning:

Has told Us Abdullah bin Maslamah Al Qa'nabi has told Us, Malik, from Abdurrahman bin Al Qasim from his father from Aisha that the Prophet *sallallaahu alaihi wa sallam* performed Hajj in *ifrad* (performed Hajj separately from Umrah).¹⁷

2. Kissing the Hajar Aswad

Kissing the Hajar Aswad, this worship is very much carried out by pilgrims without regard to their safety, by insisting on kissing the Hajar Aswad in a crowded situation, is physically dangerous and often even causes arguments just before kissing the Hajar Aswad and can cause quarrels over the rules of relations between Men and women in several stories of the Hajar Aswad are specified in two ways, namely, it is sunnah to rub and kiss it.¹⁸

Sunan Ibnu Majah Hadith No. 2946 – The Book of Manasik

حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ الْمِصْرِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُ مِنْ أَرْكَانِ الْبَيْتِ إِلَّا الرُّكْنَ الْأَسْوَدَ وَالَّذِي يَلِيهِ مِنْ نَحْوِ الدُّرِّ الْجَمْحِيِّ

Meaning:

¹⁵Yahya Muhiddin Abi Zakaria Yahya bn Syaraf an Nawawi as Syafii, *Syarah Shahih Muslim Li Imam An Nawawi*, Juz VII, (Cet. I; Beirut: Dar Al Kalam, 1987), h. 465-466.

¹⁶Abi Abdillah Muhammad bin Yazid al Qazwaydiy, *Sunan Ibnu Majah*, Juz II (Beirut: Dar al Fikr, 2008), h. 185.

¹⁷Abi Daud Sulaiman al-Asy'ats al Sijistani, *Sunan Abi Daud*, Juz II (Cet.I; Suriah: Dar Al Hadis, 1970), h. 377-379.

¹⁸M. Sadat Ismail, *Ilmu Haji: Menunaikan Haji dengan Ilmu* (Cet I, Yogyakarta: Nusa Media, 2020), h.102

Has told Ahmad Amru bin As Sarh Al Mishri; Has told us Abdullah bin Wahab; told me, Yunus, from Ibn Shihab from Salim bin Abdullah from his father, he said: “The Prophet *sallallaahu 'alaihi wasallam* has never rubbed the pillars (corners) of the Kaaba except for the pillars of the Hajar Aswad and the pillars after it (the pillars of Yamani) around the residence *Jumah*.¹⁹

Sunan Abu Dawud Hadith No. 1874 – The Book of Manasik

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ حَدَّثَنَا لَيْثٌ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ قَالَ لَمْ أَرِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسُحُ مِنَ الْبَيْتِ إِلَّا الرُّكْنَيْنِ الْيَمَانِيِّينِ

Meaning:

Has told Us Abu Al Walid Ath Thayalisi, has told Us Laits from Ibn Shihab from Salim from Ibn Umar, he said; I have never seen the Prophet *sallallaahu wa'alaihi wa sallam* wiping any part of the Kaaba except for the two pillars of *Yamani*.²⁰

Sunan Abu Dawud Hadith No. 1876 – The Book of Manasik

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْعُ أَنْ يَسْتَلِمَ الرُّكْنَ الْيَمَانِيَّ وَالْحَجَرَ فِي كُلِّ طَوْفَةٍ قَالَ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَفْعَلُهُ

Meaning:

Having told Us Musaddad, having told Us Yahya from Abdul 'Aziz bin Abu Rawwad from Nafi' from Ibn Umar, he said; Rasulullah *shallallahu wa'alaihi wa sallam* did not leave to wipe the pillars of Yamani and Hajar Aswad in every tawaf. Nafi' said, and Abdullah bin Umar did that.²¹

3. Throwing Jamrah Aqabah

Throwing *jamrah* has two meanings, namely first, throwing *jamrah* is a form of obedience to Allah so that we remember Allah on the days that have been determined. Second, following the Prophet's rituals of pilgrimage, as he said, you should carry out the rituals of pilgrimage from me.²²

Throwing the *jamrah* is one of the most important rituals that must be performed for pilgrims besides draining their physical, and emotional energy and also risking their safety. The timeframe set for throwing the *jamrah* after the sun has slipped, it is recommended to follow the directions of the school and the head of the group consequence who knows more about the right time and safety for throwing the *jamrah* considering that Indonesia pilgrims have relatively small bodies compared to other countries as a result of pursuing *afdhaliyah* worship (the primacy of worship) without heeding the safety of the soul.

In several narrations throwing Jamrah Aqabah on the day of Nahr, after the sun rises, as the prophet did.²³

¹⁹Abi Abdillah Muhammad bin Yazid al Qazwaydiy, *Sunan Ibnu Majah*, Juz II, h. 178.

²⁰Abi Daud Sulaiman al-Asy'ats al Sijistani, *Sunan Abi Daud*, Juz II, h. 440.

²¹Abi Daud Sulaiman al-Asy'ats al Sijistani, *Sunan Abi Daud*, Juz II, h. 440-441

²²M. Sadat Ismail, *Ilmu Haji: Menunaikan Haji dengan Ilmu*, h. 201-203

²³Kementerian Agama RI, *Fiqh Haji Komprehensif*, h. 200

Shahih al Bukhari Hadith No. 1746 Book of Hajj "Throwing Jamrah"

حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا مِسْعَرٌ عَنْ وَبَرَةَ قَالَ سَأَلْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا مَتَى أَرَمِي الْجِمَارَ قَالَ إِذَا رَمَى إِمَامُكَ فَارْمِهِ فَأَعَدْتُ عَلَيْهِ الْمَسْأَلَةَ قَالَ كُنَّا نَتَحَيَّنُ فَإِذَا زَالَتْ الشَّمْسُ رَمَيْنَا

Meaning:

Having told us Abu Nu'aim had told us Mis'ar from Warabah said: I asked Ibn 'Umar *radliallahu 'anhuma* when throwing the *jamrah* was carried out? He replied: "If your leader has thrown it then throw it". Then I repeated the question, he said: "We used to wait for the time and when the sun was leaning (at noon), then we just threw".²⁴

The hadith above is used as an important basis for the implementation of the pilgrimage to follow the leader of the group or the instructions of the imam. Following the instructions and directions of faith, especially in Mina is very much needed for safety.

Position and technique of throwing *jamrah* in Jami' at-Tirmidhi Hadith No. 902-Book of Hajj "Technique of throwing *Jamrah*"

حَدَّثَنَا يُونُسُ بْنُ عِيسَى حَدَّثَنَا وَكَيْعٌ حَدَّثَنَا الْمَسْعُودِيُّ عَنْ جَامِعِ بْنِ شَدَّادِ أَبِي صَخْرَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ قَالَ لَمَّا أَتَى عَبْدُ اللَّهِ جَمْرَةَ الْعَقَبَةِ اسْتَبْطَنَ الْوَادِيَّ وَاسْتَقْبَلَ الْقِبْلَةَ وَجَعَلَ يَرْمِي الْجَمْرَةَ عَلَى حَاجِبِهِ الْأَيْمَنِ ثُمَّ رَمَى بِسَبْعِ حَصِيَّاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ ثُمَّ قَالَ وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مِنْ هَاهُنَا رَمَى الَّذِي أَنْزَلْتُ عَلَيْهِ سُورَةَ الْبَقَرَةِ حَدَّثَنَا هَنَّادٌ حَدَّثَنَا وَكَيْعٌ عَنْ الْمَسْعُودِيِّ بِهَذَا الْإِسْنَادِ نَحْوَهُ قَالَ وَفِي الْبَابِ عَنْ الْفَضْلِ بْنِ عَبَّاسٍ وَابْنِ عَبَّاسٍ وَابْنِ عُمَرَ وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ يَخْتَارُونَ أَنْ يَرْمِيَ الرَّجُلُ مِنْ بَطْنِ الْوَادِي بِسَبْعِ حَصِيَّاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ أَنْ لَمْ يُمْكِنَهُ أَنْ يَرْمِيَ مِنْ بَطْنِ الْوَادِي رَمَى مِنْ حَيْثُ قَدَرَ عَلَيْهِ وَإِنْ لَمْ يَكُنْ فِي بَطْنِ الْوَادِي

Meaning:

Told us Yusuf bi Isa has told us Waki' has told us Al Mas'udi from Jami' bin Syaddad Abu Ahahrah from Abdurrahman bin Yazid said: "After Abdullah arrived at the place of *Jamrah* "Aqabah, he entered the valley then facing the Kaaba. He also started throwing *jamrah* over his right temple, throwing seven pebbles and saying takbir on each pebble. Then said: "By Allah, there is no god but Him, from here the person who was sent down to him surah Al Baqarah threw *jamrah*. "Having told us Hannad has told us Waki' from Al Mas'udi with the same sanad as the hadith above. (Abu Isa At Tirmidhi) said: the hadith has been narrated from al Fadl bin Abbas, Ibn Abbas, Ibn Umar, and Jabir. "Abu Isa said; "Ibn Mas'ud's hadith is a Hasan authentic hadith and has been practiced by the scholars. They argue; a man should throw *jamrah* from the bottom of Al

²⁴Imam al hafidz Ahmad bin Ali bin Hajar al Asqalani, *Fath al Bari bi Syarah Shahih al Bukhari*, Juz III (Bairut: Dar Al Ma'rifah, t.thn), h. 579.

Wadi with seven pebbles while saying takbir on each pebble. Some scholars allow if it is not possible to throw from the base of Al Wadi, by throwing from wherever he can even though not from the base of al Wadi."²⁵

Analysis

The implementation of *afdhalia* worship is highly emphasized in carrying out the practice of pilgrimage in the most *afdhal* time and place. According to some pilgrims performing Hajj by prioritizing place and time is an obligation so it negates the principle of safety and benefits in carrying out the pilgrimage.

Communities with the religious understanding that place great emphasis on the implementation of the *afdhaliyah* worship are a challenge for the organizers of the Hajj, especially the Ministry of Religion which annually organizes these activities. The emphasis on *afdhaliyah* worship is strongly influenced by the community's understanding that the pilgrimage is invalid if it does not carry out and or carry out what the Prophet Muhammad Saw did. This is what some people measure before carrying out the pilgrimage so that when the community is allowed to perform the pilgrimage, it is ingrained in their thinking that I must carry out the guidance of the pilgrimage by their line of thought by putting aside the aspects of safety and benefit.

Law number 8 of 2019 in chapter I regarding the general provisions of article 2 explains that the implementation of the Hajj and Umrah pilgrimage is based on sharia, trust, justice, benefit, benefit, safety, security, professionalism, transparency, and accountability. From the principle of organizing the pilgrimage, it is very clear how the government has regulated appropriate and accurate regulations in the implementation of the pilgrimage so that when carrying out the *afdhaliyah* worship, it still cares about the personal safety and security of the congregation.

The principle of organizing the pilgrimage is different from the previous law on organizing the pilgrimage, in law number 13 of 2008 the principle of organizing the pilgrimage is only based on the principles of fairness, professionalism, and accountability but in law number 8 of 2019 several principles have been added. which can further protect the congregation from disturbances and threats that can hit the pilgrims, adding to this principle the *afdhaliyah* worship which is often carried out without regard to safety, security, and benefit is already protected by law.²⁶

The principle of benefit is how pilgrims in carrying out their pilgrimage can benefit themselves and others. *Maslahat* in organizing the pilgrimage to provide benefits for pilgrims. *Maslahat* can keep the congregation away from things that are not desirable, by prioritizing the *afdhaliyah* worship sometimes endangering themselves and others such as the implementation of *jamarat* which is forced at a certain time and place by ignoring the rules that have been set so that it results in things that are not desirable because of that the principle of the benefit of the congregation is prioritized over pursuing *afdhaliyah* rewards but endangering oneself.

The term *ushul fikh maslahat* is very much put forward in every activity that gives rise to different perceptions when the congregation demands that they perform the *afdhaliyah* worship which according to them is invalid if their pilgrimage does not do so

²⁵Abi Isa Muhammad bin Isa Ibn Saurah, *Sunan Tirmidzy*, Juz II (Bairut: Dar Al Fikr, 2005), h. 259-260.

²⁶Kementerian Agama RI, Peraturan tentang Pelayanan Haji di Arab Saudi, Jakarta: Direktorat Jenderal Penyelenggaraan Haji dan Umrah, 2014 h. 4

but ignores the benefit of themselves and even other people, then the theory of benefit can be considered and used in situations this.

Next is the principle of safety in organizing the pilgrimage and umrah, one of the objectives of this principle is how to make the pilgrims and umrah pilgrims able to carry out the pillars and obligatory pilgrimage in a safe condition without being disturbed physically and non-physically as a result of the behavior of the congregation who do not want to be regulated. and put their interests first so as to heed the rules that have been agreed upon by the government to prioritize their *afdhaliyah* worship so as to indirectly damage the existing system and make the system something wrong in their opinion so that it does not only affect themselves but affects everyone who there is in the group either in the form of the smallest group of the team, the entourage, and even the flying group.

The next principle is the principle of security which guarantees that all pilgrims and Umrah pilgrims are ensured to be in a safe condition while carrying out their worship. Therefore pilgrims must protect themselves from existing disturbances or guard themselves so that unwanted things do not occur. The security principle is carried out so that the pilgrimage is carried out in an orderly, safe, and comfortable manner to protect the congregation.

Guidance in accordance with the mandate of law article 32 that the Minister is responsible for providing guidance for the pilgrimage to pilgrims which is carried out in a planned, measurable, structured, integrated manner in accordance with the standards of pilgrimage rituals. In the case of the implementation of the *afdhaliyah* worship, it is hoped that in the implementation of the rituals of the pilgrimage both at the sub-district and district levels, both the rituals carried out individually and in groups so that the material regarding the understanding of the *afdhaliyah* worship is explained in its entirety starting from the practice of worship to the aspects of benefit, safety and security in the implementation of the pilgrimage so that the understanding of the congregation can be more comprehensive and directed so that the objectives of organizing the pilgrimage can be achieved.

The pilgrimage has been prescribed by organizing the pilgrimage in certain months starting from the months of *Shawwal*, *zulqaidah*, *zuhlajjah* so that it provides a lot of space for countries that send their pilgrims to arrange as early as possible as effectively and efficiently as possible so that the pilgrimage is more coordinated and directed. The time is adjusted according to the readiness of the country concerned so that the guidance, service, and protection of the congregation can be carried out properly.

The implementation of the pilgrimage is very clear as long as the *Shari'a* rules are carried out by the correct rituals of the pilgrimage, then the pilgrimage that we perform is valid so that we are protected from practices that can harm individuals and others. The implementation of forced *afdhaliyah* worship is often a separate obstacle to the implementation of the pilgrimage, it is difficult to provide understanding to pilgrims who do not heed the rules that have been agreed upon before the congregation departs resulting in polemics that lead to disputes between congregations, this is what is a classic note that must be changed and solutions sought.

The public's perception of the implementation of the *afdhaliyah* worship must be changed by providing a structured and massive understanding to prospective pilgrims so that the behavior of forcing the *afdhaliyah* worship can be minimized so that the implementation of the hajj from year to year can be better and coordinated so that it is mandated by law in the purpose of organizing the haj by providing guidance, service, and

protection for pilgrims and Umrah pilgrims so that they can perform their worship in accordance with the provisions of the *Shari'a* can be achieved.

D. CLOSING

The benefits and impacts that will be obtained can be translated into increasing public understanding of *afdhaliyah* worship, increased knowledge and education about the practice of *afdhaliyah* worship, and the socialization of education about the practice of *afdhaliyah* worship in the implementation of Hajj and Umrah without ignoring the concept of Hajj jurisprudence and statutory mandate. Suggestions in this study prioritize the implementation of the obligatory pillars of the pilgrimage in the implementation of the pilgrimage as a condition for the validity of the pilgrimage. *Afdaliyah* worship is very good to do if the time and place conditions are right but on the other hand, if it endangers the lives of the pilgrims then it is not permissible

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