

Spiritual Well-Being in the Experience of Indonesian Pilgrims (Systematic Review and Phenomenological Approach)

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Abstract

The purpose of this article is to reveal the dynamics of spiritual well-being in the experiences of Indonesian pilgrims. The qualitative method used in this study consists of two parts, namely the systematic review method and the phenomenological method. The results obtained from a systematic review analysis of spiritual well-being is a feeling of well-being between a person and God, self, social communists and the environment. This spiritual well-being will be inherent in a person's personality including life goals, religious orientation and individual existence in their social life. The results of the systematic analysis of this review serve as an objective source as a guide for researchers to explain the psychological dynamics of the mysticism phenomenon of hajj pilgrims in Indonesia. This experience for the pilgrims is not interpreted as merely a story in religious rituals, but more than that it becomes a transcendent in the entire domain of an individual's spiritual life. Analysis of mysticism experiences also does not focus on experiential content including the positive or negative side of experiential content, but rather focuses on the essence of appreciation and even changes in the meaning of life and individual spiritual satisfaction.

Abstrak

Artikel ini bertujuan untuk mengungkap dinamika kesejahteraan spiritual dalam pengalaman jemaah haji Indonesia. Metode kualitatif yang digunakan dalam penelitian ini terdiri dari dua bagian, yaitu metode tinjauan sistematis dan metode fenomenologis. Hasil yang diperoleh dari analisis tinjauan sistematis spiritual well-being adalah perasaan sejahtera antara seseorang dengan Tuhan, diri sendiri, sosial komunis dan lingkungan. Kesejahteraan spiritual ini akan melekat pada kepribadian seseorang termasuk tujuan hidup, orientasi keagamaan dan keberadaan individu dalam kehidupannya. Hasil analisis sistematis kajian ini menjadi sumber yang objektif sebagai pedoman bagi peneliti untuk menjelaskan dinamika psikologis fenomena tasawuf jemaah haji di Indonesia. Pengalaman bagi para peziarah ini tidak hanya dimaknai sebagai cerita dalam ritual keagamaan, tetapi lebih dari itu menjadi transenden dalam seluruh ranah kehidupan spiritual individu. Analisis pengalaman mistisisme juga tidak berfokus pada konten eksperiensial termasuk sisi positif atau negatif dari konten pengalaman, melainkan lebih berfokus pada esensi penghayatan bahkan perubahan makna hidup dan kepuasan spiritual individu.

Introduction

Spirituality can be understood pluralistically with various conceptualizations and backgrounds. In the last few decades the concept of spiritual well-being has received high attention. The pluralism of this spirituality remains attached to various conflicting concepts between secular and theology. Various secular understandings consider spirituality to be a conception of mental well-being so that it has a separate goal from religious beliefs. Spiritual is considered as the human spirit to motivate themselves and seek supernatural meaning in life related to self-identity. Schneiders in(Gomez & Fisher, 2003) stating that spiritual well-being and spiritualism should not be limited only to religious behaviour or religious experience but also have a broader aspect. Several secular studies also carry out research to prove that religion does not have a significant effect on well-being.

For most researchers who are concerned about subjective well-being, even in various circles of positive psychology, they often ignore the spiritual dimension of human well-being. Welfare is considered to be composed of three main dimensions, namely the need for ownership which refers to material needs, the need for relationships which refers to social relationships and the need to achieve goals more focused on achieving actualization and self-esteem (Campbell, A., Converse, P. E., & Rodgers, 1976). Furthermore, in his research, Campbell (Campbell, 1981) found a significant difference that satisfaction with material and income is not the main factor in welfare, but also interpersonal.

Contrary to the concept of well-being that is considered secular, theological groups explain other concepts related to spiritual well-being. Spiritual well-being is directly shown in the quality of a relationship with God and is a person's existential state. Spirituality has religious and humanistic values (Helminiak, 2009). The meaning of personal well-being cannot be separated from things that are considered transcendent and things that are believed. Spiritual well-being as emotions, affections, cognitions and behaviours that arise from belief in sacred things in this case is related to divinity. In the concept of theology, spirituality is not only related to the isolation of the soul, but integrates both ways in one's deepest commitment in the context of the meaning of life.

Based on the contradiction above, in this research spiritual well-being must be seen as a continuous variable, not as a dichotomous. Scientific studies are no longer discussing having or not, or relating to divinity or not. Rather it is a question of how much, and how we can increase the degree of spiritual well-being that we have. Considering that spiritual well-being

is sustainable stimulates us to consider things that can improve our spiritual well-being with all of our life experiences and even the mystical experiences we have. Its purpose is to increase the overall well-being of our lives.

In the study of Sufism, mysticism itself was considered an intermediary between material and immaterial in the human soul which is expressed and manifested. Something that was given by God and its existence felt by every human soul. Active Imagination perceives events, figures, presence directly, even without the aid of the senses (Henry, 2008). Corbin also explained that we need to distinguish between the various imaginations that are processed and produced by conscious cognition and mystical experiences that are spontaneously present. For various mystical experiences that are present as a gift, in the perspective of cognitive psychology, we will provide a deep spiritual assessment and meaning. Psychologically, everyone has the ability to perceive the experiences he has, including mystical experiences related to what he sees, hears, feels, and he touches. The dynamics of this perception will differ from one another. This includes various mystical experiences when performing Hajj. Hajj is an important part of Islam and has a high spiritual element. Especially for Indonesian citizens. The location is quite remote, the costs are high enough, the waiting time is long, and the difference in weather and environment is quite extreme. It is quite interesting to study.

This research will focus on how the dynamics of the meaning of spiritual well-being of each Indonesian pilgrim in the various mystical experiences. This study is not only in the context of experience or on the perception of that experience, but its deeper in how divine values are perceived in spiritual well-being.

Research Methods

This research uses qualitative methods with two approaches. The first approach is a systematic review analysis to determine the concept of spiritual well-being objectively based on scientific studies and previous studies. The second approach is phenomenology, to find meaning related to spiritual well-being in a mystical phenomenon and experience of Indonesian pilgrims. The research subjects were 3 people with the criteria of Indonesian citizens who had performed the pilgrimage.

Result and Discussion

The analysis concept of spiritual well-being in a systematic review to obtain an empiric and objective conceptualization of spiritual well-being based on scientific studies. The steps are

as follows: looking for published data on the conceptualization of spiritual well-being in various scientific publications. The articles reviewed are written in Indonesian and English. The collective data on articles is obtained from international scientific publication portals in sage journal and springer journal using the keyword spiritual well-being. Screened the literature based on the initial review of keywords and abstracts. Find several literatures that explain the conceptions, definitions, dimensions and aspects of spiritual well-being, and to develop an integrated definition of spiritual well-being in the context of Islam. Perform thematic analysis, which is a qualitative analytical method for identifying, analyzing and reporting on themes or patterns in data (Petticrew & Roberts, 2008). The results of the concept analysis can be seen in the table below:

Table 1. Systematic Review of Spiritual Well-Being

Researcher	Method	Definition	Dimensions	A Description of the Dimentions
Ellison (ELLISON, 1983)	<ul style="list-style-type: none"> - Systematic measure - Spiritual Well- Being Scale - America - men and women of all ages, professions, religions and demographics 	Spiritual well-being was conceptualized as the concept of one's well-being in relation to God and refers to existential well-being	<ul style="list-style-type: none"> - Religious Wellbeing - Existential well-being 	<ul style="list-style-type: none"> - Religious well-being is related to a positive relationship with God, including religious beliefs and experiences and religious values. - Existential well-being is related to one's subjective well-being, including the meaning of life and life satisfaction. It also refers to the concept of who we are, where we are and what we should do.
Fisher (J. W. Fisher, 2001)	<ul style="list-style-type: none"> - Quantitative survey and qualitative analysis - Fisher Spiritual Well-being scale - Victoria, Australia - Catholic students 	Spiritual well-being was conceptualized as a harmonious relationship between oneself, others, God and the world	<ul style="list-style-type: none"> - Relationship with yourself - Relationship with social - Relationship with God - Relationship with environment 	<ul style="list-style-type: none"> - Relationship with oneself was related to the meaning of life, goals and values in life - Social relations was related to the quality and depth of relationships, morality, culture and religion - Relationship with god was related to cosmic power, transcendent reality and faith in god - Relationship with the environment relates to care and protect the environmen
Antonio (Muñoz -García & Aviles-Herrera, 2014)	<ul style="list-style-type: none"> - Comparative study - Fisher's Spiritual Health and Life-Orientation Measure (SHALOM) 	Spiritual well-being has been defined as affirmation and self-appreciation in relation to God, self, community and environment in a whole	<ul style="list-style-type: none"> - Relationship with himself (personal domain) - Relationships with other people (community or social domain) 	<ul style="list-style-type: none"> - The personal domain refers to how a person relates to himself in aspects such as meaning, purpose and values of life. Self-awareness as the driving force or transcendent aspect of the human soul in the search for self-identity and self-worth.

Researcher	Method	Definition	Dimensions	A Description of the Dimentions
	<ul style="list-style-type: none"> - Granada, Spain - Secondary school students and University students 		<ul style="list-style-type: none"> - Relationship with the environment (environmental domain) - Relationship with transcendence (transcendent domain). 	<ul style="list-style-type: none"> - Community Domain, refers to the quality of interpersonal relationships, interactions with others (morality, culture and religion) are expressed in aspects such as love, forgiveness, belief, hope and belief in humanity. - Environmental Domain, refers to caring for and protecting the physical and biological environment (related to admiration and curiosity about the environment) - Domain Transcendence, refers to the relationship between himself and things outside humans, including with God
Omah Ismael (Alorani & Alradaydeh, 2018)	<ul style="list-style-type: none"> - Descriptive correlation - The Functional Assessment of Chronic Illness Therapy- Spiritual well-being- non-illness (FACIT-SP- non-illness) - Student university Jordan 	Spiritual well-being was defined as the correlation between physical, social and psychological aspects. Such as the purpose of life, dependence on inner resources and a person's sense of integration or connection with other things outside himself	<ul style="list-style-type: none"> - Horizontal dimensions (existential) - Vertical Dimensions (religious) 	<ul style="list-style-type: none"> - Horizontal dimension (existential) refers to the meaning of purpose in life, peace and life satisfaction - The vertical dimension (religious) refers to a sense of well-being in relation to God or a higher authority.
Barker (Barker, 1989)	<ul style="list-style-type: none"> - Conceptual and construction of the measuring instrument The Spiritual Well Being Scale by Ellison and Paloutzian - Appalachi, women at Appalachia 	Spiritual well-being was defined as the affirmation of one's life in relation to God, oneself, the community and the environment, as well as maintaining and living it wholeness	<ul style="list-style-type: none"> - Religious Wellbeing (RWB) - Existential Wellbeing (EWB) 	<ul style="list-style-type: none"> - Religious Well-being (RWB) refers to various things related to divinity such as a relationship with God, the concept of God's existence the purpose of life and satisfaction. - Existential Well-being (EWB) refers to the holistic integration of human experience.
Bekelman (Bekelman et al., 2007)	Cross-sectional study, Spiritual Well-being scale, subjek: Johns Hopkins Bayview Medical Center, USA- patients aged 60 years or older	Spiritual well-being was defined as the way people perceive their life in terms of their highest meaning and value.	Spiritual well-being was measured using the meaning / peace, faith and functional assessment subscales of life	
Heintzman (Heintzman & Mannell,	<ul style="list-style-type: none"> - Study of correlation 		<ul style="list-style-type: none"> - Behavioral dimensions measured by 	<ul style="list-style-type: none"> - The spiritual well-being subscale (MPS) measures the frequency which a person

Researcher	Method	Definition	Dimensions	A Description of the Dimentions
2003) (Heintzman, 2020)	- Spiritual well-being scale - Canada - Buddhist, Christian, Jewish, and Muslim		the Spiritual Well-Being sub-scale of the Mental, Physical, and Spiritual (MPS) - The Subjective Dimension measured by the Subjective Spiritual Well-Being (SSWB) Scale	engages in certain behaviors or mental actions to improve their spiritual well-being, for example seeking spiritual help from others, discussing ethical or moral issues, engaging in self-analysis, meditation or prayer. - The subjective well-being scale measures the transcendent dimension of spiritual well-being, related to the extent to which a person feels meaningful in his life. For example, when someone feels they have real purpose in life or when someone feels very close to their God.
Coskun (J. Fisher & Coskun, 2013)	- Factor Analysis - The Spiritual Health And Life-Orientation Measure (SHALOM) - Turkey - Religious Education faculties in the East, West, North, South and center of Turkey	Using Fisher's definition and conceptualization	- Relationship with yourself - Relationship with social - Relationship with God - Relationship with environment	- Personal SWB relating to Islamic values related to the relationship with God can affect personal development - Communal SWB is related to religious communities which have a reciprocal influence on the relationship with God - Environmental SWB deals with awareness of the environment as a gift from God - Transcendental SWB deals with spiritual experiences with transcendence
Wijayanti (Laela Wijayati & Pramesti, 2016)	- Study of correlation - Habluminnas spiritual well-being using modified Spiritual Well-Being Quesionare - Indonesia - Moslem's employees	Spiritual well-being was defined as a condition when a person feels satisfied, safe, peaceful, comfortable with his destiny	- Forgive other - Trust others - Respect others - Kindness other	- Forgive other refers to stopping feeling angry and blaming others so that it can give positive thoughts to others. - Trust others refer to the belief in someone that they are more reliable, honest, have a higher responsibility and are not suspicious - Respect for others refers to how we care about others and has to do with respect as well as tolerance - Kindness other refers to the ethical character that determines the relationship between individuals and society and the social environment.

Based on the results of the systematic review above, Ellison and Fisher's study of spiritual well-being has been widely used as a reference in various studies. This research uses Fisher's (J. W. Fisher, 2001) concept which will be combined with research from several other

researchers such as Omar (Alorani & Alradaydeh, 2018) and Wijayanti (Laela Wijayati & Pramesti, 2016).

Spiritual well-being was defined as a harmonious relationship between oneself, others, God and the world (J. W. Fisher, 2001). Spiritual Well-being as the concept of subjective well-being in relation to God and refers to existential well-being. Religious well-being which is related to a person's positive relationship with God includes religious beliefs and experiences, and religious values. Meanwhile, existential well-being is related to one's subjective well-being, including the meaning of life and life satisfaction. It also refers to the concept of who we are, where we are and what we should do.

Spiritual Well-being can also be conceptualized as a harmonious relationship between oneself, others, God and the world (J. Fisher & Coskun, 2013). More fully, this relationship with oneself is related to the meaning of life, goals and values in life. Relations with social relates to the quality and depth of relationships, morality, culture and religion. Relationship with god is related to cosmic forces, transcendent reality and faith in god. Relationship with the environment is related to a sense of admiration for the environment and the desire to care for and protect the environment.

The condition when a person feels satisfied, safe, peaceful, comfortable with his destiny is the main point in spiritual well-being (Laela Wijayati & Pramesti, 2016). When described in an indicator of behavior, spiritual well-being also includes a forgive other, which means to stop feeling angry and blame others and yourself so that you can give positive thoughts to others. Trust others refer to the belief in someone that they are more reliable, honest, have a higher responsibility and are not suspicious. Respect for others refers to how we care about others and has to do with respect as well as tolerance. Kindness other refers to the ethical character as a determinant of individual relations with society and the social environment.

Phenomenological Studies on the Experience of Hajj

Hajj Mystical Experience

Based on the results of in-depth interviews, there are quite striking differences in the three subjects related to mystical experiences during the pilgrimage. The first subject quite strong mystical experiences, one of which was the conveniences of carrying out a series of hajj. The second subject did not experience any special events for him but experienced mystical experiences from seeing and observing the events of other people. And the third subject experiences mystical experiences related to supernatural things which cannot be rationalized. From the experiences of these three subjects, it can be concluded that the mystical experience

when doing Hajj is not always related to experiencing irrational things or events, but rather experiences that are difficult to forget and closely related to emotion, and this indirectly leads the individual to changes in his life (Luthfan Rezqi Perdana, 2017).

By all subjects, the pilgrimage was considered a miracle. In the process of the pilgrimage journey and the experiences that have been passed during the pilgrimage make individuals understand that the pilgrimage is a great moment to be grateful. Starting from difficult departures, high costs, long waiting times, long trips to the extreme differences in the environment and climate for Indonesians. The term "Guest of Allah" is a high spiritual activator that can remove various difficulties and efforts before departure into a profound spiritual experience. So it becomes commonplace when the pilgrims are not afraid of the mystical incidents they experience in the holy land because they are considered a blessing and grace from God and even as a sin remover.

Subject's Religious Well-being (Relationship With God)

Spiritual well-being is closely related to the relationship between humans and their gods. Spiritual well-being is also characterized by two main components, namely the meaning of life and faith. This component of meaning and peace in life is related to faith, such as a feeling of harmony. Based on the results of the interviews of the three subjects, the aspect of faith in each subject can be understood as a strength in belief in the form of hopeful thoughts. Suppose that the second subject has a strong belief that God will forgive all the mistakes he has done in the past when he performs true repentance while doing Hajj (Himawanti et al., 2020). This belief gives rise to a high sense of harmony and relief. In the first subject, there is an aspect of connectedness with God which is higher than the second subject. The first subject judged that when he performed the pilgrimage he had completed all the pillars of faith, so that according to him the worldly target had been completed. The faith that comes after the pilgrimage is more in resignation and strong *tawakal*.

According to the first subject, because his worldly responsibility as a Muslim has been completed, all his efforts and hard work will be directed towards self-actualization and increasing submission to God's destiny, so that there will be no worries and fears of any kind in living life. Based on this analysis, it shows that the existential meaning and the synergistic components of peace of mind form a psychological concept that is much stronger than just the concept of belief in God (Jafari, Najmeh, Ziba Farajzadegan, Ahmadrza Zamani, Fatemeh Bahrami, Hamid Emami, Amir Loghmani, 2013). More than that, this belief has implications for every aspect of the life of the subject. This faith in God becomes strong and has high

psychological implications because in the pilgrimage the subject performs intense daily religious rituals in Islam and experiences various mystical experiences that further increase his faith and closeness to God. Even though it has an indirect correlation, religious teachings that are focused on the pillars of Islam and the pillars of faith reinforce effective physical and spiritual well-being.

Another interesting result in this study is that the high duration and intensity of religious rituals such as prayer and dhikr are the main points in increasing closeness to God (Komariah et al., 2020). The three subjects explained that the mystical experience they had while doing Hajj was precisely the pleasure and satisfaction of worshiping. For example, in the first subject who often get the opportunity and convenience to pray at *Raudhoh*, the second and third subjects who always feel that they have the convenience of doing worship in the Masjidil Haram Mosque and the Nabawi mosque. The mystical experience when doing the pilgrimage is not only interpreted as textual and story plot lines from experiences in Hajj, more than that it is interpreted as a form of divine affection by providing facilities for worship so that it strengthens the subject's emotional relationship with God.

As stated in the Qur'an, in surah al-Baqarah:197 "(Season) of pilgrimage is a few months that are tolerated, whoever determines his intention in that month to do Hajj, then it is not permissible to *rafat*, commit wickedness, and arguing during the Hajj. And what you do is in the form of goodness, Allah will surely know. Be armed, and truly the best of provisions is piety and fear Me, you who understand. "

According to al-Wahidi in the Tafsir al-Wajiz, when a person is on a pilgrimage there are several things that must be avoided, namely not being allowed to do *rafats* (chanting 'or utter dirty words), *fusuq* (doing disobedience or crossing the boundaries of the Shari'a, and jidal debates. resulting in disputes and fights). By obeying the things above, the individual will feel exhausted to hold his lust so that when he is able to surpass it properly, the individual will feel an increase in the quality of closeness to God. God has made it easy to overcome all the difficulties when doing Hajj. This is the implication of the good that someone does during the pilgrimage so Allah will reward him. In the end, with the exhaustion that has been passed and the love of God that is felt, it will create piety. In the end those who achieved the hajj mabrur and the fruits of this process produced the ulil Albab group (Al-Wahidi, 1415).

Existential Well-being (Hajj Mabruur)

Spiritual well-being is not only interpreted as a search for a human relationship with God, it is broader than that related to one's existential well-being (Ellison, 1983), including for

the meaning of life. Existential well-being refers to conditions when individuals feel satisfied, safe, peaceful, comfortable with the destiny that occurs (Laela Wijayati & Pramesti, 2016). When this concept was studied in Islamic analysis, it becomes conceptually richer when spiritual well-being was used as a determinant for the analysis of a person's quality of life. An in-depth analysis of the phenomenon of mystical experiences during Hajj was carried out in this study. Are the various events in the pilgrimage can be interpreted deeply by the subject and lead to an increase in the quality of life from before Hajj to after Hajj. It cannot be denied that religion is one of the main factors affecting individual behavior. Religion is a guideline for how individuals behave in a social environment in accordance with ethical requirements and religious beliefs. However, spiritual well-being is not only about religious spiritual behavior and spiritual experience. More than that Campbell (Campbell, A., Converse, P. E., & Rodgers, 1976) explained that there are many factors that influence, especially referring to the meaning, purpose and values in life (Gomez & Fisher, 2003).

Based on the analysis of the three subjects, it was found that in the first subject after performing the pilgrimage, there was a strong commitment to improve spiritual quality in order to become a hajj *mabrur*. The concept of hajj *mabrur* in the first subject was operationalized as a change in the quality of life before and after Hajj. The results of deeper exploration on the first subject obtained the phenomenon that in the various experiences when doing Hajj raises the desire and enthusiasm to continue to repent and live life with gratitude. The concept of behavior change that is most visible in the first subject is *tawakal* and surrender to God. It also brings out a feeling of calm and peace in everyday life. It's rare to feel worried and stressed even when under various trials. In the second subject, an understanding and appreciation of the concept of Godhood is found. The change that was felt in the second subject before and after the pilgrimage was the concept of God's mercy and compassion. It is analogized that when we feel loved it is filled with feelings of happiness and sincerity. In this context is being loved by God. Somewhat different from the first and second subjects, in the third subject, the most significant changes are in the quantity and quality of worship. After doing Hajj the subject's motivation to worship increases.

From their spiritual practice when performing the pilgrimage, the results of the analysis of the three subjects concluded that there was a change in the meaning of life, namely the cognitive aspect of subjective well-being (Tay et al., 2014). This is manifested in the overall life satisfaction of individuals, namely the mental process by which individuals judge their quality of life based on their own personal criteria. Individuals who have high life satisfaction

will tend to see the good side of the events they are experiencing and are less responsive to negative feedback. The affective aspect of subjective well-being in the form of an evaluation of a person's affective towards their life also gives many positive contributions. Among other things, often having positive feelings and emotions such as feelings of calm and happiness.

As stated in the Qur'an in surah al-Baqarah: 200: "When you have completed your pilgrimage, then do dhikr by chanting Allah, as you chant (boast) your ancestors, or (even) do more dhikr. lots of it. So among human beings there are those who pray: "O our Lord, give us (goodness) in the world", and there is no (pleasant) part for him in the hereafter."

When you have completed the pilgrimage practices, then you will dhikr to Allah. The commandments of dhikr and the chanting of Allah's favors are manifestations of the quality of faith and piety that are better than before performing the pilgrimage, namely the quality of dhikr which was previously only oriented only to the worldly but when the surrender comes, the desire is only the hereafter, not anything else. So, in this verse for the first subject it indicates that the greatest aim of dhikr after the pilgrimage is to make the hereafter its end (Shihab, 2002).

For the second and third subjects, it is proof that a person's hajj is maqbul or mabrur, that is when he returns to a better person than before and does not repeat immoral actions and loss of joy in himself. So, the conclusion is that a *mukallaf* (performer of hajj) must fulfill all the conditions and be harmonious in Hajj perfectly and fully surrender so that he will feel God's love and a change in behavior for the better than before (Jalalaluddin As-Suyuthi, 1986).

Social Well-Being

Someone who has a high SWB, they have good social activities and have a variety of fun activities (Seligman, 2002). Based on interview the first subject explained that there was a very socio-religious difference when doing Hajj. According to the first subject, the concept of religion in Indonesia has a very strong nuance of Sufism and local culture, different from the Middle East, especially Saudi Arabia. The difference that is very pronounced is that the ritual is very formalist only in formal worship, it will further foster a high social spirit and solidarity in the first subject. His love for culture and customs in Indonesia regarding tolerance and socializing has increased after seeing some differences in local cultural concepts during the Hajj pilgrimage. In the second and third subjects, the concept of social well-being is somewhat different from the first subject, in the second and third subjects emphasizing the closeness of kinship with fellow pilgrims in Indonesia so as to create a sense of belonging. The interaction of each individual will have an effect on positive social activities. This good social relationship

can improve one's well-being. Smith (Fowler, 2013) explained that high social well-being in a person will lead to interacting with others with great love.

Environmental Well-Being

Environmental well-being is a domain in spiritual well-being that is related to the care and maintenance of the physical world, including a sense of admiration for all of God's creation and connection with the environment (Gomez & Fisher, 2003). The three research subjects explained that the different environments and climates between Indonesia and the Middle East. This extreme difference in environment initially gave rise to difficult adaptations to all research subjects. However, the meaning of God's majesty actually makes the experience of pilgrimage a booster for admiration for God's creation.

This is stated in the Qur'an in Surah Ali Imran:190 "In fact, in the creation of the heavens and the earth, and the alternation of night and day there are signs for those who are wise". With a strong intention before performing the pilgrimage and a complete surrender to fulfill the last pillars of Islam, the group of people who have undergone the pillars of Hajj can be categorized as the *ulil albab* class where they can pick up on signs of God's greatness departing from night and day are two different times with coming and going and increasing and decreasing and behind these differences there is actually a great wisdom, namely the manifestation of the greatness of God which, although different but can go hand in hand and leave a feeling of satisfaction for the individual when it can pass and interpret it as love love God (Jalaluddin al-Mahalli, n.d.).

Conclusion

For Muslims, Hajj is a complement to the pillars of Islam. Pilgrimage is not only interpreted as an ordinary worship or an ordinary spiritual journey, more than that Hajj has a high spiritual process and emotional dynamics. In Indonesia, after the pilgrimage, the congregation often recounts the mystical experiences they had in the holy land as their spiritual gifts. This mystical experience when examined more deeply produces a concept that the mystical experiences by the pilgrims are not only seen from the context of the plot and narrative of their experiences, but for each pilgrim, mystical experiences have high implications and meaning. The results of the phenomenological study in this study explain that various mystical experiences experienced by the pilgrims have a positive impact on their spiritual well-being, and further enhance individual faith and devotion. This spiritual well-being is what ultimately leads to positive changes in the lives of individuals which are often referred to as haji *mabrur*,

there is a very significant change in attitude and behavior between before and after the pilgrimage.

The results of this study can be used as an initial guide in developing empirical studies of spiritual well-being in the mystical experience of Hajj. The broad aspects of spiritual well-being can be explored more deeply in subsequent studies, including aspects of religious well-being, existential well-being, social well-being and environmental well-being. In-depth study of these aspects will enrich and deepen understanding of spiritual well-being.

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