

Hajj Title as Motivation and Self-Control for Pilgrims

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Abstract

The title of Hajj has many meanings, from cultural, historical, and normative to sociological. However, there is still abuse of the title of Hajj as an economic field and social stratification. This study aims to examine the functionality of the title of Hajj for pilgrims, both as motivation and self-control. This research is a qualitative descriptive method with a phenomenological approach and a psychological scientific approach. The results show that the title of Hajj can function as motivation and self-control for pilgrims, both from internal and external directions, to improve self-quality and control themselves from deviant actions. This research concludes that a Hajj degree can provide functional benefits for pilgrims, such as motivation and self-control in behavior. Hajj is a stronghold for acting and socializing where a person must always consider every word and deed before doing or speaking.

Keywords: Hajj title; motivation; self-control

Abstrak

Gelar haji mengalami banyak pemaknaan, baik dari sisi budaya, historis, normatif, hingga sosiologis. Akan tetapi masih ada penyalahgunaan gelar haji sebagai ladang ekonomi dan stratifikasi sosial. Penelitian ini bertujuan untuk mengkaji fungsionalitas gelar haji bagi jemaah haji, baik sebagai motivasi maupun kontrol diri. Penelitian ini berjenis kualitatif metode deskriptif dengan pendekatan fenomenologi dan pendekatan keilmuan psikologi. Hasil penelitian menunjukkan bahwa gelar haji dapat berfungsi sebagai motivasi dan kontrol diri bagi jemaah haji, baik itu dari arah internal maupun eksternal jemaah haji dengan tujuan agar mampu meningkatkan kualitas diri dan mengendalikan diri dari perbuatan yang menyimpang. Penelitian ini memberikan kesimpulan bahwasannya gelar haji dapat memberikan manfaat fungsional bagi jemaah haji, seperti motivasi dan pengendalian diri dalam berperilaku. haji merupakan benteng bagi seseorang dalam bertindak dan bersosialisasi dimana seseorang harus selalu mempertimbangkan setiap perkataan dan perbuatannya sebelum melakukan atau berbicara.

Kata Kunci: gelar haji; motivasi; kontrol diri

Introduction

The title of Hajj is a title that signifies that a person has performed the fifth pillar of Islam. The title of Hajj in Indonesia has become a hereditary culture in

villages and even in urban areas (Octaviani, 2017). The origin of the Hajj title in Indonesia historically emerged to fulfill Dutch colonial interests. At that time, people who had performed the hajj were given the title of hajj to make it easier for the colonizers to monitor the movements of the hajjis who indicated that they were spreading the nationalist spirit to the natives (Fitri, Solahudin, & Fitriani, 2023). Sociologically, the title of hajj is a title that is obtained not by descent or inheritance but by effort. Performing the Hajj requires physical and psychological readiness and material, in this case, money. This means that the hajj can only be accomplished with effort, which in Sharia is called meeting the requirements of *istitho'ah* (Famelia, 2023).

In addition to some of the views on the title of Hajj above, reality shows that there is still abuse of the title of Hajj. For example, such as the case raised by Prayoga et al., in their article entitled *Economization of Religion: Study of Stalls with Hajj Titles in Jember City*, that there are still many restaurants in Jember that have not been halal certified but sell Hajj titles labeled on their restaurant names to attract consumer confidence (Prayogi, Fauziyah, & Oktaviani, 2021). This study is in line with the results of research conducted by Sulthoni et al. that the hajj pilgrimage is indeed a guarantee of trust for consumers because traders who have made the hajj are considered more honest and can be trusted in the quality of their merchandise (Sulthoni, Muhlisin, & Mutho'in., 2012).

The title of Hajj is also often considered a spontaneous increase in one's social stratum. There have been many studies that discuss the title of Hajj and social stratification, such as the results of Wulandari's research, which found that the status of Hajj affects people's social life because it is considered to have higher respect (Wulandari, 2023). The social stratification of hajjis is accompanied by high expectations of the community that they must have advantages over those who have not made the hajj, for example, the assumption that anyone with the title of hajj must have a higher level of religiosity so that they are often prioritized to lead religious activities (Nurhamidah, Machendrawaty, & Setiawan, 2022). Responding to the phenomenon of increasing the social stratum of the Hajj title, Nurcholish Madjid, known as Cak Nur, strongly criticized the intention of pilgrims who hajj just to get a social stratum title without any contributive implications in the character of social personality in society (Maharani, Sadiyah, Mujib, & Mulqiyah, 2022).

Looking at the above phenomenon, the title of Hajj seems to have shifted its function. It is no longer afterlife-oriented but worldly-oriented. If left unchecked, it is feared that this could damage the value of one's Hajj pilgrimage. Therefore, the

researcher wants to explore the functionality of the Hajj title for pilgrims by analyzing it using the theory of motivation and self-control. This study aims to determine the function of the title of Hajj as motivation and self-control of the pilgrims. It is hoped that the Hajj title is not only a title of identity, but also functionally useful for the owner of the Hajj title.

Literature Review

The title Hajj consists of the words title and Hajj. Based on the Big Indonesian Dictionary (KBBI), a title means a designation of honor, scholarship, or nobility usually added to a person's name, such as hajj, tengku, or doctorate. Meanwhile, hajj means a title for people who have made a pilgrimage to Mecca to fulfill the fifth pillar of Islam (Kemendikbud, 2016). Through the KBBI definition above, it can be concluded that the title of Hajj is an additional title of honor to the name of a person who has made a pilgrimage (Rokhmad, 2016). This definition is in line with the results of Syahdaniya and Rifa'i's research, which concluded that the titles of hajj and hajjah are a form of respect for a person's success in making a pilgrimage to Baitullah through a complicated and costly struggle (Syahdaniya & Rifa'i, 2021).

According to Usmara, motivation comes from the word motive, which means the power contained in a person that causes a person to act or do. Motive becomes the driving force for someone to carry out certain activities to achieve certain goals (Ridho, 2020). Duncan, in the book *Organizational Behavior*, says motivation is any conscious effort to influence someone to want to increase their ability to the maximum to achieve goals (Anesta & Kenedi, 2023). Donald suggested motivation as a change in energy within an individual characterized by the emergence of affection and preceded by a response to a goal (Maulana, Sanusi, & Rustandi, 2022). So, motivation arises because it is stimulated by a goal, where this goal is related to needs (Rumhadi, 2017).

There are two kinds of motivation: 1) internal motivation is motivation that grows from within the individual without being influenced by others to do something to achieve goals; 2) external motivation is motivation that comes from outside the individual in the hope of achieving goals that benefit him. According to E. Kusmana Fachrudin, motivation is divided into two groups: 1) original motivation, which is the motivation to act or the urge to do something that arises naturally in humans; 2) artificial motivation is the motivation that enters the individual either intentionally or by chance (Lantara & Nusran, 2019).

Averil considers self-control as the capacity to change and adapt to find an optimal fit between oneself and one's environment. Papalia, Olds, and Feldman say self-control is a person's ability to adjust behavior to be socially accepted by society (Wildayati, 2017). Borba says self-control is the ability to control feelings, thoughts, and actions from internal and external impulses (Kurnia & Sitasari, 2020). Casey and Caudle explain self-control as suppressing emotions, desires, and inappropriate actions. In addition, Ghufroon and Suminta explain that self-control is a person's ability to be sensitive in reading the situation of self and the environment, as well as being able to control behavior by the social environment and consider behavior before acting (Syaroh, 2019). So, self-control is a person's ability to guide his behavior.

Ghufroon and Risnawita mention two psychological factors that affect self-control: 1) internal factors (from oneself) that contribute to self-control are age and maturity. The older a person gets, the better his ability to control himself. A psychologically mature person is also more able to control his behavior because he has been able to consider what is good and not for him (Nurhaini, 2018). 2) These external factors include the closest environment that shapes individuals, such as family. People with good self-control will also have good self-direction to take responsibility for their actions properly (Marsela & Supriatna, 2019).

Research Methods

This research is a qualitative descriptive method with a phenomenological approach. This research also uses a psychological scientific approach because the theory of motivation and self-control is emphasized in this study. Primary data sources were obtained from the snowball sampling technique, whose primary data were the results of interviews with pilgrims. The snowball sampling technique determines the number of samples from the beginning a little, then multiplies until the informant's response is uniform and saturated (Sugiyono, 2020). Secondary data sources come from supporting sources whose secondary data are obtained from interviews with neighbors of the pilgrims, the head of the RT, and observation results.

The research data were collected using two techniques, namely participant observation and in-depth interviews. Data validity was checked through triangulation of data collection techniques and triangulation of data sources. The data analysis technique uses the Miles and Huberman interactive model through three stages: data reduction, data presentation, and conclusion drawing/verification. The research location is BPI Ngaliyan Housing in Semarang. The research was conducted from December 2022 to February 2023.

Result And Discussion

Hajj Title as Motivation for Pilgrims

Researchers have obtained data from the research results related to the Hajj title as motivation for pilgrims. Based on the data that has been obtained, it shows that the title of Hajj for pilgrims can be a reference for motivation for them to improve themselves even better (Dewi, 2019). This means a desire to change from bad to good, good to better. As stated by Mr. H. AM, there is nothing wrong with the title of Hajj being pinned on those who have made the pilgrimage as long as the title can be used. The title of Hajj is used as motivation to continue to improve the quality of pilgrims, be it the quality of worship, the quality of socializing, the quality of learning new knowledge, and so on. In addition, making the title of Hajj is a motivation to continue to improve oneself.

Mr. H. SA and Mr. WAP added that behind the title of Hajj, there is also a moral burden. Because indirectly, the community must consider the title of Hajj as a benchmark that someone must be a good role model. From this social demand, the pilgrims eventually have the desire to improve themselves and try to change into a better example than before (Rizal, 2021).

When examined with the theory of motivation, the data above has a functional connection that the Hajj title can motivate pilgrims to improve themselves and change for the better. This is in line with the theory put forward by Duncan, where the title of Hajj motivates pilgrims to want to improve their quality as much as possible to be better than before. In addition, the research data is also in line with Donald's theory, where the title of Hajj as motivation arises because it is stimulated by the goals to be achieved, namely wanting to continue to improve themselves (Saepurrahmat, 2017). Mr. H. AM gave an example, for example, a Hajj who likes to say dirty words, but because he is often called Hajj, he gradually feels ashamed of himself if his words are not in line with his religious identity finally, a Hajj is motivated to improve himself even better (Jeperi, 2017).

When the title of Hajj as motivation is examined from the internal and external types by Sanjaya (Ridho, 2020), the following picture can be obtained:

1. Intrinsic motivation comes from stimulation within a person or does not require external stimulation. This means that the title of Hajj as a motivation for pilgrims comes from within a person. This is because of the pilgrims' self-awareness to continue improving their quality.

2. Extrinsic motivation comes from external stimuli. This means that the title of Hajj as a motivation for pilgrims comes from outside a person. This is because the pilgrims' desire to stabilize themselves from social views.

Based on the above review shows the alignment of Sanjaya's theory with E. Kusmana Fachrudin, who divides motivation into two groups (Lantara & Nusran, 2019), namely: 1) the meaning of original motivation is the same as intrinsic motivation, namely the motivation to act or the urge to do something that arises naturally in humans. By nature, it means the initiative of the pilgrims' awareness to improve themselves. 2) Artificial motivation is the same as extrinsic motivation, which is the motivation that enters the individual either intentionally or by chance. Intentional means that due to social demands, the pilgrims inevitably must motivate themselves to improve.

Title of Hajj as a motivation for pilgrims in the study of motivational functions (Rumhadi, 2017), then three functions can be obtained: 1) encouraging individuals to act, namely the title of Hajj as motivation functions as a driving force or a motor that energizes the strength of the pilgrims to make self-improvement. 2) determining the direction of action, namely the title of Hajj as motivation, determines the direction of realizing the better quality of the pilgrims. 3) motivation to select actions, namely the title of Hajj, as motivation to determine the actions of pilgrims according to the position of social figures because they have been considered role models by the community.

Hajj Title as Self-Control for Pilgrims

Based on the data obtained it shows that the title of Hajj for pilgrims affects their self-control. Mr. H. HS and H. WAP said that Hajj is a fortress for a person to act and socialize where one must always consider every word and action before doing or speaking. When a pilgrim accepts the title of Hajj as self-control, it means that he has accepted the title of Hajj as a form of stimulant to himself to do muhasabah and evaluation.

Mr. H. AM said that a pilgrim can change because of his heart internally, but some are externally controlled by society. The title of Hajj indirectly becomes an external self-control, so the pilgrims must inevitably curb themselves from forbidden things. So consciously or unconsciously, willingly or unwillingly, the title of Hajj becomes the pilgrim's self-control (Saidi & Khoiri, 2024).

There is also additional data from a thesis entitled Hajj and Social Status in the Community of Bumiharjo Village, Batanghari Subdistrict, East Lampung Regency

from the Perspective of Sharia Economics that the informant, Mr. S stated that he carried out the obligation of Hajj not only to complete the pillars of Islam but also wanted to have self-control in the hope that his worship would be better than before Hajj (Nuryani, 2023). This shows that in addition to social demands, the title of Hajj is also expected internally by the pilgrims so that it can be a control for themselves (Sukayat, 2016).

The data above, when examined with the theory of self-control, the title of Hajj has a relationship with the self-control of the pilgrims, which functions to curb the pilgrims in their actions (Taufikurrahman, Wasliman, & Dianawat, 2023). This is in line with the theory put forward by Averil, where self-control becomes self-control in adapting to be socially acceptable (Susilawati, Sarbini, & Setiawan, 2016). Likewise with Papalia, Olds, and Feldman, where self-control functions as an adjustment to the behavior of pilgrims (Rahma, Sari, Afifah, & Sholichah, 2023). It is also in line with Borba, where self-control for pilgrims is to control the impulses of feelings, thoughts, and actions from within and outside themselves (Latifah, Zulkarnaen, & Rahman, 2020). So, the Hajj title as a control for pilgrims contains a functional expectation that the Hajj title can be self-control for pilgrims in controlling their behavior so that they can act with proper consideration.

The self-control data that has been obtained is in line with the theory presented by Ghufron and Risnawita that two psychological factors affect self-control:

1. Internal factors, namely self-control, come from within the pilgrims. This means that the title of Hajj as self-control indicates an internal brake on the pilgrims' desire to stay away from the forbidden.
2. External factors, namely self-control, come from the environment or outside the pilgrims. This means there is control from society outside the pilgrims' wishes, so they inevitably have to try to restrain deviant behavior.

The title of Hajj as self-control of pilgrims in this study is expected to enable pilgrims to fulfill the following three aspects of self-control according to Averill (Nurhaini, 2018): 1) behavior control, which is the ability of pilgrims to control themselves in examining when and how to act when facing an unpleasant stimulus. Ways that pilgrims can apply, such as preventing or avoiding the stimulus, providing a pause between stimuli, and limiting the level of stimulus intensity. 2) cognitive control is the ability of pilgrims to manage unwanted information by cross-checking the truth first. This ability allows pilgrims to assess and interpret the situation by considering the positive side subjectively. 3) satisfaction control (decisional control)

is the ability of pilgrims to choose more acceptable actions. The function of the Hajj title as self-control of the pilgrims will appear to choose various possible decisions.

Conclusion

Through the complex discussion above, it can be concluded that the title of Hajj can provide functional benefits for pilgrims, such as motivation and behavior self-control. The title of Hajj as a motivation for pilgrims comes from internal and external sources, aiming to motivate pilgrims to improve their quality of life continuously. In addition, the title of Hajj as self-control for pilgrims can also come from internal and external sources, which are none other than the aim of limiting, restraining, or controlling themselves from deviating or violating religious and social norms.

This research suggests that for pilgrims, the title of Hajj, which the community has pinned for them, is not only a decoration in front of the name but is used as a functional effect as a motivation to improve self-quality and self-control from sin.

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