

IMPLEMENTATION OF PRACTICAL TRAINING FOR HAJJ RITUALS IN SINGGAHAN DISTRICT, TUBAN REGENCY, FROM THE PERSPECTIVE OF FIQH OF WORSHIP

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Abstract

This research is motivated by the importance of understanding the Islamic jurisprudence of worship in the implementation of Hajj rituals, considering that Indonesia is the country with the largest number of Hajj pilgrims in the world. Singgahan District, Tuban Regency, was designated as the center for inter-district provision, presenting a new dynamic that is interesting to study from the perspective of Islamic jurisprudence of worship, particularly the consistency of the application of the Shafi'i school of thought. This study aims to evaluate how the implementation of the provision of Hajj ritual practices is carried out systematically and whether pilgrims truly understand the Islamic jurisprudence aspects of their Hajj rituals. The method used is a descriptive qualitative approach with data collection techniques through interviews, observation, and documentation. The results show that the provision is carried out with a structured management pattern, the Islamic jurisprudence material is delivered according to the Shafi'i school of thought, and the guides strive to avoid the practice of talfiq so that the pilgrims' worship is valid according to sharia. The policy of combining provision between sub-districts has proven effective in improving the quality of guidance and resource efficiency, although it still faces challenges such as differences in the educational background of pilgrims and geographical accessibility.

Keywords : Fiqh of Worship, Hajj Manasik, Syafi'i School of thought

Abstrak

Penelitian ini dilatarbelakangi oleh pentingnya pemahaman fiqh ibadah dalam pelaksanaan manasik haji, mengingat Indonesia sebagai negara dengan jumlah jamaah haji terbesar di dunia. Kecamatan Singgahan, Kabupaten Tuban, ditetapkan sebagai pusat pembekalan lintas kecamatan, menghadirkan dinamika baru yang menarik dikaji dari perspektif fiqh ibadah, khususnya konsistensi penerapan mazhab Syafi'i. Penelitian ini bertujuan untuk mengevaluasi bagaimana implementasi pembekalan praktik manasik haji dilakukan secara sistematis dan apakah jamaah benar-benar memahami aspek fiqh dalam ibadah haji mereka. Metode yang digunakan adalah pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa pembekalan dilaksanakan dengan pola manajemen yang terstruktur, materi fiqh disampaikan sesuai mazhab Syafi'i, dan pembimbing berupaya menghindari praktik talfiq agar ibadah jamaah sah secara syar'i. Kebijakan penggabungan pembekalan antar kecamatan terbukti efektif dalam meningkatkan kualitas bimbingan dan efisiensi sumber daya, meski masih menghadapi tantangan seperti perbedaan latar belakang pendidikan jamaah dan aksesibilitas geografis.

Kata Kunci : Fiqh Ibadah, Manasik Haji, Mazhab Syafi'i



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INTRODUCTION

The Hajj pilgrimage is the fifth pillar of Islam and is obligatory for every able-bodied Muslim. As a form of worship involving various rituals and specific procedures, the Hajj requires a thorough understanding of Islamic jurisprudence (fiqh), which encompasses the requirements, pillars, and proper procedures for its implementation. In the context of the Hajj, the jurisprudence of the Hajj refers to the rules for performing the pilgrimage based on the school of thought adopted, which are derived from the Quran, Hadith, Ijma', and Qiyas. The implementation of the 2025 Hajj in Indonesia faces various dynamics, including policy adjustments and improvements in the quality of services for pilgrims. The Ministry of Religious Affairs of the Republic of Indonesia, through the Directorate General of Hajj and Umrah Organization, has announced that Indonesian pilgrims will begin entering the Hajj dormitories on May 1, 2025, and depart for Saudi Arabia on May 2, 2025.

Indonesia, as the country with the largest Muslim population in the world, has a significant responsibility to ensure that Hajj pilgrims receive adequate preparation before undertaking the pilgrimage. The Indonesian Ministry of Religious Affairs continues to evaluate and adjust regulations, such as quota management, pilgrim selection, and service improvements in Saudi Arabia. These regulations align with Law No. 8 of 2019 concerning the Implementation of the Hajj and Umrah Pilgrimages, which emphasizes the protection of pilgrims and regulates pilgrimage guidance.¹ The Ministry of Religious Affairs of the Republic of Indonesia, through various policies, has sought to optimize the Hajj training system to ensure the quality of pilgrims' worship. One such policy is a system of combining training between sub-districts to optimize the available guidance resources.

In Tuban Regency, East Java, a policy to consolidate Hajj training sessions has been implemented by designating several sub-districts as training centers. The designation of Singgahan Sub-district as the training center resulted from a division of territory that took into account local community understanding and characteristics. This policy is not a response to limitations, but rather an optimization of resources based on shared religious traditions and easy geographic accessibility between sub-districts within a single coordination area. This policy is appealing to be studied because it involves aspects of coordination between regions in the context of providing training in Islamic jurisprudence.

Understanding the fiqh of worship is a crucial aspect that must be mastered by the congregation. Fiqh of worship in the context of Hajj refers to the rules for carrying out worship based on the school of thought adhered to. In the Shafi'i school of thought, ablution is a valid

¹ DPR RI, "Undang-Undang Republik Indonesia Nomor 8 Tahun 2019 Tentang Penyelenggaraan Ibadah Haji Dan Umrah" (Jakarta, 2019).

condition for tawaf, while the Hanafi school believes that purity of hadats is not a condition for valid tawaf, but it is mandatory for Hajj. According to the Hanafi view, tawaf is permissible even in cases of small or large hadats, however, Hajj pilgrims with small hadats must pay the dam of a goat, while for Hajj pilgrims with large hadats they must pay the dam of a camel.²

This fundamental difference shows that Imam Hanafi believes that purity from hadath is not a requirement for the validity of tawaf, but is obligatory for the Hajj. Imam Shafi'i believes that tawaf without purity is invalid, whether intentional or forgotten. In practical terms, this means that if a pilgrim experiences hadath (invalid ablution) during tawaf, according to the Shafi'i school, they must leave the tawaf area, perform ablution again, and continue the tawaf from where they stopped. Meanwhile, according to the Hanafi school, tawaf can still be continued with the consequence of paying a dam as compensation.³

Talfiq is the practice of combining opinions from several schools of thought in one worship. Etymologically, talfiq means "balancing or bringing together two different ends of a matter," and in fiqh terms it means "determining the law by adopting from various schools of thought." The concept of talfiq in the treasury of Islamic law began to be popular during the period of the muta'akhirin scholars, whose emergence was motivated by the outbreak of the taqlid attitude within the schools of thought that hit the Muslim community. Talfiq is different from the concept of tatabbuu' rukhash (seeking leniency), where tatabbuu' rukhash means mixing laws in one issue from various schools of thought with the intention of seeking leniency only.

When carrying out the Hajj rituals in Tuban, talfiq is avoided to maintain consistency of worship and avoid confusion for the congregation. Explanations and arguments about talfiq should be placed before discussing practice in the field, so that pilgrims understand the theoretical context first in order to avoid confusion for pilgrims in carrying out the Hajj legally and according to the guidance of the Shari'a.

Many studies have been conducted on the practical training of Hajj rituals using various approaches. However, there is a lack of studies that specifically examine the implementation of Hajj ritual training from the perspective of Islamic jurisprudence, particularly in Singgahan District, Tuban Regency. To support this study, the following are some relevant previous studies.

Research conducted by Makhzunah (2024) highlights the role of the Hajj and Umrah Guidance Group (KBIHU) in guiding Hajj pilgrims in Singgahan District, Tuban Regency, based on Law No. 8 of 2019 concerning the organization of the Hajj and Umrah pilgrimages. The results of the study indicate that KBIHU has implemented government regulations in the aspects of guidance, service, and protection for Hajj pilgrims. However, this study focuses more on the legal

² Fitri Madaniah, "Hukum Tawaf Bagi Wanita Haid Menurut Mazhab Hanafi Dan Mazhab Syafi'i," *Ma'mal: Jurnal Laboratorium Syariah dan Hukum* 3, no. 2 (2022): 180–197.

³ Ibid.

and administrative aspects, without examining in-depth the understanding of Islamic jurisprudence in the practice of providing Hajj rituals.⁴

Hakim et al. in their research discussed the concepts of taqlid and talfiq in the religious practices of Indonesian society, including the Hajj pilgrimage. This study found that many Hajj pilgrims perform taqlid and talfiq in carrying out their worship without a deep understanding of the fiqh of worship, which has the potential to cause inconsistencies in the implementation of the pillars and obligations of the Hajj.⁵ Although this research provides important insight into the phenomenon of taqlid and talfiq, this study does not specifically review how this practice occurs in the provision of Hajj rituals carried out in certain areas, such as Singgahan District.

Mayasari in his research compared the opinions of the Hanafi and Syafi'i schools regarding the conditions for valid tawaf for Hajj pilgrims who are in a state of low hadas. The results of the research show that there is a fundamental difference, where the Syafi'i school of thought requires ablution as a valid tawaf, while the Hanafi school of thought allows it on condition of paying dams.⁶ This study provides a theoretical overview of the differences in the jurisprudence of worship in the Hajj pilgrimage, but does not discuss how these differences in schools of thought are conveyed in the provision of Hajj rituals to the congregation.

RESEARCH METHODS

This research uses a descriptive qualitative approach with a case study method focusing on the provision of Hajj ritual practices in Tuban Regency in 2025, specifically in Singgahan District, from the perspective of Islamic jurisprudence (fiqh). This approach was chosen to gain a deeper understanding of how the provision of Hajj rituals is conducted and how pilgrims understand the aspects of Islamic jurisprudence (fiqh) in performing the Hajj.

Data were collected through in-depth interviews, observations, and documentation studies. Interviews were conducted with manasik (Islamic ritual) instructors, KUA (Islamic Office of Religious Affairs) officers, and Hajj pilgrims. Observations were made during the briefing, and documentation was obtained from official Ministry of Religious Affairs policies and Islamic jurisprudence literature. The data were analyzed using thematic analysis, with stages ranging from data reduction, categorization based on main themes, and presentation in narrative form to

⁴ Nurul Hidayah, Fathonah K. Daud, and Nur Puat, "Peran Kbihi Ar-Raudhah Singgahan Tuban Dalam Pembinaan Haji Mabruur Berdasarkan Perspektif Undang-

Undang Nomor 8 Tahun 2019," *LISAN AL-HAL: Jurnal Pengembangan Pemikiran dan Kebudayaan* 17, no. 2 (2023): 227–240.

⁵ Abdul Hakim, Ali Alkosibati, and Muhammadnoor Abdulsamad, "Taqlid Dan Talfiq Dalam Kehidupan Keberagamaan Masyarakat Indonesia," *El-Hekam* 7, no. 2 (2022): 191.

⁶ M NUR'AINI, "Studi Komparatif Pendapat Mazhab Hanafi Dan Mazhab Syafi'i Tentang Tawaf Bagi Orang Yang Berhadas" (2021), https://eprints.uinsaizu.ac.id/10282/1/Cover_Bab_I_Bab_V_Daftar_Pustaka.pdf%0Ahttp://repository.iainpurwokerto.ac.id/10282/.

identify patterns of pilgrims' understanding and challenges faced in learning manasik. Data validity was strengthened by source triangulation techniques, namely comparing the results of interviews, observations, and documentation, and through reconfirmation with sources to ensure the validity of the findings.

With this method, this research is expected to provide insight into the effectiveness of Hajj manasik training in Singgahan District and identify potential obstacles in the understanding of Islamic jurisprudence by the congregation, so that it can contribute to the development of more optimal manasik learning strategies.

RESULTS AND DISCUSSION

In implementing the Hajj rituals training in Tuban Regency, a mechanism has been established by the Ministry of Religious Affairs of Tuban Regency to ensure that prospective pilgrims receive guidance in accordance with sharia provisions. Based on applicable regulations, the Hajj rituals training in this area is carried out by two main parties: the District Religious Affairs Office (KUA) and the Regency Hajj Guidance Group (KBIH). These two institutions play a crucial role in educating pilgrims so they can understand the procedures for performing the Hajj pilgrimage thoroughly before departing for the Holy Land.

The implementation of the Hajj training program in Singgahan District is organized in a systematic and planned manner. Based on interviews with Hajj training instructors, the training program follows a management model encompassing planning, organization, implementation, and supervision. Planning for the training begins with coordination between the Singgahan District Office of Religious Affairs (KUA) and the other districts whose pilgrims are participating in the training.

Organization includes dividing tasks between senior and junior instructors, as well as preparing training materials in accordance with the Ministry of Religious Affairs curriculum. The training is carried out in several stages, including basic training on the jurisprudence of the Hajj pilgrimage, practical training on the Hajj rituals, and specific training on conditions in the Holy Land. Monitoring is carried out through regular evaluations of the training's effectiveness and the congregation's response.

The material for providing Islamic jurisprudence for the Hajj pilgrimage in Singgahan District covers fundamental aspects of the Hajj pilgrimage based on the Syafi'i school of thought which is prepared comprehensively and systematically. This briefing program is designed to provide pilgrims with an in-depth understanding of the requirements and pillars of Hajj, where the obligatory requirements for Hajj include Islam, puberty, sanity, independence, and ability, while the pillars of Hajj consist of ihram, wukuf in Arafah, tawaf ifadhah, and sa'i in accordance with

the provisions of the Syafi'i school of thought. Understanding the pillars and requirements of the Hajj pilgrimage is very important because the Hajj pilgrimage will be canceled if the congregation does not perform the pillars of Hajj correctly.⁷ This material also includes detailed procedures for ihram, starting from ihram procedures which include sunnah bathing, wearing ihram cloth, reading talbiyah, to understanding of the prohibitions during ihram that must be obeyed by every congregation.⁸

Aspects of the Hajj rituals are the main focus in the provision, which includes the procedures for wukuf at Arafah, mabit at Muzdalifah, throwing jumrah, tawaf, and sa'i with special emphasis on conformity with the Syafi'i school of thought. Each pilgrim must perform tawaf by circling the Kaaba seven times as a requirement to fulfill the pillars of the Hajj. This learning is very important because the Hajj is the fifth pillar of Islam which must be carried out by capable Muslims, and a comprehensive understanding of the rituals will increase the appreciation and quality of the requirements for the Hajj pilgrimage.⁹ In addition, the provision material also includes the fiqh of thaharah which is specific to the context of the implementation of the Hajj, including the procedures for purification, ablution, and janub bathing, with special emphasis on the obligation of ablution for tawaf according to the Shafi'i school of thought which distinguishes it from other schools of thought.¹⁰

This program for providing Islamic jurisprudence for the Hajj pilgrimage is designed with a varied learning approach to accommodate various levels of understanding of the congregation, considering that learning about the Hajj and Umrah needs to be improved in several aspects such as the use of varied learning methods, the use of interesting learning media, and the integration of character education values.¹¹ This entire material aims to ensure that every pilgrim has sufficient knowledge and a correct understanding of the jurisprudence of the Hajj pilgrimage according to the Shafi'i school of thought, so that they can carry out the Hajj pilgrimage legally and in accordance with the guidance of Islamic law.

The results of the study indicate that the hajj pilgrimage guides in Singgahan District consistently use the opinions of the Shafi'i school of thought in all aspects of the provision to avoid confusion among the congregation and prevent the occurrence of talfiq practices that can affect the validity of the hajj. This consistency is very important considering the fundamental

⁷ Mohamad Ma, "Haji Perspektif Tafsir Dan Kaidah Fiqh" 4, no. 4 (2023).

⁸ Elfi Putra et al., "Analisis Pembelajaran Haji Dan Umrah Pada Mata Pelajaran Fiqh Di Sekolah Dasar" 18, no. 2 (n.d.): 26–35.

⁹ Farid Mat Zain and Khairun Najiha Kamaruzaman, "Sejarah Pembinaan Kaabah Oleh Nabi Ibrahim (AS) Dan Nabi Ismail (AS)," *Jurnal Islam dan Masyarakat Kontemporer* 23 (2022): 148–165, <https://doi.org/10.37231/jimk.2022.23.3.702>.

¹⁰ Rahmadanil, "Pelaksanaan Badal Haji Sebagai Profit Ditinjau Dari Hukum Islam," *Jurnal Qawanin* 5 (2021): 101–115.

¹¹ Putra et al., "Analisis Pembelajaran Haji Dan Umrah Pada Mata Pelajaran Fiqh Di Sekolah Dasar."

differences between the schools of thought in the legal paradigm of fiqh, where the legal basis taken to determine the fiqh law of the four schools of thought is different so that the fiqh laws issued or determined are also different even though there are some similarities.¹² The Shafi'i school of thought has stricter requirements for the implementation of various contracts and acts of worship compared to other schools of thought, as can be seen in various comparative studies which show that the Shafi'i and Malikiyah schools have many requirements which must be fulfilled, otherwise the contract or act of worship will be invalid.¹³

The manasik instructors place special emphasis on the different aspects between the Shafi'i school of thought and other schools of thought, particularly in three fundamental aspects. First, the obligation of ablution for tawaf, which according to the Shafi'i school is a valid requirement, differs from the Hanafi school of thought, which holds that purity from hadath is not a valid requirement for tawaf, but is obligatory for Hajj. Imam Shafi'i is of the view that tawaf without purity is invalid, whether intentional or forgotten, while Imam Hanafi permits tawaf even in a state of minor or major hadath with the consequence of paying a dam.¹⁴ Second, orderliness in the implementation of rituals which is considered obligatory according to Shafi'i but only sunnah according to Hanafi, reflects the differences in the approaches of the two schools of thought in determining the conditions for worship. Third, the conditions and pillars of sa'i must be carried out in an orderly manner in accordance with the provisions of the Shafi'i school, where the implementation of tawaf ifadhah must be carried out in a pure state as an absolute condition for the validity of worship.¹⁵ The emphasis on these differences aims to ensure that pilgrims understand the consequences of each choice of school of thought and maintain consistency in carrying out the Hajj pilgrimage in accordance with the guidance of Islamic law.

Based on interviews with officials from the Ministry of Religious Affairs of Tuban Regency, the policy of consolidating Hajj manasik training is motivated by three main factors reflecting efforts to optimize resources in organizing the Hajj. First, there is a limited resource of qualified and experienced guides to provide Hajj jurisprudence training, given that not all sub-districts have adequate manasik guides in terms of quantity and quality.¹⁶ Research shows that the supporting factors for the implementation of guidance

¹² Lu'luatul Badriyyah and Ashif Az Zafi, "Perbedaan Mazhab Empat Imam Besar (Hanafi, Malikim Syafi'i, Dan Hambali) Dalam Paradigma Hukum Fikih," 2020, <https://api.semanticscholar.org/CorpusID:219426559>.

¹³ Rahmanita Azhar, Fatmah Taufik Hidayat, and Rahmanita Azhar, "Pandangan Akad Hiwalah Dalam Mazhab Syafi'i," *Jurnal Al-Nadhair* 03 (n.d.): 21–30.

¹⁴ Fitri Madaniah, "Hukum Tawaf Bagi Wanita Haid Menurut Mazhab Hanafi Dan Mazhab Syafi'i."

¹⁵ Wisnarni Wisnarni, "Thawaf Ifadhah Bagi Perempuan Haid," *Al-Qisthu: Jurnal Kajian Ilmu-Ilmu Hukum* 6, no. 2 (2022): 19–30.

¹⁶ Nilta Fidyah Silva and Kurnia Muhajarah, "Pendayagunaan Pembimbing Ibadah Haji Profesional Bersertifikat Di Kota Semarang (Tahun 2012-2023)," *El buhuth* 6, no. 2 (2023): 1–10.

Hajj rituals include good human resources and collaboration with several parties, so that merging is a strategy to ensure the availability of competent mentors.¹⁷ Second, optimizing the quality of the provision intended to ensure that all Hajj pilgrims receive quality and consistent guidance, in line with the finding that services at the KUA require an increase in the number of human resources and the performance of KUA employees, especially in Hajj manasik guidance.¹⁸ Third, budget and resource efficiency through concentration of provision at several points can optimize the use of the available budget, as is the principle of policy implementation that pays attention to financial and resource aspects in achieving program objectives.

The implementation of the merger policy has had a significant positive impact on improving the quality of Hajj training in Tuban Regency, including;

1. The quality of the guides is guaranteed because the congregation receives guidance from guides who have been selected and are experienced, this is in line with the findings that the utilization of certified professional Hajj guides requires several stages through the selection of available human resources to support their abilities.
2. The consistency of the provision material is more guaranteed because it is delivered by a coordinated team of mentors, considering the importance of coordination in policy implementation as stated in George C. Edward III's policy implementation theory which emphasizes communication as one of the key variables.
3. The exchange of experiences between pilgrims from various sub-districts can enrich each other's understanding of the jurisprudence of worship, considering that the pilgrims have diverse backgrounds, including aspects of education and health that require a comprehensive approach.

Despite its positive impact, the merger policy faces challenges that require special attention in its implementation. Coordination between sub-districts requires intensive coordination between the central KUA for provisioning and the KUA from which the congregation originates, in line with findings policy implementation requires effective communication between implementing organizations. The heterogeneity of pilgrims from various sub-districts with diverse educational backgrounds and religious understandings presents a unique challenge, given that research shows that the majority of the 2024 Hajj pilgrims will consist of elderly people, a high-risk age group with various health conditions. Distance and transportation challenges, where some pilgrims must travel relatively long distances to attend briefings, can impact program participation

¹⁷ Muhammad Taufiq Nur Ikhsan and Juhdi Amin, "Manajemen Penyelenggaraan Bimbingan Manasik Haji Lansia Di Kementerian Agama Kabupaten Klaten Tahun 2023," *Jurnal Manajemen Dakwah* 01 (2023): 121–142.

¹⁸ Muftakhul Fidayati and Ahmad Munawaruzaman, "Optimalisasi Kinerja KUA Dalam Pelayanan Bimbingan Manasik Haji Tingkat Kecamatan Cileungsi Kabupaten Bogor," *Jurnal Manajemen Dakwah* XI (2023): 119–150.

and effectiveness, as similar research has found that accessibility is a critical factor in the successful implementation of public policies.¹⁹ These three challenges require a comprehensive solution strategy to ensure the merger policy can run optimally and provide maximum benefits for Hajj pilgrims.

Although no conscious practice of talfiq was observed in the field, the manasik instructors provided in-depth education on the importance of consistency in following the school of thought during the Hajj pilgrimage to ensure that pilgrims could perform the pilgrimage correctly according to Islamic law. This education covered fundamental aspects of maintaining consistency in the school of thought, including definitions and examples of consistent practices in the Hajj pilgrimage, the positive impact of consistency on the validity and quality of worship, and practical guidance for maintaining consistency in following the Shafi'i school of thought during the Hajj pilgrimage. This education is crucial considering that the Hajj pilgrimage will be invalidated if pilgrims do not fulfill the pillars of the Hajj correctly, so a deep understanding of consistency in the school of thought is a primary prerequisite for the validity of the pilgrimage. The educational program also emphasized that consistency in the school of thought is not merely about following one scholar's opinion, but rather a comprehensive understanding of the methodology and principles underlying the Shafi'i school of thought in the context of the Hajj pilgrimage.²⁰

In the context of emergency situations that may occur during the Hajj, the guide provides specific guidance based on the principles of fiqh al-taysir (ease in fiqh) which remain within the corridor of the Shafi'i school of thought, taking into account the emergency conditions that allow the use of rukhshah (leniency). The principles of fiqh al-taysir emphasize more moderate aspects, emergency factors, easier opinions, caution in deciding between obligatory and sunnah, free from fanaticism of schools of thought, facilitating things that are difficult to avoid, considering the maqāsid shari'ah, and implementing the rule that fatwas can change due to changes in time, place, conditions, and customs. The concept of rukhshah in the implementation of the Hajj rituals for pilgrims, especially in emergency situations, is very important to perfect the Hajj and maintain the safety of pilgrims from possible occurrences.²¹

Examples of practical guidance provided include when pilgrims break their ablution during the tawaf, they must immediately leave the Grand Mosque, perform ablution, and continue

¹⁹ Nurhidayah Wardana, M. Iqbal Sultan, and Muhammad Farid, "Analisis Pelayanan Informasi Bagi Calon Jamaah Haji Dalam Meningkatkan Penyelenggaraan Ibadah Haji Di Kementerian Agama Kab. Wajo," *JlIP - Jurnal Ilmiah Ilmu Pendidikan* 7, no. 1 (2024): 416–423.

²⁰ Jahada Mangka, Muhamad Saddam Nurdin, and Nurfaikah Nasrulla, "Keabsahan Badal Haji Pada Mubaddil Yang Belum Pernah Melaksanakan Haji (Studi Komparatif Mazhab Maliki Dan Syafii)," *AL-QIBLAH: Jurnal Studi Islam dan Bahasa Arab* 3, no. 3 (2024): 387–413.

²¹ Septya Lie Mahesti and Anasom, "Konsep Rukhshas Dalam Penyempurnaan Pelaksanaan Ritual Ibadah Haji Bagi Jamaah Lansia," *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 19, no. 2 (2025): 919–944.

the tawaf from where they stopped in accordance with the provisions of the Shafi'i school of thought, which requires ablution as a valid condition for the tawaf. In very crowded conditions, pilgrims must still try to maintain ablution for the tawaf according to the Shafi'i school of thought. However, if very severe difficulties occur, the guide provides special guidance that remains within the corridor of rukhshah without violating the basic principles of the school. The application of the rukhshah concept is very relevant considering that many Indonesian pilgrims face health and physical challenges, especially elderly pilgrims who require convenience in carrying out the series of Hajj rituals. This approach is in line with the principle that the use of rukhshah in the implementation of the Hajj is included in the permissible category because it contains an element of emergency and provides convenience for pilgrims.²²

The implementation of Hajj training based on Islamic jurisprudence in Singgahan District faces various complex challenges that require strategic and comprehensive management. The main challenge identified is the vastly different educational levels of pilgrims, ranging from elementary school graduates to university graduates, necessitating a differentiated learning approach to accommodate the needs of each group. This heterogeneity of educational backgrounds aligns with research findings showing that the students lacked understanding of the theoretical training provided, yet the practical Hajj training exams performed well. The limited time for the training, typically lasting only 2-3 days, presents a significant obstacle, given the complexity of the Islamic jurisprudence material required for in-depth understanding. This situation is exacerbated by the use of Islamic jurisprudence terms unfamiliar to some pilgrims, as well as difficult logistical coordination it is complicated to coordinate congregations from various sub-districts which requires thorough preparation.

To address these challenges, the Singgahan District Office of Religious Affairs (KUA) implemented a series of innovative solutions that were comprehensive and adaptive to the needs of the congregation. The first solution was the implementation of varied learning methods that integrated various approaches such as lectures, group discussions, hands-on practice through manasik simulations, and the use of audiovisual media. The implementation of the learning together learning model has been proven to make students more active and develop a sense of responsibility for themselves and their group members. Dividing groups based on level of understanding and educational background is an effective strategy for optimizing the learning process, in line with the principle that varied learning methods are necessary to accommodate the diverse levels of understanding of the congregation. The use of simple Indonesian with

²² Ibid.

explanations of fiqh terms in local languages helps increase the accessibility of the material for congregations with various educational backgrounds.²³

Digital technology solutions are a key breakthrough in increasing the effectiveness of the briefing, with the Singgahan District Office of Religious Affairs (KUA) utilizing WhatsApp for discussion groups and sharing supplementary materials. The use of information technology, such as WhatsApp groups, has proven to be a significant supporting factor in serving Hajj pilgrims, as implemented in various other regions. Continuous support through the provision of contact numbers for follow-up consultations after the briefing is complete ensures continuity of guidance for pilgrims. The integration of digital technology into the briefing aligns with the proven effective trend of digitizing Hajj guidance materials, where guidance videos can be uploaded to YouTube and links shared through Hajj pilgrim WhatsApp groups.²⁴

The evaluation of the effectiveness of the Hajj training program in Singgahan District uses a comprehensive and measurable indicator system to ensure the quality of the program. The first indicator is the level of pilgrims' understanding, measured through oral and written tests on the jurisprudence of the Hajj and the practice of Hajj training, as the main parameter for successful knowledge transfer. The use of tests as an indicator of the success of the training program is in line with the evaluation methodology used in the study of the effectiveness of the application of problem-based learning. The consistency of the congregation's practice in practicing the teachings of the Shafi'i school of thought was the second indicator directly observed to measure the practical implementation of the knowledge gained. Congregation satisfaction with the quality of the training received was measured through a survey as direct feedback from the participants. The fourth indicator was feedback from Hajj guides in the Holy Land regarding the congregation's readiness, which provided external validation of the effectiveness of the training program that had been implemented.

The evaluation results demonstrated a very good level of effectiveness, exceeding the minimum standards set for the Hajj training program. Data showed that 85% of pilgrims demonstrated an adequate understanding of the jurisprudence of the Hajj, 90% of pilgrims were able to correctly perform the Hajj training simulation, and 88% of pilgrims expressed satisfaction with the quality of the training. This achievement is very significant considering that more than 80% of the success indicators have been met, as set out in the training program evaluation standards. The absence of deliberate talfiq cases in worship practices is an important indicator of the program's success in maintaining the consistency of the Shafi'i school of thought. These

²³ Fitriyatul Islamiyah, Awaludin Pimay, and Abdul Rozak, "Pencegahan Culture Shock Jamaah Haji Tahun 2023 Oleh Kementerian Agama Kabupaten Demak" 18, no. 5 (2024): 3317–3334.

²⁴ Marsudi Marsudi and Nurul Aisyah, "Digitalisasi Materi Bimbingan Haji KBIHU Aisyiyah Bantul," *JPPM (Jurnal Pengabdian dan Pemberdayaan Masyarakat)* 6, no. 2 (2022): 341.

evaluation results demonstrate that the success of an organization can be used as an indicator to evaluate the training program as a whole. The achievement of an 88% satisfaction level indicates that the majority of pilgrims are satisfied with the services provided, in accordance with the satisfaction evaluation standards in the training program.

CONCLUSION

Based on the results of the research and discussion that has been conducted, the implementation of the provision of Hajj practice in Singgahan District has achieved a very good level of effectiveness through a systematic management approach with consistent use of the Shafi'i school of thought in all aspects of the provision. The provision material includes the requirements and pillars of Hajj, ihram procedures, Hajj rituals, and thaharah fiqh which are all based on the Shafi'i school of thought, with special emphasis on aspects that distinguish it from other schools of thought such as the obligation of ablution for tawaf. The consistent use of the Shafi'i school of thought is very important considering the fundamental differences between schools of thought in the legal paradigm of fiqh, where the Shafi'i school has stricter requirements in the implementation of various contracts and worship than other schools of thought.

The policy of merging sub-district groups has had a positive impact on the quality of training through the optimization of qualified guidance resources and the consistency of learning materials. This policy successfully overcomes the limited guidance resources at the sub-district level by concentrating pilgrims from several sub-districts in Singgahan Sub-district as a training center. Despite facing challenges in coordination between sub-districts and the heterogeneity of pilgrims with diverse educational backgrounds, this policy succeeded in improving the quality of training standards with an excellent level of achievement: 85% of pilgrims demonstrated an adequate understanding of the jurisprudence of the Hajj, 90% were able to carry out the simulation of the rituals correctly, and 88% expressed satisfaction with the quality of the training.

Efforts to maintain consistency in the Hajj rituals were effectively implemented through consistent use of the Shafi'i school of thought, in-depth education on the importance of consistency in the Hajj rituals, and the provision of practical guidance for emergency situations based on the principles of fiqh al-taysir. No deliberate talfiq practices were found in the implementation of the briefing, but the instructors still provided preventive education to maintain consistency in the Hajj rituals. This approach reflects a balance between firmness in the Hajj rituals and flexibility in dealing with emergency situations, in line with the principle of rukhshah which allows the use of leniency without sacrificing consistency in the Hajj rituals. The overall implementation of the Hajj rituals practical briefing in Singgahan District demonstrates a model that can be used as a reference for other regions in organizing quality Hajj briefings, while

maintaining consistency in the Hajj rituals and optimizing available resources through appropriate policy approaches.

Suggestion and Recommendations

Based on the findings of the research on the implementation of Hajj practice briefings in Singgahan District, several strategic recommendations can be implemented at various levels to improve the quality and effectiveness of the Hajj practice briefing program in Indonesia. Recommendations for the Ministry of Religious Affairs include the development of a standardized national curriculum that can create consistency in Hajj jurisprudence briefings throughout Indonesia, given the importance of a unified approach to Hajj implementation, which has proven effective in various regions. Guidance training sustainable development is crucial to ensuring the quality of certified and experienced Hajj pilgrimage guides, as implemented in the Hajj pilgrimage guide certification program at State Islamic Religious Universities (PTKIN) across Indonesia. The development of digital media and e-learning platforms is a much-needed innovation, given that technological advancements have enabled the creation of Virtual Reality-based Hajj pilgrimage learning applications, which have been proven to increase learning effectiveness by providing a more interactive and immersive experience than conventional methods.

Recommendations for the KUA (Religious Affairs Office) and manasik instructors focus on strengthening operational and learning methodologies that are more adaptive to the diversity of pilgrims. Strengthening learning methods that are more interactive and easily understood by pilgrims with diverse backgrounds is a top priority, given that the implementation of varied learning models has proven more effective in increasing pilgrim participation and understanding. Inter-regional coordination needs to be strengthened in implementing the policy of combining provisioning, as experience in various regions shows that good coordination between the KUA (Religious Affairs Office) at the center of provisioning and the KUA (Religious Affairs Office) of the pilgrims' origins is a key factor in the program's success. Continuous evaluation of the effectiveness of provisioning and improvements based on pilgrim feedback must be carried out systematically, using measurable indicators such as the level of pilgrim understanding, consistency of practice, and pilgrim satisfaction with the quality of provisioning received.

Recommendations for further research are directed at developing knowledge and innovation in the field of Hajj training, which can significantly contribute to improving the quality of the program nationally. Comparative studies on the effectiveness of Hajj training in Islamic jurisprudence in various regions in Indonesia are urgently needed to identify best practices that can be adopted nationally, as the comparative approach has proven effective in identifying

strengths, challenges, and potential adoption of good practices across regions. Longitudinal research to measure the long-term impact of training on the quality of Hajj pilgrims' pilgrimages will provide a deeper understanding of the program's long-term effectiveness and serve as a basis for developing sustainable policies. Learning technology research that examines the use of digital technology to improve the effectiveness of Hajj training is highly relevant in the digital era, given the various technological innovations such as Virtual Reality applications, website-based Hajj manasik portals, and Smart Hajj applications have shown great potential in improving the quality of learning and services to Hajj pilgrims.

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