

ASAJERE: MEASURING THE MEANING OF THE RETURN RITUAL OF MADURA HAJJ PILGRIMAGES FROM A SOCIO-ANTHROPOLOGICAL PERSPECTIVE

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Abstract

Tradition and worship are inseparable from Muslims, as part of religious rites that are rich in meaning and individual experiences, one of which is the Hajj tradition. This study aims to describe and analyze the meaning of the Asajere tradition for the Madurese Muslim community. The research method used is a qualitative method, descriptive-interpretive. This study uses a socio-anthropological approach. The data sources for this study come from Hajj pilgrims and the Madurese community who still practice the Asajere tradition in Gajamsana Daya Village, Pasean District, Pamekasan Regency. The researcher also uses supporting data sources from religious leaders and the Madurese community. To ensure the validity of the data, the author uses source triangulation techniques. This study results in the finding that Asajere is a form of Hajj tradition carried out to welcome the return of Hajj pilgrims. Asajere has a very philosophical meaning, as an expression of gratitude as well as a socio-religious mechanism to strengthen the moral legitimacy and social status of Hajj pilgrims in society. This tradition embodies a strong social dynamic, encompassing social solidarity, symbolic social interaction, and cultural behavior management, reflecting the principles of culture-based Hajj management. Asajere serves as a form of cultural resistance to modernization by emphasizing the identity of adaptive, reflective, and contextual local wisdom.

Keywords: Asajere, Madura, Management Behavior, Hajj Rituals, Socio-anthropology, Tradition

Abstrak

Tradisi dan ibadah menjadi hal yang tidak dapat dipisahkan dari umat Muslim, sebagai bagian dari ritus keagamaan yang sarat dengan makna dan pengalaman individual, salah satunya tradisi haji. Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis makna tradisi Asajere, bagi komunitas Muslim Madura. Metode penelitian yang digunakan ialah metode kualitatif, bersifat deskriptif-interpretatif. Studi ini menggunakan pendekatan sosio-antropologis. Sumber data penelitian ini bersumber dari para jemaah haji dan masyarakat Madura yang masih melaksanakan tradisi Asajere di Desa Gajamsana Daya, Kecamatan Pasean, Kabupaten Pamekasan. Peneliti juga menggunakan sumber data pendukung yang berasal dari tokoh agama dan masyarakat Madura. Untuk menjamin keabsahan data, penulis menggunakan teknik triangulasi sumber. Studi ini menghasilkan temuan bahwa Asajere adalah bentuk tradisi haji yang dilaksanakan untuk menyambut kepulangan jemaah haji. Asajere memiliki makna yang sangat filosofis, sebagai ungkapan syukur sekaligus sebagai mekanisme sosial-religius untuk meneguhkan legitimasi moral dan status sosial jemaah haji di masyarakat. Tradisi ini mengandung dinamika sosial yang tinggi berupa solidaritas sosial, sosial simbolik, serta manajemen perilaku budaya yang mencerminkan prinsip manajemen haji berbasis budaya. Asajere berperan sebagai bentuk resistensi kultural terhadap arus modernisasi dengan menegaskan identitas kearifan lokal yang adaptif, reflektif, dan kontekstual.

Kata Kunci : Asajere, Madura, Perilaku Manajemen, Ritual Haji, Sosio-antropologis, Tradisi



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INTRODUCTION

The Hajj tradition holds a special place for Indonesian society, this is because the implementation of the Hajj is not merely understood as an individual obligation, but as a real manifestation of gratitude and a cultural heritage that lives in society, and gives birth to symbols of belief that represent human identity as individuals.¹ Various studies have shown that the tradition of returning from the Hajj serves as a means of strengthening social bonds and togetherness among Muslims. Khasanah's study reveals that the tradition of returning from the Hajj is not only an expression of gratitude but also a means of strengthening social bonds and togetherness.² Another study on the importance of the tradition of returning from the Hajj has also been conducted by Restiana, who emphasized that this tradition is not only an opportunity to strengthen ties, but also a way to obtain blessings.³ Therefore, religious ritual practices like this continue to be perpetuated as a tradition passed down from generation to generation.

Various traditions of welcoming the Hajj have developed in various regions in Indonesia, such as Gentongan Cirebon, Peusijeuk Aceh, and Mappatoppo Talili Makasar.⁴ Not much different from the traditions of returning pilgrims in various regions. One tradition that still exists today and occupies an important place in the religious practice of the Muslim community is Asajere. The Asajere tradition is a ritual welcoming pilgrims as an expression of gratitude and joy for the community's return from the Holy Land. This ritual serves as a means of strengthening symbols of togetherness and preserving cultural values passed down through generations. The Asajere procession involves relatives, neighbors, religious leaders, and the local community through processions, thanksgiving ceremonies, reciting blessings, communal prayers, and distributing gifts.

The Asajere tradition has its own uniqueness which lies in its function, That is, it is not only religious in nature but also has social values. This tradition serves as a means of social legitimacy that affirms an individual's honor after performing the Hajj.⁵ Society views someone who has performed the Hajj as a more respected figure because they are considered to have fulfilled the five pillars of Islam. However, this view can also lead to social stratification between

¹ Muhammad Irfan Syuhudi, "Ritual Berangkat Haji Masyarakat Muslim Gorontalo," *Al-Qalam: Jurnal Keagamaan Dan Sosial Budaya* 5, no. 1 (2019): 4, <https://doi.org/10.31969/alq.v25i1.726>.

² Hanum Khumeidatul Khasanah and Reza Ahmad Zahid, "Fenomena Ziarah Haji (Studi Tentang Solidaritas Masyarakat Di Desa Podorejo Kecamatan Sumbergempol Kabupaten Tulungagung)," *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 1, no. 4 (2023): 139–49.

³ Fenti Hara Restiana, "Tradisi Tasyakuran Pasca Ziarah Haji Pada Masyarakat Desa Papungan, Kecamatan Kanigoro, Kabupaten Blitar" (Institut Agama Islam Negeri Purwokerto, 2019).

⁴ Andi Agustang, "Simbolik Haji: Studi Deskriptif Analitik Pada Orang Bugis," *Al-Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 15, no. 24 (2019): 301–20.

⁵ Naily Arini Izzati Rohmah and Medhy Aginta Hidayat, "Dinamika Modal Sosial Dan Peran 'Ebhul Ajhi' (Ibu Haji) Dalam Masyarakat Pedesaan Di Bangkalan Dan Sampang," *Jurnal Ilmiah Ilmu Sosial* 9, no. 2 (2023): 164–70, <https://doi.org/10.23887/jiis.v9i2.69604>.

those who have performed the Hajj and those who have not. This phenomenon demonstrates how religious status can impact social structures within a society.⁶

The results of research conducted by Nurdin show that the tradition of returning from the Hajj reflects the values of togetherness and mutual cooperation in society.⁷ Meanwhile, Rosyid in his research highlighted the spiritual aspects of post-Hajj traditions in the Madurese community which strengthen the community's religious motivation.⁸ Another study by Julianti examined ritual communication in Madurese society, which serves to maintain local culture. However, much of this research remains theoretical and has not empirically explored the social dynamics and symbolic meaning of tradition in depth.⁹ Therefore, this research is crucial to identify and analyze the meaning of the Asajere tradition as part of the social bonds and expression of moral values of Madurese society. This study is expected to provide new insights into how religious traditions function in building solidarity and social legitimacy within Muslim communities.

RESEARCH METHODS

This research uses a qualitative method. It is descriptive-interpretive in nature, and aims to understand social phenomena by describing and explaining them in their entirety through words and providing in-depth information about the phenomena being studied.¹⁰ This study uses a socio-anthropological approach. The research was conducted in the Madurese region, specifically in Gajamsana Daya Village, Pasean District, Pamekasan Regency, from January to September 2025. The primary data sources were Hajj pilgrims and Madurese residents who practice the Asajere tradition. Data were obtained through observation, interviews, and documentation studies. The researchers also used supporting data sources from religious leaders and Madurese residents who understand and participate in the Asajere tradition.

To ensure the validity of the data in this study, the author used source triangulation techniques, by comparing several informant statements to ensure the level of data accuracy.¹¹ The

⁶ Devina Amanda Widyadhana and Hasyim Hasanah, "Komodifikasi Gelar Haji Dalam Penyelenggaraan Pemilihan Kepala Desa (Studi Kasus Desa Bakalrejo Guntur)," *Al-Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 18, no. 5 (2024): 3727–35, <https://doi.org/10.35931/aq.v18i5.4037>.

⁷ Fatonah Nurdin et al., "Makna Tradisi Butale Haji Di Tigo Luhah Semurup Kabupaten Kerinci," *Jurnal Ilmiah Universitas Batanghari Jambi* 21, no. 3 (2021): 989–95, <https://doi.org/10.33087/jiubj.v21i3.1616>.

⁸ Mochamad Akbar Firdaus, "Konstruksi Sosial Budaya Mengenai Haji Pada Masyarakat Madura Di Kelurahan Sidotopo, Kecamatan Semampir, Kota Surabaya" (Universitas Airlangga Surabaya, 2017).

⁹ Dinara Maya Julijanti et al., "Remo Celebration in Blater Community: Traditional Ritual Communication in Madura Cultural Transformation," *Jurnal Studi Komunikasi* 4, no. 2 (2020): 296–310, <https://doi.org/10.25139/jsk.v4i2.2445>.

¹⁰ Bakhrudin Ali Habsy, "Seni Memahami Penelitian Kualitatif Dalam Bimbingan Dan Konseling: Studi Literatur," *Jurnal Konseling Andi Matappa* 1, no. 2 (2017): 94–95.

¹¹ Muhammad Husnulail et al., "Teknik Pemeriksaan Keabsahan Data Dalam Riset Ilmiah," *Jurnal Genta Mulia* 15, no. 2 (2024): 73.

collected data were then analyzed using the interactive-critical technique of the Miles and Huberman model. The data analysis process began with data reduction, data presentation, verification, and ended with drawing conclusions. To deepen the informants' experiences and discover the meaning of each experience, this study utilized a socio-anthropological approach. The authors recorded, selected, and interpreted aspects of each ritual behavior and experience, as well as the symbols used in the Asajere tradition, to uncover the meaning of behavior and social experiences during the implementation of the Asajere tradition.

RESULTS AND DISCUSSION

Hajj and Islamic Traditions

In Islam, the Hajj is not only understood as a ritual obligation that fulfills the fifth pillar of Islam, but also as a spiritual and social event rich in meaning. Spiritually, the Hajj is the culmination of a Muslim's religious journey toward self-purification and a strengthening of the relationship between humans and God through the rituals of tawaf, sa'i, wukuf, and tahalul. Geertz¹² emphasizes that the Hajj serves as a symbol connecting spiritual values with the social structure of community life. Therefore, the Hajj is not merely individual but also has a social function that unites humanity.

The Hajj, in its social dimension, has broad implications for the dynamics of Muslim society. Victor Turner interprets this phenomenon as a rite of passage, a symbol that transforms one's identity from the mundane to a more sacred status.¹³ For the Madurese people, the Hajj is not only a spiritual journey, but also a form of social legitimacy that gives recognition and honor to individuals who have completed it.¹⁴ Various social practices such as processions, thanksgiving ceremonies, reciting blessings, and distributing gifts serve as a means of strengthening solidarity, affirming public morality, and maintaining the continuity of Islamic values in community life. The title "Haji" conferred upon return serves as a sign of recognition for piety, economic ability, and religious achievement, demonstrating the role of religion in shaping social structures.¹⁵

History, Procedure and Meaning of Asajere

The Asajere tradition is estimated to have begun to form in the early 20th century, and coincides with the year 1970. This tradition coincided with the increasing number of Madurese

¹² Clifford Geertz, *The Interpretation of Cultures* (Basic Books, 1973).

¹³ Victor Turner, *The Ritual Process: Structure and Anti-Structure* (Aldine Publishing, 1969).

¹⁴ Rohmah and Hidayat, "Dinamika Modal Sosial Dan Peran 'Ebhu Ajjhi' (Ibu Haji) Dalam Masyarakat Pedesaan Di Bangkalan Dan Sampang."

¹⁵ Abdul Rasyad, "Haji Antara Kewajiban Agama Atau Sebagai Modal Sosial (Studi Pada Masyarakat Desa Suradadi Kecamatan Terara)," *Society: Jurnal Jurusan Tadris Ilmu Pengetahuan Sosial Ekonomi* 15, no. 2 (2017): 10–11.

people performing the Hajj after the Dutch colonial period, which led to the opening of access to the Holy Land through the port of Surabaya in the mid-19th century. She stated that Asajere holds a significant place in Madurese life, as it is associated with the labeling and social status of Hajj pilgrims. Amellya further explained that Madurese believe that returning from Hajj brings blessings, with prayers that are truly accepted and answered by Allah SWT. Madurese have developed a tradition of welcoming returning Hajj pilgrims as a form of gratitude and respect for those who have fulfilled the fifth pillar of Islam.¹⁶ *Asajere* In Madurese society, it is not just a series of welcoming processions for the return of the Hajj pilgrims, but rather a manifestation of the spiritual and social awareness of the Madurese people.

The Asajere tradition is a very unique and festive form of tradition. Asajere took place in a very attractive, enthusiastic and cheerful manner. A study conducted by Azimah found that the Madurese people express gratitude and happiness by welcoming the arrival of the Hajj pilgrims. For the Madurese, upholding the pilgrimage celebration is as important as the pilgrimage itself. This is done as a form of social responsibility to preserve tradition while maintaining social legitimacy. Welcoming the arrival of the Hajj pilgrims is also understood as part of the pilgrimage activity, even for the sake of tradition, they do not care about the cost. Asajere has transformed not only as a spiritual activity, but also has economic, social, and political value. The Asajere tradition is carried out in spiritual gratitude. Ritual devices are carried out to demonstrate the sacredness and holiness of the procession welcoming the returning pilgrims.

The Asajere traditional ritual procedure for returning pilgrims begins with a welcoming procession of bicycles, motorcycles, and cars until they arrive at their homes. Each neighbor provides a lively welcome, featuring various musical instruments (drum bands, tambourines), the recitation of blessings, and performances prepared by the pilgrims' families. Upon arrival, the pilgrims do not immediately rest, but instead host a feast with their neighbors. The purpose of this phase is to seek blessings. Neighbors, relatives, friends, and community leaders are waiting to receive blessings. It is believed that if a Muslim performs the Hajj, they are freed from sin, making their prayers easily answered by Allah SWT. Answered prayers serve as a means for the Madurese to provide the most enthusiastic welcome to the returning pilgrims. The phase of seeking blessings lasts for 40 days after the pilgrims' arrival. Al-Ghazali^{17,18} He stated that welcoming newly arrived Hajj pilgrims has long been a tradition among scholars, including kissing relatives and guests before committing sins. This was also stated by Imam Nawawi.^{19,20} which states that people who

¹⁶ Muhammad Hodri, *Wawancara Muhammad Hodri: Tentang Tradisi Pasca Haji*, (Pamekasan), 2025.

¹⁷ Abu Hamid Al Ghazali, *Ihya Ulumuddin: Bab Haji* (PT Karisma, 1989).

¹⁸ Abu Hamid Al Ghazali, *Ihya Ulumuddin*, Juz II (Darul al Fikr, 1993).

¹⁹ Imam Nawawi, *Syahrul Idhoh Fil Manasikil Haji*, Juz 1 (Maktabah as-Salafiyah, 1985).

²⁰ Imam Nawawi, *Manasik Haji & Umrah* (Zamzam, 2015).

greet pilgrims returning from Hajj are advised to pray for them.

يُسْتَحْبُ لِمَنْ يُسْلِمَ عَلَى الْقَادِمِ مِنَ الْحَجَّ أَنْ يَقُولَ قَبْلَ اللَّهِ حَجَّكَ، وَغَفَرَ ذَنْبَكَ
وَأَخْلَفَ نَفَقَتَكَ

Meaning: People who greet the pilgrims after returning from the Hajj rituals are advised to pray for them qabballallahu hajjaka, wa ghafara dzanbaka, wa akhlafa nafaqataka.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا لَقِيَتِ الْحَاجَ فَسَلِّمْ
عَلَيْهِ وَصَافِحْهُ وَمُرْهُ أَنْ يَسْتَغْفِرَ لَكَ قَبْلَ أَنْ يَدْخُلَ بَيْتَهُ فَإِنَّهُ مَغْفُورُ لَهُ

Meaning: From Abdullah bin Umar he said: The Messenger of Allah said that if you meet someone who has just returned from Hajj, then greet him, and shake his hand, and ask him to ask forgiveness for you before he enters his house, because his sins have been forgiven.²¹

The Asajere tradition, besides being a moment to seek blessings for the Madurese people, also symbolizes communal harmony and strengthens the bonds of Islamic brotherhood. Hajj pilgrims not only offer prayers but also hold thanksgiving ceremonies, provide abundant food and refreshments, and distribute Hajj souvenirs.

Traditions that develop in society are not only a form of mutually agreed-upon habits that constitute cultural ownership, but more than that, traditions in society are also full of symbols, meanings, and philosophies of life. Asajere in spiritual dimension, Asajere has meaning as an expression of gratitude for the return of Muslims who are considered to have attained a level of purity after performing the Hajj, so that the Madurese community perceives someone who has performed the Hajj as a figure who has undergone a process of self-purification and returned to society with a high spiritual status. The festive welcome with processions, flower garlands, reciting prayers, and thanksgiving is not only an expression of joy, but also a symbol of respect for the religious success of a person who is considered to bring blessings to the surrounding community.

Asajere in the cultural realm it has the meaning of me. This ritual emphasizes the Madurese people's ability to manage the integration of Islamic teachings with local culture. This ritual demonstrates a living form of Islam rooted in the community's social experience. As expressed by Abdullah,²² that The expression of the diversity of Indonesian society is always contextual, containing elements of negotiation between religious values and local cultural realities. The Asajere procession demonstrates how Islamic teachings are interpreted in cultural language through easily understood symbolic actions such as social gatherings, communal prayers, and the

²¹ Abu Hamid Al Ghazali, *Ihya Ulumuddin*, Juz I (Darul al Fikr, 1989).

²² Muhammad Amin Abdullah, "Ibadah Haji: Ziarah Ke Tanah Suci Makkah Dalam Perspektif Insider Dan Outsider," *Jurnal Sosiologi Agama: Jurnal Ilmiah Sosiologi Agama Dan Perubahan Sosial* 16, no. 1 (2022): 1–11, <https://doi.org/10.14421/jsa.2022.161-01>.

distribution of gifts from the Holy Land. These practices are not merely ceremonies, but symbolic mechanisms for strengthening social networks and renewing religious solidarity.²³

The meaning of Asajere in the context of religious anthropology relates to the performative dimension. The combination of symbols and ritual actions, symbolically correlated, creates a social ritual meaning of the majesty and sacredness of a ritual pilgrimage. In this context, the welcoming of the Hajj pilgrims in Madura demonstrates a moment when society as a whole places the new Hajj pilgrims in a sacred position, while the individuals being welcomed experience a shift in status from ordinary to honorable.²⁴ Asajere, in this sense, encompasses profound moral and spiritual values. As Yussanti and Bintari explain, the Hajj is not only a process of spiritual transformation but also fosters social awareness that fosters religious behavior within the community.²⁵ Thus, Asajere becomes a vehicle for internalizing Islamic values which are realized through warm and meaningful cultural practices.

Table 1. The Ritual Structure of the Asajere Tradition in Madurese Society

No	Ritual	Attribute	Symbolic meaning
1	Congregational procession	Decorated bicycles, motorbikes and cars	<ul style="list-style-type: none"> - Decorative bicycles have the meaning of strength and enthusiasm for fulfilling beautiful, holy intentions. - Motorcycle and car parades are a manifestation of enthusiasm, joy, respect, and majesty. They also symbolize a powerful means of interaction.
2	flower garland	Arrangement of roses, jasmine, and kantil flowers	<ul style="list-style-type: none"> - Special reverence for saints. - Symbol of safety and well-being - For the Madurese people, roses, jasmine and kantil flowers have a philosophical meaning as symbols of spirituality, love and birth, purity and sincerity, and inseparable affection.
3	Prayers/Hadrah	Recitation of the Prophet's prayers accompanied by musical instruments, trumpets, drums, tambourines	<ul style="list-style-type: none"> - The unifying meaning of Madurese society in joy and hijrah/Islamic brotherhood - The accompaniment of trumpets, drums and tambourines has the meaning of festivity and splendor.
4	Performance/sermon	Tausiyah by respected religious figures	<ul style="list-style-type: none"> - Performances/Tausiyah have meaning as religious ethos and values - The figure of a religious figure is interpreted as a symbol of an elite group that has a large influence on the development of society, as a spiritual guide and the greatness of

²³ Hasyim Hasanah, "Implikasi Psiko-Sosio-Religius Tradisi Nyadran Warga Kedung Ombo Zaman Orde Baru," *Wahana Akademika: Jurnal Studi Islam Dan Sosial* 3, no. 2 (2016): 17–35, <https://doi.org/10.21580/wa.v3i2.1142>.

²⁴ Fitriana Fitriana, "Haji Dan Stratifikasi Sosial Masyarakat Maiwa Desa Patondon Salu Dan Desa Tuncung Kabupaten Enrekang" (Institut Agama Islam Negeri Parepare, 2023).

²⁵ Yussanti and Dini Rahma Bintari, "Haji Mabrur Sebagai Konsep Transformasi Diri Dalam Perspektif Psikologi Islam," *Al-Mabsut: Jurnal Studi Islam Dan Sosial* 17, no. 1 (2023): 78–79, <https://doi.org/10.56997/almabsutjurnalstudiislamdansosial.v17i1.851>.

No	Ritual	Attribute	Symbolic meaning
5	Thanksgiving	Providing banquet food	<p>knowledge.</p> <ul style="list-style-type: none"> - A form of spiritual affirmation, a medium for fostering friendship, and an expression of gratitude and prayer
6	Giving Hajj souvenirs	Prayer mats, prayer beads, turbans, dates, zam-zam	<ul style="list-style-type: none"> - A reminder of worship, a symbol of prayer, goodness, the pinnacle of spirituality.

Source: interview results²⁶

The table above displays the ritual structure of each Asajere traditional procession, a religious and social expression of the Madurese community after the Hajj pilgrimage. Each ritual, such as the distribution of gifts, the garlanding of flowers, the sermons of religious figures, the erection of the Hajj gate, and the procession of the pilgrims, represents a blend of spirituality and social solidarity. These traditions serve not only as an expression of gratitude but also as a symbolic mechanism that reinforces moral and religious values within the community. As Geertz explains, religious rituals function as a system of symbols that organize social and spiritual meanings in society.²⁷ In this context, Asajere demonstrates how Islamic values are processed through local culture into a form of tradition-based religious value management. Within this framework, Asajere can be understood as a local interpretation of Islamic values, where symbols and ritual actions serve to maintain the continuity of faith, social solidarity, and the religious identity of the Madurese people. Thus, Asajere is not simply a Hajj welcoming ceremony, but rather a living symbolic system where the Madurese people combine faith, culture, and togetherness into a harmonious, meaningful whole.

The Symbolic Meaning of Asajere Tradition Values from the Perspective of Hajj and Umrah Management

The Asajere tradition in Madurese society serves as a symbolic expression that regulates the relationship between individual spirituality and social solidarity. In this context, Asajere demonstrates how the values of Hajj and Umrah management are manifested in a living, measurable, and intergenerational cultural form. This ritual procession demonstrates that the management of religious meaning is not always institutional but can be realized through the symbolic and social actions of the local community. The symbolic meaning of Asajere is rooted in two dimensions: spiritual and social. Spiritually, this procession affirms the community's full awareness of Islamic values such as gratitude, sincerity, and brotherhood. The thanksgiving ceremony, recitation of blessings, and communal prayer are not merely ceremonial, but rather a

²⁶ Hodri, *Wawancara Muhammad Hodri: Tentang Tradisi Pasca Haji*.

²⁷ Geertz, *The Interpretation of Cultures*.

manifestation of the internalization of the values of the Hajj pilgrimage, applied to everyday life.²⁸ In this context, Madurese society demonstrates the ability to manage spiritual experiences as a source of strengthening ethical standards.

The symbolic meaning contained in the Asajere tradition not only concerns the relationship between worship rites and the social dimension, but in the implementation of the Hajj pilgrimage, the tradition also represents the principles of Hajj and Umrah management which can be grouped into three important parts, namely the principle of guidance, the principle of service, and the principle of protection.²⁹

Table 2. Integration of the Symbolic Values of the Asajere Tradition with the Principles of Hajj and Umrah Management

No	Ritual	Symbolic Meaning	Principles of Hajj and Umrah Management
1	Hajj procession	Spirit, strength, respect and solidarity	Service and protection
2	flower garland	Reverence, a symbol of spiritual salvation, and well-being	Service and protection
3	Prayers/Hadrah	Respect, Islamic brotherhood, festivity and splendor.	Service
4	Performance/sermon	Fostering religious ethos and values, spiritual guidance and the greatness of knowledge.	Coaching
5	Thanksgiving	A form of spiritual affirmation, a medium for fostering friendship, an expression of gratitude and prayer	Guidance, service and protection
6	Giving Hajj souvenirs	A reminder of worship, a symbol of prayer, goodness, the pinnacle of spirituality.	Service and protection

Source: Observation Results

Table 2 shows that a tradition that develops in society is not only oriented towards demonstrating ethical and aesthetic meanings, but also contributes to the development of scientific and academic aspects, so that tradition becomes a concrete form of the empirical existence of the established civilization of the Muslim community. The principles of tradition and the academic principles of Hajj and Umrah scholarship encompass at least three principles: guidance, service, and protection. The principle of guidance is usually related to the tradition's ability to provide a philosophical foundation for the community to gain knowledge, experience, and intellectual stability. Furthermore, the principle of guidance also ensures the spiritual stability of each

²⁸ Ahmad Fauzi, "Internalisasi Nilai-Nilai Perayaan Shalawatan Dalam Membangun Karakter Religius," *Jurnal Islam Nusantara* 3, no. 2 (2020): 4.

²⁹ Hasyim Hasanah and Lukman Hakim, "Transformative Da'wah: Mitigation of Elderly-Friendly Hajj Transportation," 3317 (2025), <https://doi.org/10.1063/5.0279280>.

individual, thus resulting in strong cultural behavior. The principle of service enables a tradition to ensure that all community needs are met in accordance with the religious and social values prevailing within that community. Of course, in this case, tradition allows for the reinforcement of social status, respect, and provides opportunities for the community to develop and exist. The principle of protection enables a tradition to provide security guarantees, protection against various risks that arise during the ongoing interaction process. The protection provided by tradition guarantees security, safety, and well-being for the community.

The integration of symbolic values within the Asajere tradition demonstrates a systematic relationship between spiritual and social aspects and the principles of Hajj and Umrah management. However, to gain a more comprehensive understanding of its application within the framework of Madurese cultural management and practices, an in-depth analysis of the managerial aspects of the Asajere tradition and the principles of Hajj and Umrah management is necessary, as presented in the following table.

Table 3. The Construction of the Managerial Dimension of the Asajere Tradition in relation to the Principles of Hajj and Umrah Management

No	Managerial Dimension	Ritual	Relevance of Hajj and Umrah Management Principles
1	Service and protection	Hajj procession	<ul style="list-style-type: none"> - Reflecting the function of congregational services based on community participation - Articulating the application of the principles of service and protection in managing the Hajj for the comfort and safety of the congregation.
No.	Managerial Dimension	Ritual	Relevance of Hajj and Umrah Management Principles
2	Service and protection	flower garland	<ul style="list-style-type: none"> - Symbolizes spiritual protection and appreciation for the congregation - Internalizing the principle of protecting the honor and safety of the congregation
3	Service	Prayers/Hadrah	<ul style="list-style-type: none"> - Realizing spiritual services that strengthen brotherhood and religious awareness - Reflecting the principle of spiritual service in Hajj management
4.	Coaching	Tausiyah performance	<ul style="list-style-type: none"> - Become a medium for fostering Islamic values and morals in the congregation - Affirming the principles of spiritual and social development for Hajj pilgrims
5.	Guidance, service and protection	Thanksgiving	<ul style="list-style-type: none"> - Integrating the values of coaching, service and protection of the community - Reflecting the principles of integrated Hajj management based on cultural values
6.	Service and protection	Giving Hajj souvenirs	<ul style="list-style-type: none"> - Affirming the moral protection and welfare of the congregation after the Hajj - Depicting social services and solidarity between congregations

Source: interview results³⁰

³⁰ Khairul Basar, *Wawancara Khairul Basar: Tentang Konstruksi Makna Tradisi Pasca Haji*

Table 3 shows that the managerial dimension of Asajere is a manifestation of the integration of spiritual, social, and cultural values oriented towards the principles of Hajj and Umrah management. Every ritual procession, such as the Hajj procession, flower garlanding, blessings, religious sermons, thanksgiving, and the giving of gifts, illustrates the implementation of the functions of guidance, service, and protection within the socio-religious context of Madurese society. This tradition serves not only as an expression of collective religiosity but also as a value management system that maintains a balance between the spiritual and social dimensions. Through this mechanism, Asajere asserts itself as a model of Hajj management based on local culture that is adaptive and contextual, while also demonstrating how Islamic values are internalized into cultural practices that maintain the continuity of the community's morality and religiosity.

The Dynamics of Preserving the Asajere Ritual in the Midst of Modernization: A Cultural Anthropology Perspective

The Asajere tradition represents the religio-cultural heritage of the Madurese people, demonstrating their adaptive capacity in the face of the dynamics of modernization. From a cultural anthropological perspective, Asajere is not merely a welcoming ritual for Hajj pilgrims, but also a social symbolic system that maintains a balance between spirituality, sociality, and Islamic identity amidst social change. Through this preservation, the Madurese community demonstrates a form of cultural resilience that affirms the continuity of Islamic values in a constantly transforming social context.³¹ In the currents of modernization, social transformation, urbanization, and the penetration of digital technology have had a significant impact on the practice of religious traditions. Nevertheless, Asajere serves as a mechanism of cultural resistance that maintains the continuity of social solidarity and religious legitimacy. Cross-generational participation, particularly among young people, in processions such as hadrah, processions, and thanksgiving ceremonies (tasyakuran), signifies the regeneration of cultural values that strengthen social cohesion amidst changing modern lifestyles. This phenomenon demonstrates a process of cultural transformation that does not reject modernity but integrates it into contextual and participatory religious practices.³²

From a cultural anthropological perspective, the Asajere tradition reflects the application of the principle of symbolic adaptation without losing its spiritual essence. Fundamental values

Perspektif Manajemen Haji Dan Umrah, (Pamekasan), 2025.

³¹ Jamlaay La Basri et al., "Pembangunan Dan Identitas Sosial: Kajian Literatur Tentang Interaksi Antara Modernisasi Dan Pelestarian Tradisi Dalam Masyarakat Lokal," *Papua Journal of Sociology* 3, no. 1 (2025): 66, <https://doi.org/10.33506/pjs.v3i1.4737>.

³² Hasanah and Hakim, "Transformative Da'wah: Mitigation of Elderly-Friendly Hajj Transportation."

such as mutual cooperation, collective gratitude, and respect for the Hajj pilgrims remain at the core of the community's morality, although their forms of expression have undergone transformation through digital documentation, online publications, and community broadcasting. This practice illustrates the phenomenon of cultural hybridization, where local values blend with expressions of rigid modernity.³³ Thus, modernization does not erase tradition, but rather becomes a means of renewing communicative and reflective Islamic cultural expression.

Asajere From a socio-religious perspective, it also serves as an instrument of moral legitimacy that regulates the ethical order and honor structure within Madurese society. The title "Haji" not merely represents a symbol of religious status, but also signifies the moral authority and social responsibility inherent in individuals as public role models (moral leadership). Through this symbolic mechanism, Asajere affirms the social dimension of worship by linking spirituality and social function within a unified cultural practice.³⁴

From a managerial perspective, the preservation of the Asajere tradition represents a form of religio-cultural value management that operates systematically within the social space of Madurese society. This tradition is not merely an expression of collective spirituality but also serves as a model for community-based Islamic cultural management, where social coordination, role distribution, and cross-generational participation are interwoven in a structured and sustainable pattern. This mechanism demonstrates the cultural managerial ethos inherent in Madurese social consciousness, capable of organizing Islamic values into adaptive, reflective, and morally sustainable cultural practices. Thus, Asajere is not only a symbol of spiritual continuity but also reflects the architecture of socio-religious value management that seeks to maintain harmony between the preservation of local traditions and the demands of global modernization. The dynamics of this management find their relevance in the construction of cultural dimensions and preservation strategies, as outlined in the following table.

Table 4. Integration of the Managerial Dimension of the Asajere Tradition into the Principles of Hajj and Umrah Management

No	Cultural Management	Adaptive Conservation Strategy	Integration of Hajj and Umrah Management Principles
1	Values Development and Spiritual Regeneration	<ul style="list-style-type: none"> - Internalizing spiritual values to the younger generation through education and role models - Constructing the meaning of the Hajj as a symbol of 	<ul style="list-style-type: none"> - Realizing the principles of congregational development through values and culture education - Strengthening the continuity of ethical worship and the character of the community after the Hajj

³³ Irfan Noor et al., *Urang Banjar Naik Haji* (Antasari Press, 2019).

³⁴ Widyadhana and Hasanah, "Komodifikasi Gelar Haji Dalam Penyelenggaraan Pemilihan Kepala Desa (Studi Kasus Desa Bakalrejo Guntur)."

No	Cultural Management	Adaptive Conservation Strategy	Integration of Hajj and Umrah Management Principles
2	Social Service and Collective Spirituality	<ul style="list-style-type: none"> - moral legitimacy and social ethics - Managing the Asajere procession with participatory mechanisms - Strengthening the sense of togetherness and social solidarity 	<ul style="list-style-type: none"> - Presenting the principle of solidarity-based congregational service - Enlivening the spirit of community service based on harmony and collective religiosity - Manifesting spiritual service in the local cultural context
3	Protection of Tradition and Moral Legitimacy	<ul style="list-style-type: none"> - Maintaining the authenticity of ritual symbols and their sacred value - Affirming respect for Hajj pilgrims as moral figures 	<ul style="list-style-type: none"> - Actualizing the principle of protecting the congregation through cultural values - Ensuring dignity and social security after worship - Strengthening moral protection based on local traditions
4.	Innovation and Hybridization of Islamic Media	<ul style="list-style-type: none"> - Transforming the Asajere ritual through community-based digital media - Integrating traditional expressions with technology to expand the reach of spirituality 	<ul style="list-style-type: none"> - Shows updates in Hajj information services - Integrating technology with traditional religious values - Promoting the principle of modernizing Hajj services with a touch of traditional values
5.	Community Management and Value Preservation	<ul style="list-style-type: none"> - Developing social structures and coordinating the implementation of traditions - Making tradition a means of strengthening social cohesion 	<ul style="list-style-type: none"> - Implementing the principles of community-based Hajj social management - A sustainable local culture-based Hajj management model - Integrating the functions of service development and protection

Source: Observation Results

Table 4 shows that the preservation of Asajere is a form of managerial principles applied in the socio-religious sphere of Madurese society. This tradition not only preserves cultural heritage but also aligns with the principles of guidance, service, and protection in Hajj and Umrah management. Through the process of fostering values and regeneration, the community reinstills the spiritual meaning of Hajj into daily life. Social and religious services are evident in the form of communal work, banquets, and togetherness that foster religious solidarity. The protection of traditions and social dignity serves to maintain the sanctity of symbols and the honor of the congregation as moral figures in society. Through innovations in da'wah and cultural digitalization, the Asajere tradition adapts to modernity without losing its spiritual essence. Meanwhile, community management and the sustainability of values illustrate a social system that is orderly, participatory, and oriented toward strengthening community cohesion. Overall, the Asajere tradition represents a model of religious management based on local culture that is

adaptive to the times, reflective of values, and consistently maintains harmony between spirituality, sociality, and humanity.

The tide of modernization not only marks a change in time but also shifts the way humans interpret values, space, and the meaning of tradition. Social shifts, advances in digital technology, and urbanization have shaped a new cultural landscape that often diminishes spiritual depth and weakens collective community bonds.³⁵ In this dynamic, the Asajere tradition is not present as an artifact of the past, but rather as a living cultural entity that is in dialogue with modernity, thus becoming a dialectical space between Islamic values, modernity, and local wisdom that continues to experience a recontextualization of meaning.

Modernization within the Madurese cultural framework is not antithetical to tradition, but rather a dialogical current that tests the resilience of the community's values and spirituality. Through Asajere, the community does not reject change but instead embraces it as part of a new collective consciousness in which symbols, rituals, and values change function without losing their essence. As Hasanah and Hakim explain, religious modernization in local communities often gives rise to forms of cultural resilience, namely the community's ability to maintain spiritual integrity amidst the pressures of social change.³⁶ In this case, Asajere displays a face of Islam that is down to earth, blended in, but still rooted.

The involvement of the younger generation in the hadrah (traditional prayer), thanksgiving (tasyakuran), and processional ceremonies is a manifestation of spiritual regeneration that transcends symbolic boundaries. This tradition serves as a transformative space, where the values of sincerity, togetherness, and gratitude are passed down through the language of cultural aesthetics.³⁷ Through the rhythm of the tambourine and the chanting of prayers, the community not only celebrates the return of the pilgrims, but also celebrates the continuity of faith and identity and is called cultural da'wah, namely a form of call that is not loud, but echoes in social and symbolic actions.

*Asajere*It also reflects the face of transformative da'wah, which rejects the dichotomy between ritual and social life. It affirms that da'wah does not stop at speech, but continues in a soothing cultural practice.³⁸ The thanksgiving ceremony, the prayer ceremony, and the procession

³⁵ La Basri et al., "Pembangunan Dan Identitas Sosial: Kajian Literatur Tentang Interaksi Antara Modernisasi Dan Pelestarian Tradisi Dalam Masyarakat Lokal."

³⁶ Hasanah and Hakim, "Transformative Da'wah: Mitigation of Elderly-Friendly Hajj Transportation."

³⁷ Muhammad Faqih and Hasyim Hasanah, "Model Pembinaan Manasik Jamaah Calon Haji Lansia Di KBIHU NU Kota Semarang Dalam Menghadapi Musim Haji Tahun 2024," *Al-Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 18, no. 3 (2024): 1726–35, <https://doi.org/10.35931/aq.v18i3.3482>.

³⁸ Hasyim Hasanah, "The Da'wah Strategy Through Health Mitigation for Geriatric Hajj Pilgrims in the Covid-19 With a Humanistic Psychology Perspective," *Jurnal Ilmu Dakwah* 43, no. 2 (2023): 391–406, <https://doi.org/10.2158/jid.43.2.19337>.

are not merely celebrations, but rather a meeting point between faith and social identity. Asajere serves as a moral focal point that maintains social cohesion in Madurese society. The title "haji" here is not merely a spiritual legitimacy, but rather an ethical identity that demands social responsibility. A haji is respected not only for his worship but also for his moral integrity and contributions to society.³⁹ Thus, Asajere functions as a symbolic mechanism that reinforces value hierarchies, maintains public ethics, and asserts moral leadership in a constantly changing social space.

Conceptually, the phenomenon of Asajere documentation and broadcasting through digital media reflects a form of cultural hybridization, where traditional religious expressions are transformed through modern channels without losing their spiritual meaning.⁴⁰ This process demonstrates that Islamic spirituality does not reject technology but instead utilizes it as a vehicle for preaching relevant to the spirit of the times. Modernity, in this case, becomes a new medium for the sustainability of values, not a threat to their sanctity. From a managerial perspective, the preservation of Asajere demonstrates a community-based practice of religio-cultural value management that emphasizes participation, collective awareness, and the continuity of values.⁴¹ Every element of the tradition, from social coordination and role distribution to the functions of religious figures, demonstrates a living and organic management system. Spiritual values are not simply administered but managed through participation, love, and respect. This is where Asajere functions not merely as a ceremony but as a model for spiritual cultural management that maintains harmony between faith and social life.

Thus, the Asajere tradition represents a dialectic between tradition and modernity, two currents that do not negate each other, but rather foster each other in harmony. Modernity energizes renewal, while tradition maintains direction and meaning. Both combine in a harmonious value that produces a distinctive form of religiosity for the Madurese people: religious yet open, traditional yet reflective, and local yet universal. As Abdullah emphasized, the Hajj pilgrimage not only guides people to the Holy Land but also encourages them to cultivate social purity in their daily lives.⁴² In this paradigm, Asajere is a reflection that culture does not only preserve sacredness, but brings it to life through aesthetic, conscientious, and civilized expressions.

³⁹ Widyadhana and Hasanah, "Komodifikasi Gelar Haji Dalam Penyelenggaraan Pemilihan Kepala Desa (Studi Kasus Desa Bakalrejo Guntur)."

⁴⁰ Nur Mahmudah Insani and Hasyim Hasanah, "Konstruksi Realitas Pemberitaan Detik.Com Tentang Isu Keagamaan," *Jurnal Manajemen Pendidikan Dan Ilmu Sosial (JMPIS)* 3, no. 1 (2022): 120–32, <https://doi.org/10.38035/jmpis.v3i1.2994>.

⁴¹ Nurdin et al., "Makna Tradisi Butale Haji Di Tigo Luhah Semurup Kabupaten Kerinci."

⁴² Abdullah, "Ibadah Haji: Ziarah Ke Tanah Suci Makkah Dalam Perspektif Insider Dan Outsider."

CONCLUSION

The Asajere tradition is interpreted by the Madurese as a religious expression that strengthens the social and spiritual well-being after the Hajj pilgrimage. This tradition represents a complex symbolic system, where each procession, such as the procession, communal prayer, thanksgiving, and the giving of souvenirs, articulates the values of gratitude and respect for those who have performed the Hajj pilgrimage. In this context, Asajere not only symbolizes individual spiritual success but also serves as a means of strengthening social cohesion and moral legitimacy within the Madurese Muslim community. The transformation of Asajere's meaning from personal respect to collective participation demonstrates its dynamic and adaptive nature to social change. This tradition is evidence that Islamic values can be managed and manifested through a contextual and participatory cultural system. From the perspective of Hajj and Umrah management, Asajere represents a model of local culture-based value management that balances spirituality, sociality, and religious service. This study emphasizes the importance of preserving religious traditions as a social and spiritual management strategy amidst the currents of modernization. Asajere can be used as a reference in developing a community-based Hajj management model that integrates local wisdom with the principle of serving the community. This study has implications for opening up space for strengthening cultural da'wah and socio-religious education that is reflective, humanistic, and contextual to the dynamics of Indonesian Muslim society.

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