

**The Meaning of The Hajj Ritual:
William R. Roff Thoughts And His Contribution to Islamic Studies In
Indonesia**

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Abstract: *This article aims to analyze William R. Roff's theoretical approach to Hajj and its contribution to Islamic studies in Indonesia. This contribution arose from his concern with the very few historians of religions who made functional, analytical categories for explaining religious phenomena. This paper is a literature study and uses William R. Roff's writing, *Theoretical Approaches to the Hajj*, as the primary source and analyzes it using qualitative data analysis. The author found that William R. Roff explained the implementation of the pilgrimage and its meaning by elaborating on Arnold van Gennep's theory and Victor Turner's thesis. The pre-implementation stage of the pilgrimage means the separation contained in the ramalan ritual (extra-Islamic) to determine the best time for the pilgrims' departure, apologies and prayers, preparation of supplies, repayment of debts, and their obligations before the pilgrimage. The stage of the hajj implementation means the transition that is contained in the peak performance of the hajj ritual. The post-implementation phase of the Hajj means togetherness in the change in attributes, understanding of the pilgrims, and their implementation in the community life where they live. William R. Roff's theoretical contribution to the pilgrimage, the outcome of which was satisfactory to both parties, has been used as a model by scholars and researchers for studying other religious rituals in Islam. His interpretation of the hajj ritual falls into the third phase called new Islamic studies to approach.*

Keywords: *Hajj; William R. Roff; Rites de Passage; Liminal.*

Abstrak: *Aktikel ini bertujuan untuk menganalisis pendekatan teoritis William R. Roff terhadap haji dan kontribusinya pada studi Islam di Indonesia. Sumbangan ini muncul dari keprihatinannya terhadap tidak banyak para ahli sejarah agama-agama yang membuat kategori-kategori analitis yang bermanfaat untuk menjelaskan fenomena keagamaan. Tulisan ini merupakan studi pustaka dan menjadikan tulisan William R. Roff, *Pendekatan Teoritis terhadap Haji*, sebagai sumber primer dan menganalisisnya dengan menggunakan analisis data kualitatif. Penulis menemukan bahwa William R. Roff menjelaskan pelaksanaan ibadah haji dan maknanya dengan mengelaborasi teorinya Arnold van Gennep*

dan tesisnya Victor Turner. Tahap pra pelaksanaan ibadah haji bermakna pemisahan yang terdapat dalam ritual ramalan (ekstra-Islam) untuk menentukan saat yang paling baik bagi keberangkatan calon jemaah haji, permohonan maaf dan doa, persiapan bekal, pelunasan hutang dan kewajiban mereka sebelum berziarah. Tahap pelaksanaan ibadah haji bermakna transisi yang terdapat dalam pelaksanaan puncak ritual ibadah haji. Tahap pasca pelaksanaan ibadah haji bermakna kebersamaan yang terdapat dalam perubahan atribut, pemahaman jemaah haji dan implementasinya dalam kehidupan bermasyarakat tempat mereka berasal. Kontribusi teoritis William R. Roff terhadap haji, yang hasilnya dapat memuaskan kedua belah pihak ini, telah dijadikan model oleh para sarjana dan peneliti untuk mengkaji ritual-ritual keagamaan lainnya dalam Islam. Interpretasinya terhadap ritual haji ini termasuk dalam fase ketiga yang disebut sebagai pendekatan baru dalam studi Islam.

Kata Kunci: Haji; William R. Roff, Rites de Passage; Liminal.

INTRODUCTION

Islamic studies, as a scientific discipline, is a study that started a long time ago. This study has strong roots in Muslim scholars and their traditional scientific traditions. Many Muslim figures are well-known in various disciplines, such as; tafsir, jurisprudence (*fiqh*), *kalām*, *tassawuf*, etc. In the field of interpretation, for example, we know several figures including Al-Thabarī,¹ Ibnu Katsīr,² Rasyīd Riḍhā,³ Musthafa al-Marāghī,⁴ and many others.⁵ Meanwhile, as a new academic discipline, the science of religion existed in the late 19th century. This new study

¹ Al-Thabarī is a Muslim historian and scholar from Persia. He was born in Thabaristan (838-923 AD). Among his famous works in the field of Quranic exegesis is entitled *Tafsīr al-Thabarī*.

² Ismaīl bin Katsīr is a Muslim scholar and scholar. The scholar, whose name is better known as Ibn Kathir, was born in Busra in 1301 AD and died in Damascus, Syria, in 1372 AD. Ibn Katsīr is the author of the famous Koran commentary entitled *Tafsīr Ibnu Katsīr*. This book of 10 volumes of writing is still used as reference material in the Islamic world today.

³ Muḥammad Rasyīd Riḍhā is a Muslim scholar from Syria. He was born in Ottoman Syria in September 1865 and died in Egypt in August 1935. One of his famous works in the field of exegesis is entitled *Tafsīr al-Manār*.

⁴ Ahmad Mustafa al-Marāghī is known as one of the contemporary commentators of Egyptian nationality. He was born in the city of al-Marāghah in 1883 AD and died in 1952 in Helwan. His most monumental work and writing for about ten years are entitled *Tafsīr Al-Qur'an al-Karīm*, or better known as *Tafsīr al-Marāghī* which is divided into 30 juz.

⁵ Juhaya S. Praja, *Filsafat dan Metodologi Ilmu dalam Islam dan Penerapannya di Indonesia* (Jakarta: Teraju, 2002), 21.

was marked by the emergence of F. Max Muller's work from Germany, entitled, *Introduction to the Science of Religion*, in 1973 and other scholars of the history of religions from the Netherlands, France, America, and Eastern Europe.⁶

Not only among Muslim scholars, but Islamic studies have also entered Christian European territory as a result of encounters between Christians and Muslims. If we trace it, Islamic studies began to be of interest to Western scholars since the 19th century, when they were interested in exploring more about the Islamic world. Islamic studies in the West were first pioneered by eastern experts who are often referred to as orientalists.⁷ There are several figures that the writer can call examples of these orientalists. They are Theodor Noldeke,⁸ H. A. R. Gibb,⁹ W. Montgomery Watt,¹⁰ John L. Esposito,¹¹ Joseph Schacht,¹² Snouck Hurgronje,¹³ etc.

⁶ Cernelis P. Tiele (1630-1902) and P.D. Chantepie de la Saussay (1848-1920) from the Netherlands, EB Taylor (1838-1919) from England, Lucian Levy Bruhl (1857-1939) and Louis Massignon from France, William James (1842-1910) from America, Bronislaw Malinowski (1884-1942) from Poland, Mircea Elaide from Romania, and so on. See: W. B. Sidjabat, "Penelitian Agama: Pendekatan Dari Ilmu Agama," in *Penelitian Agama: Masalah Dan Pemikiran*, ed. Mulyanto Sumardi, 2nd ed. (Jakarta: Sinar Harapan, 1985).

⁷ M. Amin Abdullah, *Islamic Studies Di Perguruan Tinggi: Pendekatan Integratif-Interkoneksi* (Yogyakarta: Pustaka Pelajar, 2006), 290.

⁸ Theodor Nöldeke is an orientalist and scholar from Germany. On March 2, 1836, he was born in Hamburg and died in Karlsruhe on December 25, 1930. One of his phenomenal works is *The History of the Qur'an*, published by Brill in 2013.

⁹ Sir Hamilton Alexander Rosskeen Gibb is a Middle East historian from Scotland. He was born on January 2, 1895, and died on October 22, 1971. In 1955, Gibb received James Richard Jewett, Professor of Arabic and University Professor at Harvard University. One of his works related to Islamic studies is *The Arab Conquests in Central Asia*, published by Ams Pr Inc in 1970.

¹⁰ William Montgomery Watt is an Orientalist from Scotland. Watt received the title of Emeritus Professor at Edinburgh University in the field of Islamic Studies. Among his well-known works is *Islamic Revelation in The Modern World*, published by Edinburgh University Press in 1969.

¹¹ John Louis Esposito was born in Brooklyn, New York City, on May 19, 1940. He is a Professor of Religion & International Affairs and Islamic Studies at Georgetown University, Washington, DC. He is also the Founding Director of the Prince Alwaleed Center for Muslim-Christian Understanding in Georgetown. One of his essential works, entitled, *The Islamic Threat: Myth or Reality*, was published in New York: Oxford University Press in 1992.

¹² Joseph Franz Schacht is a Professor of Arabic and Islamic Studies at Columbia University. Schacht was born on March 15, 1902, and died on August 1, 1969. Among his most monumental works are *The Origins of Muhammad Jurisprudence*, *An Introduction to Islamic Law*, *Islamic Law, Pre Islamic Background and Early Development of Jurisprudence*, and *Theology and Law in Islam*.

¹³ Christiaan Snouck Hurgronje is a Dutch scholar of Oriental Culture and Languages and Indigenous Affairs Advisor to the Dutch East Indies (Indonesia) colonial government. His most monumental work on Islamic studies is entitled, *Mekka*, which Nijhoff published in the Haag in 1889.

The classification proposed by Zakiyuddin Baidhawiy can be used as a benchmark to see the development of Islamic studies in religious studies.¹⁴ Baidhawiy divides the development of Islamic studies into three phases. The first phase is when Islamic studies focus more on the philological tradition developed in the 19th century until it entered the 20th century. The weakness of this phase is that it only pays attention to the text and gives priority to language studies with a narrow grammatical and etymological approach but does not examine Muslim life. In contrast to the first phase, the second phase examines society, not from literature but science as social scientists know it. The weakness of this phase is that it only pays attention to functions and excludes the uniqueness of society. According to this approach, all communities of the world, including Muslims, walk the same route to modernity and convergence in many pragmatic, rational, technical, and secular Western cultures.

The weaknesses in the two phases are tried to be accommodated by the third phase, which Baidhawiy calls a new approach in research on society and Islamic social movements. This third approach uses interpretation rather than causal analysis as the second phase. This approach argues that society is not a machine but a system of meaning that shapes understandings with a social base and location. One of the scholars who pioneered this new approach to interpretation was Clifford Geertz.¹⁵ Geertz offers a cultural interpretation in the social sciences. Apart from Geertz, William R. Roff (starting now referred to as Bill) was also one of the scholars who used this new approach.

This paper is the result of a review of Bill's article entitled *Theoretical Approach to Hajj*. The writing is a collection of essays from a symposium activity on "Islam and the History of Religions" held at Arizona State University in

¹⁴ Zakiyuddin Baidhawiy, "Perkembangan Kajian Islam Dalam Studi Agama: Sebuah Pengantar," in *Pendekatan Kajian Islam Dalam Studi Agama*, ed. Richard C. Martin, 2nd ed. (Surakarta: Muhammadiyah University Press, 2002), xi–xv.

¹⁵ Clifford Clifford Geertz is Professor Emeritus in the Faculty of Social Sciences at the Institute for Advanced Study. Geertz, known as a cultural anthropologist who has researched Indonesia and Morocco several times, was born in San Francisco on August 23, 1926, and died on October 30, 2006. His most monumental work related to Javanese culture is entitled *The Religion of Java*, which classifies Javanese society into three groups: *priyayi*, *santri*, and *abangan*. See: Clifford Geertz, *The Religion of Java* (London: The University of Chicago Press, 1960).

January 1980.¹⁶ Bill's writing was born out of his academic anxiety. He is concerned about historians' lack of religions making analytical categories, whether sociologically, psychologically, materialistically, or otherwise, to help explain a religious phenomenon or show the meaning of the phenomenon to others (outsider). Especially true for significant religious phenomena, especially in aspects related to social behavior, which require a historian's analytical tools to capture something in the religious systems themselves. Thus, Bill argues that there needs to be a new method that can describe the spiritual practices and views of followers of his religion so that it can satisfy both parties, both historians who can understand a structured social process and at the same time get recognition from adherents religion he researched.¹⁷

Bill expressed this opinion after tracing several previous writings related to the pilgrimage. He found only a few writings related to this. Although a little, Bill argues that this ritual is a source of comments from Western scholars (non-Muslim) and generalizes it in a socio-historical context. Unfortunately, the results of these writings have stripped the ritual of the pilgrimage itself of its essential religious meaning. Among these researchers are Islamologists such as Snouck Hurgronje. According to Hurgronje, the Hajj is an epiphenomenon of ideological dissemination and an increase in status. A. J. Wensinck only focuses his study of Hajj in the last two or three lines of his writings. Benard Luwis argues that the Hajj is an essential intermediary agent for vertical mobility, which has a significant impact on the entire society from which the pilgrims originate. According to Bill, the researchers' opinions are correct, but they cannot touch on the specific religious meaning of the hadj. In other words, existing writings were only done descriptively, had not entered the analysis area, and were weak in using the research approach.¹⁸

¹⁶ William R. Roff, "Pilgrimage and the History of Religion: Theoretical Approaches to the Hajj," in *Approaches to Islam in Religious Studies*, ed. Richard C. Martin (Tucson: The University of Arizona Press, 1985).

¹⁷ William R. Roff, "Pendekatan Teoritis Terhadap Haji," in *Pendekatan Kajian Islam dalam Studi Agama*, ed. Richard C. Martin, 2nd ed. (Surakarta: Muhammadiyah University Press, 2002), 109–10.

¹⁸ Roff, 111.

Concerned about the lack of historians of religions who make analytical categories that can explain a religious phenomenon (descriptive) and the weakness of the approach used, Bill offers religious research to show the meaning and symbol of this spiritual phenomenon. In his writing, Bill made the hajj ritual, an Islamic institution that Muslims have practiced since 632 AD (10 AH), the research object. Bill assumed that the pilgrimage performed by Muslims had given religious significance. However, no adequate methodology has been formulated to analyze its meaning and urgency for historical Islam. To test this assumption, Bill tries to analyze the hajj ritual in Islam by elaborating Arnold van Gennep's theory and applying Victor Turner's thesis regarding its limitations. The hope is that the analysis of this paper can satisfy both parties, as is the quote of Wilfred Cantwell Smith, which became the basis for Bill.¹⁹

Few writings have focused on examining Bill's thoughts on a theoretical approach to the Hajj. The author only found two articles that focused on reviewing and discussing Bill's writings regarding *the Theoretical Approach to Hajj*, namely Azalia Mutammimatul Khusna and Sakirman. Khusna examines the nature of the pilgrimage ritual and its meaning based on the thinking of William R. Roff. There are two problem formulations that Khusna discusses. First, what is the meaning of Hajj according to orientalist like Bill? Second, what is the impact of the implementation of the Hajj ritual on social life? By using qualitative-descriptive research methods, there are three results put forward by Khusna in his conclusions. In the pre-implementation of the hajj ritual, there is a ritual of *tasyakuran* (grateful to Allah) or *hurmat haji*, which includes paying off debts, repenting, and asking for forgiveness for sins from family, neighbors, relatives, and friends. At the implementation stage, there is a sense of togetherness among pilgrims, regardless of social status, race, etc. At this stage, too, the pilgrims leave their minds to focus on worshipping God. Meanwhile, at the post-implementation phase, the pilgrims had better behavior than before.²⁰

¹⁹ Roff, 110.

²⁰ Azalia Mutammimatul Khusna, "Hakekat Ritual Ibadah Haji dan Maknanya Berdasarkan Pemikiran William R. Roff," *An-Nas* 2, no. 1 (April 10, 2018): 132–45, <https://doi.org/10.36840/an-nas.v2i1.93>.

Sakirman then completed this Khusna writing.²¹ He focused on studying the hajj ritual and religious history on the work of William R. Roff. This paper is a review of books published in *Harmoni* so that the problem formulation and methodology used are less visible. However, Sakirman further criticized Bill's thoughts on the pilgrimage ritual. Sakirman conveys two criticisms in his writing. First, Bill did not analyze the meaning contained in the post-Hajj. There is no explanation describing the state after implementing the hajj ritual, as stated by Turner. Second, Bill only focuses on describing the pre-implementation, implementation, and post-implementation of the Hajj ritual. Bill did not touch on the areas passed by the pilgrims when carrying out the tradition because there is a social meaning that influences the pilgrims, and this needs to be disclosed.

The study in this paper is not much different from the article written by Khusna and Sakirman, which both discuss the meaning and values of the Hajj ritual according to Bill's findings. The difference between this paper and the previous articles is that the author comprehensively discusses the contribution made by Bill to the development of Islamic studies in Indonesia. This novelty that the authors offer in this article that previous researchers have not analyzed in depth. To support and strengthen the analysis in this paper, the author uses several research results, which use Bill's offer, not only for the Hajj rituals in Indonesia but also for other forms of worship in Islam.

The type of research that the writer uses in this paper is library research. This research is a study that collects data and information using a variety of materials in the library, such as journals, books, research results, and so on. The primary source in this paper is William R. Roff's article entitled, *Theoretical Approach to Hajj*, which is contained in a book edited by Richard C. Martin with the title, *Islamic Studies Approach in Religious Studies*. Apart from these books, the author also uses journals, books, research results, websites, and other scientific works to support the studies in this paper. After the data is collected, then the authors analyze it with qualitative data analysis. The focus of this paper is to

²¹ Sakirman Sakirman, "Ritual Haji Dan Sejarah Agama: Telaah Karya William R. Roff," *Harmoni* 17, no. 2 (December 31, 2018): 352–58, <https://doi.org/10.32488/harmoni.v17i2.298>.

answer two questions. First, what offer does Bill offer in explaining the rituals of the pilgrimage? Second, how can Bill's proposal of analysis contribute to the development of Islamic studies, especially in Indonesia? These two problem formulations are discussed in this paper. The hope is that this study can be helpful in religious studies in Islam.

WILLIAM R. ROFF AND HIS WORKS ON HAJJ

His full name is William R. Roff. His friends, both at home and abroad, called him Bill. He was born in Scotland in 1929 and died on 3 May 2013. Bill is a Professor Emeritus of History at Columbia University. In addition to the essays discussed in this paper, there are several works by Bill that discuss Hajj, namely "The Conduct of the Hajj from Malaya, and the First Malay Pilgrimage Officer," in *Seri Terbitan Tak Berkala: Occasional Papers* (Kuala Lumpur: Institute of Malay Language and Literature, National University of Malaya 1975), pp. 81-112; *The Wandering Thoughts of a Dying Man: The Life and Times of Haji Abdul Majid bin Zainuddin*, William R. Roff (Intro and editor), (Kuala Lumpur: Oxford University Press, 1978); "Sanitation and Security: The Imperial Powers and the Nineteenth Century Hajj'," *Arabian Studies*, VI, 1982, pp. 143-60; and "Social Science Approaches to Understanding Religious Ritual: The Special Case of the Hajj'," in *Malaysia: Islam, Society and Politics*, Virginia Hooker and Norani Othman (Eds), (Singapore: ISEAS, 2001).²²

This paper is a review of Bill's paper entitled *Pendekatan Teoritis terhadap Haji*. The original title was *Pilgrimage and the History of Religion: Theoretical Approaches to the Hajj*.²³ The essay is a collection of essays from a symposium activity on "Islam and the History of Religions" held at Arizona State University in January 1980. Tucson published this collection of writings in the form of a book edited by Richard C. Martin in 1985 under the title, *Approaches to Islam in Religious Studies*. The book was then translated into Indonesian by Zakiyuddin

²² Biografi lengkapnya dapat dilihat pada Michael Laffan et al., "William R. Roff (1929–2013)," *Journal of the Malaysian Branch of the Royal Asiatic Society* 86, no. 2 (305) (2013): 83–88, <https://www.jstor.org/stable/26527649>.

²³ Roff, "Pilgrimage and the History of Religion: Theoretical Approaches to the Hajj."

Baidawy published by Muhammadiyah University Press in 2002. Apart from Bill, several names of prominent scholars contributed to the writings in the book chapter, such as Frederick M. Denny, Marilyn R. Waldman, Richard M. Eaton, Charles J. Adam, Andrew Rippin, William A. Graham, and Earle H. Waugh. In this paper, the author also examines the analytical offer that Bill provides for the hajj ritual and how the contribution of this paper can color the development of Islamic studies in Indonesia.

Before writing this article, Bill had first searched the writings related to the pilgrimage in 1980. As a result, he found only a few writings related to the Hajj. Among them are Islamologists such as Snouck Hurgronje with his book, *Mekka*, published in the Haag by Nijhoff in 1889. Hurgronje argues that the Hajj is an epiphenomenon of ideological dissemination and an increase in the status of pilgrims. A. J. Wensinck only focused his study of the hadj on his writings' last two or three lines. Benard Luwis argues that the Hajj is the essential intermediary agent for vertical mobility, which significantly impacts the entire society from which the pilgrims originate. Unfortunately, the results of these writings strip the pilgrimage ritual of its essential religious meaning.

Despite Bill's criticism of Hurgronje of his work, *Mekka in the Latter Part of the 19th Century*, published in Leiden by Brill in 2007, this book is essential as a basis for scholars and researchers to study the Hajj. This book describes his journey as a "spy" in Mecca after first embracing Islam, social life, family, and teaching, as well as the Javanese community there.²⁴ Apart from Hurgronje, Arnold van Gennep and Victor Turner's theory is essential to be used as a handle for theoretical. Gennep's work, *The Rites of Passage*,²⁵ and Turner's theory of liminality.²⁶ The idea put forward by the two scholars that the author mentioned last can be used as guidance in seeing every religious ritual and is also used by Bill in analyzing the three stages in the implementation of the Hajj and their meanings.

²⁴ C. Snouck Hurgronje, *Mekka in the Latter Part of the 19th Century* (Leiden: Brill, 2007).

²⁵ Arnold van Gennep, *The Rites of Passage* (Chicago: University of Chicago Press, 1960).

²⁶ Victor Turner, *Dramas, Fields, and Metaphors Symbolic Action in Human Society* (Cornell University: Cornell University Press, 1975).

THE HAJJ RITUAL AND IT'S MEANING

The pilgrimage is one of the five pillars of Islam, apart from the creed, establishing prayers, paying zakat, and fasting in the month of Ramadan. Hajj is a journey to or pilgrimage to the Ka'bah during the months of Hajj (Syawal, Dzulqa'dah, and Dzulhijjah) to carry out certain practices.²⁷ This worship is only required once in a lifetime for every individual Muslim who is *balīgh*, intelligent, independent, and capable (*al-istithā'ah*). There are different opinions from fiqh scholars regarding this concept of *al-istithā'ah*. In general, the meaning of *al-istithā'ah* here is the physical ability (body), financial, provision, security of travel, and transportation.²⁸ This provision is based on the word of God in Surah Ali Imron [3] verse 97.

This fifth pillar of Islam is worship with aspects of prayer and individual, psychological, social, and political aspects. That is because the individual quality of each Muslim very much determines the success of this worship. Each pilgrim must have great mental readiness to face difficulties such as differences in weather and culture, which are very different from their place of origin (psychologically), and their implementation. In this worship, there is intervention from the government (politics). What is no less important is the social aspect, namely how the pilgrims can apply their understanding of the messages contained in the pilgrimage ritual and implement them into the life of the wider community.²⁹ So, it is very appropriate for Bill to make this pilgrimage an object of research and see the process of this ritual journey and its meaning because there is complexity.

Millions of Muslims have carried out this pilgrimage journey since it was declared in 623 AD/10 H. The implementation of this pilgrimage has two dimensions, namely a symbolic journey and a territorial journey. An extended trip

²⁷ Wahbah Zuhaili, *Al-Fiqh al-Islami Wa Adillatuhu*, 2nd ed., vol. 3 (Damsyik: Dar Al-Fikr, 1985), 8–9.

²⁸ Sa'īd b. Abd al-Qādir Bāsanfar, *Al-Mughnī Fī Fiqh al-Hajj Wa al-'Umrah* (Jeddah: Maktabah al-'Ilm, 1993), 14–17.

²⁹ Agus Romdlon Saputra, "Motiv Dan Makna Sosial Ibadah Haji Menurut Jama'ah Masjid Darussalam Wisma Tropodo Waru Sidoarjo," *Kodifikasia: Jurnal Penelitian Islam* 10, no. 1 (2016): 90–91, <https://doi.org/21154/kodifikasia.v10i1.812>.

because the Hajj is one of the obligations that every Muslim must fulfill once in a lifetime. Meanwhile, territorial travel means that the pilgrimage can be carried out from home to a predetermined place. A theory of a series of religious rites was born from that territorial journey, which was put forward by van Gennep and called the *rites de passage*. The *rites de passage* of haji are the pilgrims' journey, which is formed into religious rituals that collectively form a layman in his existence who is closer to spiritual life. Of all the hajj pilgrimages, van Gennep then reduced it to three stages, namely pre-implementation (separation), implementation (transition), and post-implementation (togetherness).³⁰ The author's three patterns of carrying out this pilgrimage and their meanings can be explained as follows.

Pre-Implementation (Separation) of Hajj

Before carrying out the pilgrimage, prospective pilgrims must prepare what to bring when they worship in the Holy Land. The preparations include provisions for the families left behind, technical preparations for the trip to *Baitullah*, repayment of prospective pilgrims' debts, and obligations. This preparation period is known as the hajj season (*mawāsīm al-hajj*), which starts at the end of the month of Ramadan. These provisions certainly require a lot of finance, especially for Muslims far from the Holy Land. Money used for this pilgrimage must be obtained lawfully. Meanwhile, cash generated from loans is allowed but is viewed cynically by the public.³¹ Therefore, one of the conditions for a Muslim to carry out the pilgrimage is financial ability.

The essential thing in the pre-implementation stage is the day of the departure of a prospective pilgrim from his old home and residence. This stage states that the social matrix will come from and where he will return home. In Indonesia and Malaysia, for example, at this stage, a prospective pilgrim holds a *ramalan* (extra-Islamic) event to determine the best time for his departure. This

³⁰ Roff, "Pendekatan Teoritis Terhadap Haji," 112–15.

³¹ Roff, 113–14.

communal and institutionalized event is held in his own house and attended by his family, neighbors, and close friends treated to meals. In this glorious meeting, there were a series of prayers addressed to the prospective pilgrims for the pilgrimage, and at the same time, those who were left behind asked to be prayed for by the prospective pilgrims later when they were in front of the Ka'bah.³² Geertz symbolizes this activity as the mystical and social unity of those who participate in it.³³

In the tradition of the Muslim community in Yogyakarta, this *ramalan* event is called the “*pamitan haji*” ritual. This event is almost the same as the *slametan* tradition known to the Javanese people, reading prayers for the spirits of family members who have died first for the pilgrims’ safety and reading the *barjanzi*. This book reviews the life history of the Prophet Muhammad.³⁴ In the people of Gorontalo, this ritual is known as “reciting prayers,” in which there are prayers to the Prophet Muhammad (*salawati*), *barjanzi*, reading the Koran, and dhikr. This ritual aims to obtain safety, convenience, health for the pilgrims starting from leaving home to returning to their place of origin and becoming the Hajj granted (*mabrūr*). Not only at the time of departure, but this “reciting prayer” ritual is also carried out when the pilgrims are in the Holy Land and at the time of being picked up by relatives. In addition, there is another ritual carried out by the people of Gorontalo called “self-cleansing,” which is interpreted as a self-reflection for prospective pilgrims who should draw closer to God because they will go to a place sanctified by Him.³⁵ The ritual of “self-cleansing” follows the meaning of “separation” in the pre-implementation stage of the Hajj. In other words, the hajj ritual in the pre-implementation means relinquishing worldly status and social structures that belonged to the pilgrims before visiting the Holy Land.

³² Roff, 114–15.

³³ Geertz, *The Religion of Java*, 11.

³⁴ Yayan Suryana, “Tradisi Pamitan Haji Pada Masyarakat Muslim Purwomartani Kalasan Yogyakarta: Kontestasi Agama Dan Budaya,” *Sosiologi Reflektif* 8, no. 1 (n.d.): 9.

³⁵ Muhammad Irfan Syuhudi, “Ritual Berangkat Haji Masyarakat Muslim Gorontalo,” *Al-Qalam* 25, no. 1 (July 8, 2019): 1, <https://doi.org/10.31969/alq.v25i1.726>.

At the time of departure, the prospective pilgrims prayed two cycles in advance and read Surah Hud [11] verse 41.³⁶ Some prospective pilgrims who came from Asia or other regions traveled to the Holy Land by sea. Even though during the trip they experienced difficulties, strangely, this spiritual journey was not considered as tiring, as if this worship was a way for them to atone for sins and gain goodness. However, Turner finds ambiguity about this pilgrimage. According to him, Hajj is sacred worship, but it also becomes secular on the other side. This can be seen from the Hajj by land made by an official entourage from Morocco or a kingdom from the West of early Sudan. They exhibited wealth, slave women, and merchants accompanied by drums.³⁷ However, whether departing by land or sea, they have permanently departed together since centuries ago. According to Bill, this joint pilgrimage is a big picture of this worship and is the first separation that pilgrims perform from the past, the structures, and social roles they live in daily.³⁸

Implementation (Transition) of Hajj

This stage is marked by entering into the sacred space that surrounds Makkah. At the time of the *miqāt*, pilgrims shave their hair, beards, and nails; take a big bath and wear a white ihram dress which consists of two layers. This marks the final stage for the pilgrims to abandon their old habits and give up their mundane status and associations completely. Apart from that, at the time of *miqāt* it also did not question gender, rank, and another social class, except for the view that they were Muslims. The pilgrims then intend and perform ihram as God's guests by saying the *Talbiyah* sentence. At this time of *ihram*, Muslims are prohibited from engaging in sexual intercourse and all acts of violence, murder, or even uprooting a plant. The meaning that exists in the implementation stage of this Hajj ritual is

³⁶ Arti dari Surah Hud [11] ayat 4: *Dan dia berkata, "Naiklah kamu semua ke dalamnya (kapal) dengan (menyebut) nama Allah pada waktu berlayar dan berlabuhnya. Sesungguhnya Tuhanku Maha Pengampun, Maha Penyayang."*

³⁷ Umar Naqar, *The Pilgrimage Tradition in West Africa: An Historical Studi with Special Reference to the Nineteenth Century* (Kharton: Khartoum University Press, 1974), 12–15.

³⁸ Roff, "Pendekatan Teoritis Terhadap Haji," 116.

total and temporal separation. This is a fact of the beginning of the liminal (transition) stage in the entire process of the Hajj carried out by Muslims and changing its form as a “newborn baby from its mother’s womb,” as is stated in the hadith.³⁹

The culmination of the pilgrimage is to perform a series of rituals that are carried out together and last for days. A series of fundamental and central ways are surrounding the Ka’bah (*tawāf*), jogging from Safa and Marwa (*sa’ī*), *wuqūf* at the Field of Arafah, sacrificing at Mina, and throwing stones at Aqabah. Turner calls all these peak rituals as social anti-structural or an attachment that arises spontaneously and is built normatively among humans who are equal and balanced, total and individualized, and independent of structural attributes (in the dimension of “community” practice).⁴⁰ Of all the series of Hajj rituals that are rich in symbolic meanings that accompany them, the pilgrims try to find the transcendence of the world and the temporal changes in him, hoping that these rituals can bring about changes in him for the better.⁴¹

Post Implementation (Togetherness) of Hajj

After carrying out the rituals during the Hajj, the pilgrims then return to their respective places of origin. Judging from their appearance, many of the pilgrims changed after carrying out this fifth pillar of Islam. Unlike when they first set foot in the Holy Land, pilgrims may wear Arabic clothing or change their names as if experiencing “rebirth.” They received a new status and were called “haji”. For example, there are two post-hajj rituals in the Sasak community, namely the attribute of Hajj and not being allowed to leave the house for 40 days after the Hajj. The author mentioned the first ritual from wearing the white hajj cap by the

³⁹ Roff, 118.

⁴⁰ Turner, *Dramas, Fields, and Metaphors Symbolic Action in Human Society*, 202.

⁴¹ Roff, “Pendekatan Teoritis Terhadap Haji,” 119–20.

pilgrims and getting social sanctions for not wearing it. However, this tradition is starting to be abandoned by the Sasak people in urban areas.⁴²

In addition, the perception of some of the pilgrims about Islam has changed. Thus, they then return to become a Muslim community in a broad sense and national or local communities, urban or rural communities. Because they have upgraded the belief from the place where the faith was born, they can become a unique link between the two societies above, and that's why they return to the original society. In this regard, Bill recounts the experience of Malcom X, the most prominent American Muslim at that time, in carrying out the pilgrimage. Malcom argues that the millions of pilgrims who come from all over the world and perform the same rituals signify a spirit of brotherhood and unity. That spirit is not possible in America between white and black people.⁴³ This is the meaning of togetherness in the post-implementation of the hajj ritual with the return of the pilgrims to their home environment.

Regarding the social meaning after the implementation of this Hajj, Agus Romdlon Saputra revealed the essence of worship and the title of Hajj that was obtained by the congregation of the Darusalam Wisma Tropodo Waru Sidoarjo mosque, namely empowering themselves to be more beneficial to the surrounding community, more sensitive to pluralism, solidarity among Muslims, realizing equality, unity, and *ukhwah Islāmiyyah*. This shows that the pilgrimage is a vertical dimension and earns the title “*haji*” or “*hajjah*” and a horizontal dimension to human relations.⁴⁴ Meanwhile, based on observations from Syuhudi, this title of Hajj can raise their social status in the environment where they stay.⁴⁵ Unlike Saputra and Syuhudi, this pilgrimage is not only a person's obedience to

⁴² Fahrurrozi, “Ritual Haji Masyarakat Sasak Lombok: Ranah Sosiologis-Antropologis,” *Ibda': Jurnal Kebudayaan Islam* 13, no. 2 (2015): 258–59, <https://doi.org/10.24090/ibda.v13i2.661>.

⁴³ Roff, “Pendekatan Teoritis Terhadap Haji,” 120.

⁴⁴ Saputra, “Motiv Dan Makna Sosial Ibadah Haji Menurut Jama'ah Masjid Darussalam Wisma Tropodo Waru Sidoarjo,” 101.

⁴⁵ Syuhudi, “Ritual Berangkat Haji Masyarakat Muslim Gorontalo,” 12.

God but also a symbol of wealth or a measure of one's wealth in the Sasak people.⁴⁶

From texts to modern explanations, all available evidence shows that the pilgrimage implies a change or at least the pilgrimage is accepted by God (*al-hajj al-mabrūr*). *Al-hajj al-mabrūr* is not only a title given to pilgrims who meet the formal legal requirements of the Hajj but a predicate that has social and spiritual implications (*tasawwuf*) in the life of the community where it lives.⁴⁷ In van Gennep's view, *rites de passage* is an effective change for an individual "from a certain previous position to another position." By utilizing the concept of status, broad roles, and religious ritual processes, Turner saw a change from one state to another. "State" referred to here refers to a more inclusive concept than a stable and culturally recognized status and condition. Unfortunately, this concept was not explored further by Bill, as it made it difficult for him and others.⁴⁸

WILLIAM R. ROFF'S CONTRIBUTION TO ISLAMIC STUDIES IN INDONESIA

The results of Bill's research which is the focus of this paper, can provide insights to determine religious phenomena, the theories he uses in describing social processes, their roles and meanings in ritual, and can make it easier to understand them in a unified whole. Bill's analytical results do not discredit either party, but on the contrary, can satisfy both parties, both historians who can understand a structured social process (outsider) and at the same time get recognition from the adherents of the religions he researches (insiders). This is different from studies from historians of previous beliefs, which only emphasize social science without touching the specific religious meaning of Hajj.

Bill's analysis of the journey of the hajj ritual by elaborating on Arnold van Gennep's theory and applying Victor Turner's thesis on liminality opens new

⁴⁶ Muh Sya'rani, "Haji Dalam Lokalitas Masyarakat Sasak," *Jurnal Penelitian Tarbawi: Pendidikan Islam Dan Isu-Isu Sosial* 2, no. 1 (2017): 9, <https://doi.org/10.37216/tarbawi.v2i1.136>.

⁴⁷ Athoillah Islamy, "Haji Mabruur dalam Paradigma Fikih Sosial Sufistik," *Al-Qalam* 26, no. 1 (June 29, 2020): 107, <https://doi.org/10.31969/alq.v26i1.816>.

⁴⁸ Roff, "Pendekatan Teoritis Terhadap Haji," 121.

perspectives in the study of religious science in the West. Bill argues that van Gannep's *rites de passage* theory has more meaning than just elaborating on the Hajj as a mechanism to achieve a certain status. Without using this theory, according to Bill, the maximum results from research on the Hajj ritual can only find things that are partial and external and can underestimate their specific religious meaning. On the other hand, Bill also criticized van Gannep's view of the pilgrimage ritual. According to him, van Gannep only revealed a situation that had not been tested and proven. His attention was focused on the implementation stage in the entire Hajj process rather than the post-implementation stage.⁴⁹ Bill's interpretation of the pilgrimage ritual, which results can satisfy both insider and outsider, is included in the third phase, which is called a new approach to Islamic studies. This is consistent with the quote he quoted from Cantwell Smith.⁵⁰

According to the author, as one of the pioneers of a new approach in Islamic studies, Bill's writings that study the pilgrimage rituals should be appreciated because very few Western scholars like Bill have interpreted culture in the social sciences. However, it is not sufficient to say that this article results from a study that comprehensively discusses the rituals of the hajj pilgrimage. This is because Bill's research locus only took a few places, such as Malaysia, Indonesia (Sumatra), Morocco, and America. Bill explained the pre-implementation of the pilgrimage by disclosing the rituals carried out by Muslim communities in Malaysia, Indonesia (Sumatra), and Morocco. Meanwhile, in America, Bill explained Malcom X's experience after the Hajj. This shows that Bill did not explain the three stages of the Hajj in the four countries but only took part in the data to support his analysis.

In addition, this data was not obtained directly by Bill in the field but was taken from some of the results of previous research, which were seen from several sources cited in his writing. This data was obtained by Bill from the writings of Edward Westermarch, Muhammad Rafiki, Clifford Geertz, Umar Naqar, Hamka, Muhammad Hamidullah, and Malcom X. This shows that Bill's writing is a

⁴⁹ Roff, 121–22.

⁵⁰ Roff, 109.

literature review and only takes data according to his importance to find the meaning of each stage of the rituals of the pilgrimage. According to the author, to comprehensively obtain substance in the hajj ritual, it is necessary to determine a more specific research locus. This is because every country has a different culture and religious understanding, so the Hajj rituals they carry out and their meanings will differ.

However, even though Bill's study was written in 1980, the results of his analysis can be used as a model in examining Islamic rituals and their meanings contained in each ritual symbol, especially in Indonesia. There needs to be a similar study that examines the Hajj rituals carried out by Muslim communities in every region in Indonesia. Because Indonesian society is multi-ethnic and cultural, it is necessary to look at the diversity in implementing Islamic teachings through tradition, shifts, and cultural acculturation in interpreting Islamic teachings. In addition, it is also required to research it at every stage of urban or rural society. Moreover, Islamic studies are now facing significant changes that change religious thought patterns and views, both within Muslims and other religious communities.⁵¹

Several previous studies discuss the meaning of the pilgrimage ritual that took place long after Bill's writing. Among them are Fahrurrozi, Firda Jamaluddin and Ambo Upe, and M. Sulthoni et al. Fahrurrozi focused on discussing the meaning of pre-implementation and post-implementation of the Hajj in the Sasak Lombok community. He found that the purpose of the pre-implementation of the pilgrimage was that the prospective pilgrim must train his heart with good and sincere deeds. After performing Hajj, the pilgrims guard their hearts against evil acts and manifest these good deeds in their social life.⁵² In contrast to Fahrurrozi, Firda Jamaluddin and Ambo Upe found that the social meaning of Hajj in the Bugis ethnic community not only enhances religion but also raises social priorities

⁵¹ M. Amin Abdullah, *Multidisiplin, Interdisiplin, & Transdisiplin: Metode Studi Agama & Studi Islam Di Era Kontemporer* (Yogyakarta: IB Pustaka, n.d.), 2.

⁵² Fahrurrozi, "Ritual Haji Masyarakat Sasak Lombok: Ranah Sosiologis-Antropologis." 244-45.

in society.⁵³ Not much different from Firda Jamaluddin and Ambo Upe, M. Sulthoni et al. revealed that the meaning of Hajj for Muslim traders in Yogyakarta is not only a symbol of high social status and religion but also a guarantee of trust in their customers (buyers).⁵⁴ The results of these previous studies indicate that there has been a shift in the meaning of the pilgrimage ritual from what Bill and some researchers have since revealed, especially in Indonesia.

In addition, Bill's analytical model in viewing the Hajj ritual can be used as a basis for scholars and researchers to study religious practices in Islam or other religions. Like what Agus Purnomo did,⁵⁵ he examined the fasting ritual using Arnold van Gennep's *rites de passage* theory. Purnomo argues that there are three stages in the fasting ritual and the three stages have their respective meanings. There is a grave and *magengan* pilgrimage ritual in the pre-implementation stage, separating a person from the senior community to the new group (fasting). Whereas at the implementation stage, the fasting ritual means a death rite, which is to stop previous routines from being filled with various religious practices in the hope of getting the title of righteousness. The last (post-implementation) is a person born again after performing a death rite, which means that the person becomes a holy person (*fitriah*).

Not only rituals in Islam's pillars, such as Hajj and fasting as discussed earlier, rituals related to the Shari'ah field can also be used as objects of research. This is what Bartoven Vivit Nurdin and Elis Febriani Jesica did and made the *ngebuyu* ritual the object of their study.⁵⁶ A *ngebuyu* ritual is an event held to welcome the birth of a baby in the Marga Legun indigenous community in Lampung. Nurdin and Jesica found that there are values of social status and

⁵³ Firda Jamaluddin and Ambo Upe, "Makna Sosial Haji Pada Sukubugis (Studi Di Kelurahan Kastarib Kecamatan Poleang Kabupaten Bombana)," *Jurnal Neo Societal* 4, no. 2 (April 9, 2019): 799–805, <https://doi.org/10.52423/jns.v4i2.8354>.

⁵⁴ M. Sulthoni, Muhlisin, and Mutho'in, "Haji dan Kegairahan Ekonomi: Menguak Makna Ibadah Haji Bagi Pedagang Muslim di Yogyakarta," *JURNAL PENELITIAN* 9, no. 1 (May 17, 2013): 49–65, <https://doi.org/10.28918/jupe.v9i1.130>.

⁵⁵ Agus Purnomo, "Ritual Puasa Dalam Islam: Analisis Sosial Dengan Teori Rites de Passage Arnold van Gennep," *Studia Philosophica et Theologica* 7, no. 2 (2007): 205, <https://doi.org/10.35312/spet.v7i2.174>.

⁵⁶ Bartoven Vivit Nurdin and Elis Febriani Jesica, "Ritual Ngebuyu: Membumikan Pewaris Dan Perubahan Ritual Kelahiran Pada Marga Legun, Way Urang, Lampung," *Jurnal Sosiologi* 20, no. 2 (2020): 69–80.

identity in the *ngebuyu* ritual. Along with the social changes that are happening today, the *ngebuyu* ritual remains and does not change the core in these traditional rituals.

CONCLUSION

In analyzing the implementation of the pilgrimage ritual, Bill divided it into three stages, namely pre-implementation, implementation, and post-implementation. The pre-implementation stage of the pilgrimage means the separation contained in the *ramalan* ritual (extra-Islamic) to determine the best time for the pilgrims' departure, apologies and prayers, preparation of supplies, repayment of debts, and their obligations before the pilgrimage. The stage of the implementation of the Hajj means the transition that is contained in the performance of the peak of the hajj ritual. The post-implementation phase of the Hajj means togetherness included in the change in attributes, understanding of the pilgrims, and their implementation in the community life where they live.

William R. Roff's theoretical contribution to the Hajj, which results can satisfy both insiders and outsiders, can be used as a model for scholars and researchers to study religious rituals in Islam. For example, in the hajj ritual, some of the results of previous research, as mentioned above, show that there has been a shift in the meaning of the hajj ritual from that revealed by Bill and several researchers afterward, especially in Indonesia. In addition, Bill's analysis, which was produced in 1980, has been used as a model in examining the meaning in other Islamic rituals. In short, Bill's interpretation of the Hajj ritual in this paper is included in the third phase, which is called a new approach in Islamic studies.

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