

Spiritual Travel to Baitullah: Individual Piety in Global Capitalism

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Received: 2020-05-16; Accepted: 2020-08-03; Published: 2020-08-29

Abstract: The purpose of this paper explains critically related to one's journey to perform Hajj and Umrah (pilgrimage) concerning individual piety in the crowd (globalization and capitalization) of religious rituals. Hajj and Umrah are not only spiritual journeys that have personal ethical values. Hajj and Umrah can educate someone to be patient, calm, and more submissive to God. Hajj and Umrah also teach the perpetrators to be generous, have social sensitivity, and care with fellow human beings. The writing method in this paper is ethnographic-sociological. This paper's data is based on literature, observations, and interviews with pilgrims and Umrah from Indonesia in 2014 and 2018. This paper finds that the Hajj and Umrah are also closely related to the political economy problems administered by the state and the private sector, in addition to educating the perpetrators to be pious. Hajj and Umrah can thus be said to have two sides at once, namely individual piety and social class.

Keywords: Capitalization; Hajj; Piety; Pilgrim; Spiritual.

Abstrak: Penelitian ini bertujuan untuk menjelaskan secara kritis atas pelaksanaan haji dan umrah yang berkaitan dengan kesalehan individu di dunia global dan kapitalis dalam bentuk riyual keagamaan. Haji dan umrah bukan sekedar perjalanan spiritual tetapi juga memiliki nilai-nilai etika tertentu. Haji dan umrah mengajarkan manusia untuk memiliki sifat sabar, tenang dan lebih mendekatkan diri kepada Tuhan. Melaksanakan Haji dan Umrah juga mengajarkan untuk bersifat dermawan, peduli terhadap persoalan social dan sesame. Artikel ini menggunakan metode etnografi-sosiologis. Data dikumpulkan dari berbagai literatur, observasi dan wawancara dengan beberapa peserta haji dan umrah di Indonesia pada tahun 2014 dan 2018. Hasil dari penelitian ini menunjukkan bahwa pelaksanaan haji juga sangat berkaitan dengan politik ekonomi dalam penanganannya secara administrative antara pihak pemerintah dan swasta. Oleh sebab itu, penelitian ini menunjukkan bahwa pelaksanaan ibadah haji memiliki dua sisi yakni sisi kesalehan dan juga kelas sosial.

Kata Kunci: Haji; Kapitalisasi; Kesalehan; Peziarah; spiritual.

1. Introduction

Hajj for Muslims is one of the obligations. Muslims (Indonesia), perform Hajj for those who are able. Several times there was a ban on Hajj from the Government of Saudi Arabia because of events that occur in Saudi Arabia. Every year Muslims perform the Hajj. In 2017 and 2018, pilgrims reached two million people. From Indonesia, it was reported that the Ministry of Religion of the Republic of Indonesia reached 221 thousand people (Badan Pusat Statistik, 2018). While in 2016 from Indonesia only 150 thousand people. The pilgrimage is truly an attraction among Muslims, not only because the pilgrimage is a pillar of Islam (Abdurrahman, 2009). It seems that there are other motivations such as the social class symbol of carrying out the pilgrimage for Muslims (Donnan, 1989; Makin, 2017). There is an investment in godly politics before God (Darmadi, 2013; Hasan, 2009). There was also a competition to show theology between conservatives and progressives in the public sphere among

feminists (Mahmood, 2005; Zwissler, 2007). In fact, in terms of the services of pilgrims, pilgrims also have a political dimension in the Indonesian government environment (Ichwan, 2008).

As a spiritual journey, Hajj was ever banned because of various serious problems such as cholera (Memish, Stephens, Steffen, & Ahmed, 2012) and covid-19 pandemic (Ebrahim & Memish, 2020; Mela, Jyothi, Ijtema, Nazarene, & Ijtema, 2020), which attacks Makkah. Scholars such as Imam Malik also once forbade it with the fatwa he made (Hendrickson, 2016). The prohibition of performing the pilgrimage is often associated with dangerous events—civil war, and infectious diseases (Hendrickson, 2016). In 2020 with the Covid-19 Pandemic, there is also the possibility of a ban on Hajj and Umrah. But until now, there has been no fatwa or warrant for Hajj in 2020 that will be postponed or prohibited departure.

In the pilgrimage, there is also market competition for travel organizers. Hajj is a potential market to benefit from pilgrims doing pilgrims (S. McLoughlin, 2009). The competition of the Hajj and Umrah travel agency indicates a strong market economy wriggling there (Abdurrahman, 2009). The pilgrimage cannot be separated from the competition of social classes in society as a sign of the existence of an Indonesian Muslim middle class (Qodir, Nashir, & Jubba, 2019). In other religious traditions, the issue of spiritual journey gets attention as the commodification of religion and even sells God (Kitiarsa, 2008). The spiritual journey business is, therefore, attractive and profitable. Not only because it can benefit economically, practice individual and social piety, but there is magical and mystical power there.

Hajj is not just a form of surrender of someone who is Muslim (Muslim). Hajj as an inseparable part of the socio-economic and political dimensions. Hajj and Umrah become a kind of capitalization of piety and capital (Ichwan, 2008). Hajj and Umrah became very popular among the Indonesian Muslim middle class because they became a symbol of piety (Jati, 2017). Hajj and Umrah show the rise of the Indonesian Muslim middle class (Hefner, 2000; Qodir et al., 2019). Hajj involves the government in providing flight facilities. Hajj also requires catering and hospitality facilities. Hajj is the object of economic and political activity in the neo-liberalism and capitalism era. Hajj is not only dealing with spiritual satisfaction. But it also relates to social class identity in society. There are values of capitalism and the spirit of individual piety in them (Rudnycky, 2009). Therefore, Hajj and Umrah have a dimension of piety as a form of submission to God. However, Hajj and Umrah are also economically political because they involve travel agencies and catering agencies. Even the business level of the local government and the central government related to the provision of congregation facilities (Bianchi, Bianchi, & Robert, 2004). Submission in the Hajj and Umrah pilgrimage is shown in various rituals carried out by pilgrims during the worship. Various forms of sacrifice are a sign of submission to the almighty Creator of God.

Hajj can make the culprit as a pious person individually and socially (Malik, 2015). This is a journey that has a spiritual dimension and individual and social piety (Thoriquttyas, 2018). Hajj can really have a spiritual impact on the culprit. But it also affects social and economic conditions (Zulfa, 2015). Such a fact is of concern in the study of this paper so that it can be understood that the Hajj and Umrah are actually one's pious activities. But at the same time, capitalism activities in the global market. Following the two dimensions related to Hajj and Umrah in one's practice travels to the Baitullah.

Hajj is important for Muslims because of its spiritual and social dimensions (S. M. McLoughlin, 2013). Therefore, the Hajj is expected to have an impact on social and humanitarian changes in society (Ichwan, 2008). When there are many people who return to Hajj, it is a sign that the surrounding community also enjoys the welfare of the pilgrims who have just performed their worship at Baitullah as an impact of individual piety on social piety. Hajj is a sign of the welfare of those who work. It is also a sign of individual piety (Kremer, 2009).

The study in this paper is based on field observations and literature studies using a sociological-ethnographic approach. The author's experience carrying out the Hajj and Umrah worship is one of the ingredients of writing this article. The study provides an overview and analysis of Hajj and Umrah in relation to individual piety, which is one of the important teachings in the Hajj and Umrah rituals of pilgrims when dealing with waves of spiritual capitalization that are increasingly prevalent in the era of global capitalization (marketization).

2. Sacred Places and Rituals

Hajj and Umrah trips in 2014 and 2018 are spiritual journeys that bring a variety of individual religious experiences. In the pilgrimage and Umrah spiritual journey, many events occur there both in Mecca and Medina. Various places purified and have a spiritual dimension will be explained briefly as an exploration of the spiritual journey to Baitullah. On that trip, there were some who had mystical aspects and could not enter but were carried out by pilgrims and Umrah.

The spiritual journey starts from Medina. Madinah is derived from the word *ma-di-na*, which means to occupy or live somewhere. Madina also states from the word *da-na*. While the word Mim is added there which means to bow. So the last meaning of Medina is interpreted as a place of submission where the Prophet lived there, so it must be obeyed (Misrawi, 2009a). Medina is a change from the word Yathrib which means that there is a strong desire for a change in civilization and a new social order. Medina does not only belong to certain citizens. Not only for certain groups. However, Medina is a city that is known to be a common property of the citizens of Medina (Misrawi, 2009a). Medina is a city that guarantees a consensus among the people who live there. Therefore, Medina is also known as an organized city, a variety of citizens, religions, and civilized (Misrawi, 2009a).

In Medina, there is the Nabawi mosque (Masjid Muhammad) as a center for pilgrimage and umrah worship. In this mosque, there is Raudhah, a place that is very contested by all pilgrims and Umrah to be able to pray and pray there. Raudhah is a *mustajabah* (efficacious) place of worship. Raudhah will always be crowded with worshipers whenever pilgrims will try to dhikr, forgiveness (*istigfar*), and prayer around this place, along the green carpet. Fighting is not a problem as long as you can perform the ritual here. It's really unimaginable—worship by jostling and even fighting over fellow pilgrims and Umrah. Order and calm are some distance away here. Each pilgrim scrambled to find a place for prayer, prayer, and dhikr. However, it remains crowded, and every congregation does it with enthusiasm. I also pressed so that I could be a place to pray and pray to the Creator because this is one of the places that are called *mustajabah* (Qodir, personal communication, November 11, 2018).

The Prophet's tomb, which is around the Nabawi mosque, is very crowded with pilgrims and Umrah praying around it. In fact, while rubbing his hands and crying in front of and the grave wall of the Prophet Muhammad. There are Askar (security guards) around the Prophet's Grave, which regulates the worshipers. There are also prohibitions on carrying out rituals around the Prophet's grave. But the pilgrims and Umrah still pray around this grave. Fighting was not an important issue to be able to pray and rub the walls of the Prophet Muhammad's grave. Prayers that are offered also vary. There is someone who is praying for inner peace in his life on earth. There are also those who pray for salvation in the hereafter (Judgment) later. There are also those who pray for the convenience of finding good fortune—the ease of getting a *sakinah wa madah warahmah* family. And various prayers were offered around the walls of the Prophet's grave (Qodir, personal communication, November 11, 2018).

The author of an interview with an Umrah pilgrim who prayed around the walls of the grave of the Prophet Muhammad SAW and got information about the prayers that were prayed for wanting to get ease in his life in the world. Incidentally, the informant of a housewife who also works as a trader.

I pray with all my heart in front of the grave of the Prophet Muhammad SAW to get ease in running a trading business. I want the trading business to run more smoothly and get a large profit and be able to run Umrah again next year. (Muslihati, personal communication, November 11, 2018)

That is a little story of Hajj and Umrah in Medina. Rituals are things that pilgrims from Indonesia cannot possibly leave behind. Pilgrims with any social class will participate in carrying out religious rituals that are part of the Hajj and Umrah. If there are pilgrims who do not run, it is definitely considered strange (mistake). Many questions will be posted to pilgrims who do not perform the Hajj and Umrah rituals. Therefore, it is certain that pilgrims and Umrah, together with Muthawif, will perform the Hajj and Umrah rituals without asking many questions even though they do not understand the meaning of the ritual. Many of the mysteries in the journey of the pilgrimage were obtained by pilgrims from Indonesia, Malaysia, Pakistan, the Southern Philippines, Southern Thailand and African countries who carry out the pilgrimage. The mystery is part of the beliefs of people who carry out the pilgrimage (Rudnycky, 2009).

Finished from Medina, the group and I left for Makkah. Makkah is an exotic and charming city. Its beauty is God's gift to the inhabitants of Makkah. Makkah has always been a part of Muslims. At a minimum, five times a day, Muslims turn their faces to the Qibla, which is in the city of Mecca. And every Dhu al-Hijjah Makkah becomes the locus of all Muslims throughout the world (Hidayat, 2009). After arriving in Mecca, pilgrims to Hajj and Umrah will certainly go to the Kaaba (Baitullah). Makkah becomes a kind of madrasa for every Muslim who comes to perform the pilgrimage and Umrah to glorify God truly. This is one form of maximizing monotheism over Almighty God in all things. (Hidayat, 2009)

In the city of Mecca, there is the Kaaba, which is the center of all pilgrimage and pilgrimage. Around the Kaaba is always crowded with worshipers. Makkah is a city that has inspired all Muslims in the teachings of monotheism. Makkah that there is the Kaaba is a symbol for submission and the spirit of surrender to God. Not facing it to the Kaaba is considered as worship to Allah. But submission and total submission are considered worship before God (Misrawi, 2009b) (Hidayat, 2009). Makkah is called Balad al Amin, which is a safe country, a protected country, and a safe city (Madjid & Hidayat, 1997).

In Makkah, there is the Kaaba. Cuboid building. The cube is the simplest form. The Kaaba is believed to be a holy place and a spiritual centre because it is the Qibla, a place facing Muslim prayers. And this Qibla is because there is called a safe, peaceful and protected place, by the commentators said as a place of continuity of the history of religions since Ibrahim as the father of monotheism (Madjid & Hidayat, 1997). Makkah, as a holy place, is the holy city of Muslims. In Mecca, there will be no houses of worship or places of worship of other religions, other than those of Muslims. This is what distinguishes the holy cities of other religions, such as Judaism in Jerusalem, Rome in Italy, and Benares. Holy cities besides Mecca will still be found places of worship of other religious communities. This is the uniqueness of Mecca, the holy city of Muslims who are purified (Madjid & Hidayat, 1997).

Thawaf is absolute love for Allah. Thomas is all He is. *Thawaf* are people who seek the truth. *Thawaf* is Love, Worship, spirit, morality, beauty, virtue, holiness, values, truth, religions, devotion, servitude, sacrifice, guidance, submission, and submission (Shari'ati, 1983). Madjid explained that *Thawaf* is a worship filled with historical values for Muslims. There is no worship that can directly connect the spiritual and historic dimensions such as Hajj and Umrah (Madjid & Hidayat, 1997).

Haram Mosque is the main place of prayer for pilgrims. Never empty of pilgrims every time the prayer arrived. Prayers in the Grand Mosque are the virtues of the pilgrims without exception. The Grand Mosque is currently surrounded by very magnificent hotel buildings. Zam-Zam Tower is one of the grandest hotel shopping centers in front of the Grand Mosque. Is it now very crowded like Las Vegas. A metropolitan city that promises trade and crowds of people doing business transactions. Makkah is like a trading city that is very loud and crowded. Makkah is not like a place of worship in silence. Makkah, in front of the Kaaba is not quiet and without occupants. Makkah is currently just a city of worship but a place to get shopping. This is Las Vegas in the heart of the holy city that is always visited by pilgrims and Umrah (Kusuma, 2014).

Still around the Kaaba. There is a *Hijir Ismail* (the place of prostration of the Prophet Ismail), a small but very crowded room for pilgrims and Umrah would like to perform sunnah prayers and pray there. Scrambling and jostling to get in and pray and pray there. How many pilgrims and Umrah want to carry out rituals such as prayer and dhikr in *Hijir Ismail* with various kinds of requests to God there. Note the interview excerpt below, when the writer met a congregation when finished carrying out the *Thawaf* in front of the Kaaba:

I pray and do the dhikr in *Hijir Ismail* because that place is one of the places that are said to be a prayer for prayer. I pray that it will be easier for me to be able to perform Hajj and Umrah in the following years. In addition, I also pray that my child will get a match sooner. (Mustain, personal communication, November 13, 2018)

Certainly, interesting from the story of a Umrah pilgrims who are willing to jostle to carry out rituals in *Hijir Ismail* in order to pray about the ease of performing the Umrah back in the following years. Though it is known that Umrah is a Sunnah worship, even the Hajj required is only once in a

lifetime for those who have other physical, material, and psychological abilities. In fact, it is very interesting when saying a prayer that his child will soon get a mate must be crammed into *Hijir Ismail*. These are the magical and mystical events that I often get when the Hajj and Umrah are performed.

There are other magical and mystical events, namely when Kissing or holding a beating Aswad. This is a very difficult place to reach. Most of the pilgrims can I make sure I can not smell, hold, or feel it. It is very difficult to be able to reach this hit Aswad (black stone). Fighting, jostling, clawing, stepping on even screaming to be able to reach the beat of this Aswad. However, the Kaaba with various complications in its rituals, saves a very deep spiritual dimension to Muslims. The Kaaba which is glorified by Muslims, is the House of God which is glorified by the inhabitants of Makkah. The Kaaba has a religious and humanist dimension. There is a dimension of ritual and social piety which is taught throughout the Hajj and Umrah Rituals (Misrawi, 2009b).

Multazam; Praying at the door of the Kaaba or *Multazam* is not easy. Very crowded and scrambling to be able to carry out special prayers in front of this *Multazam*. Such time is valuable in front of this *multazam*. Every pilgrim will try to stop and find a position where *Multazam* is to pray. *Multazam* is a place that is believed to be very *mustajab* and *makbullah* based on the teachings of the Prophet Muhammad. Therefore it is natural that every pilgrim and Hajj Umrah willing to jostle to be able to pray in front of him. It is not easy to be able to pray directly in front of *Multazam* because almost every pilgrim want to pray face to face in front of *Multazam*, which is highly praised by the Prophet Muhammad.

Padang Arafat; This is a place that should not be left by every pilgrim. It is not called Hajj if it is not in the field of Arafat to worship God (Allah). Every pilgrim must go to the Arafat desert to worship and pray. This is a place that should not be left by every pilgrim. It is not considered a pilgrimage without stopping and staying overnight until the afternoon of 9-10 Dhulhijah in Padang Arafat by wearing Ihram. Clothing without stitches and not allowed to wear clothes other than Ihram attached to his body. In Arafat, all pilgrims must pray and ask forgiveness for the sins that were committed during his life. In fact, it is strongly advised to pray for anything. At Arafat Rasulullah Muhammad SAW gave a speech (*kutbah Arafat*) that contained universal humanitarian messages. The content of Rasulullah's speech at Arafat was to invite all mankind to uphold humanity, humanity, without exception. Without limits Race and Religion (Kersten, 2015). One of the contents of Rasulullah's speech was the rights of the workers (people who work). Rasulullah even repeated the question to his friends to ascertain whether his speech was heard by his friends and pilgrims at that time. Rasulullah repeated at Khadir Khum. The spirit of Arafat's speech is really emphasizing the spirit of the common values of humanity Rasulullah even repeated the question to his friends to ascertain whether his speech was heard by his friends and pilgrims at that time. Rasulullah repeated at Khadir Khum. The spirit of Arafat's speech is really emphasizing the spirit of the common values of humanity Rasulullah even repeated the question to his friends to ascertain whether his speech was heard by his friends and pilgrims at that time. Rasulullah repeated at Khadir Khum. The spirit of Arafat's speech is really emphasizing the spirit of the common values of humanity (Madjid & Hidayat, 1997).

Arafat is the most special place to pray and dhikr. Praying and dhikr are his main work until the evening, leaving for Ma'syar (Musdalifah) to collect pebbles that will be thrown when throwing the Jamrah on the *jamarat* together. The pilgrims also stopped briefly to then continue the journey to Mina then in the afternoon through a pebble taken at Ma'syar (Muzdalifah). Pebbles taken must be in Ma'syar, not in other places, even though in other places a lot of gravel. Arafat is a place that is very desired by Allah for his servants to pray and dhikr. In Arafat, everyone must be called. We belong to Allah and will return to Allah alone, who has everything (Shari'ati, 1983).

All of these ritual sites are destinations for pilgrims around the world (including from Indonesia). There is an extraordinary magical power at the time of the pilgrimage so that it does not feel tired even if they have to jostle and even fight. There is nothing that is not contested in any place to carry out the Hajj and Umrah Rituals because there contain spiritual, mystical, magical, and various other mysteries.

3. Individual and Social Piety

Slaughtering the sacrifice is one of the rituals of pilgrims from Indonesia. In addition to other routines, as described in this article. Where do individual piety and social error meet and coincide in the Hajj and Umrah? One time there was a question raised by someone who was nervous about religious behavior in Indonesia:

Why is the vibrant religious propaganda and rituals in Indonesia unable to change social behavior and bureaucracy as much as Islam teaches? Why is order, social responsibility, and honesty so much practiced in countries that are often called secular? Is our religion more like the symbolic level, the lively ritual to pursue individual piety, but to underestimate social piety? (Hidayat, 2014)

In the pilgrimage, there is an awareness of God and the Prophet Muhammad as the messenger of the message. Hajj is an invitation to individual piety as well as social piety (S. M. McLoughlin, 2013). Hajj travel costs money. But not a problem because it will be replaced by God with more (S. M. McLoughlin, 2013). There are many Indonesians who go on pilgrimage by collecting (saving) to finance it. Likewise from Pakistan (S. McLoughlin, 2009).

Various dimensions of piety after Hajj and Umrah can be seen from the existence of indications of someone in their personal and social life. If, in your personal life you feel peaceful and secure, you don't always feel threatened, you can say that you get the value of faith. In the condition of a little lack of wealth, but still steadfast and suffer suffering, can also be said to have gained the value of faith as individual piety teachings of patience in accepting the trials of lack of wealth (Salma, 2019).

If in one's social life after Hajj and Umrah with fellow members of the community have sensitivity and generosity to neighbors and communities in need. It is certain to get value from the spirit of giving and sharing with others. The spirit of alms and sharing is one of the values contained in the teachings of Hajj and Umrah, which is to slaughter sacrificial animals. All alms and giving activities will only get value from God if done with sincerity and sincerity (Ichwan, 2008).

Piety in the form of one's faith and piety is a form of religious responsibility that has many dimensions. Piety will begin when the pilgrimage is made. All activities are never valued unless only directed to God (God). Faith is the main thing in the Hajj and Umrah. Therefore, everyone who wants to perform Hajj and Umrah must prepare themselves seriously to obey and obey the commands of Allah and His Messenger (Shari'ati, 1983).

The pilgrimage will remind us of the very hard efforts of the Prophet Muhammad in fighting for Islam. Hajj is a very noble award from the Prophet Muhammad to Ibrahim, who became the foundation of monotheistic religions. Hajj requires struggle and sacrifice. A clean mind and awareness of sacrifice for Allah SWT and respect for the Prophet Ibrahim as who laid the foundations of Tawheed in mankind. Prophet Muhammad (PBUH) has continued the struggle and journey of Ibrahim (as) (Shari'ati, 1983).

At the time of Hajj in Mecca, it can be seen as the struggle of humankind to get life and commitment to sacrifice into one part. It can be witnessed there before Islam came to Mecca, there is an area full of war. Full of hatred and fury between the tribes of Makkah. Many innocent human beings are victims of hatred and civil war. However, everything changed after the Prophet Muhammad came to bring Islam to Mecca. Makkah is the city of the rising sun (enlightenment) of mankind (Salma, 2019).

Hajj and Umrah are activities that integrate material, physical and non-material actions in the form of values in life. Therefore, Hajj and Umrah can educate someone to become a better life after performing Hajj and Umrah. He is able to integrate material and spiritual needs in daily life (Suib, 2018).

The values taught in Hajj and Umrah, for example, are about simplicity, hard work, honesty, solidarity, responsibility, justice, and compassion (Suib, 2018). In fact, the values in the Hajj and Umrah can also be synergized with trade that requires hard work, accuracy, not wasteful and honest (Suib, 2018).

Hajj and Umrah are considered as a form of real sacrifice from someone. Hajj and Umrah can educate religious awareness and foster individual and social piety. Where piety can be identified from various activities in the community and daily life (Salma, 2019). Hajj is like a spiritual journey for seekers and lovers of God. There is awareness, commitment and social service (Renard, 2008).

The above explanation explains by basing many analyzes that the journey to Baitullah has a dimension of social and individual piety that can be experienced and obtained by the performers of Hajj and Umrah. Hajj and Umrah have an earthly dimension because they can be seen directly by neighbors, close friends, or relatives that someone has performed Hajj and Umrah at a considerable cost. Apart from of course, there is social piety that can emanate from the performers of Hajj and Umrah after Hajj and Umrah for example, giving alms, giving friendship, and getting better in society.

4. Piety In Capitalism

Where is patience education taught in Hajj? At the terminal of the vehicle (bus), pick up pilgrims, in hotel lifts, or during rituals? For every pilgrim must have seen for themselves how crowded the pilgrims will perform Friday prayers until crammed in the Grand Mosque and its surroundings. How crowded is it around the Kaaba for tawaf and so on as a sign of global capitalism.

In the pilgrimage, there are sacred teachings and worldly. Between purity and profane, join in one. This is what can shape one's soul and patience. There are symbols of piety and worldliness. Ihram dress, for example is a symbol of clothing that symbolizes the equality of degree. Ihram clothing is seamless clothing worn by all pilgrims. No pilgrims are rich in Hajj Plus or miskis and simple pilgrims with regular fees. Meanwhile, a luxurious and luxurious hotel is a symbol of the economic strength of the pilgrim's (S. McLoughlin, 2013).

In the pilgrimage, there are individual piety teachings for the culprit to have patience because it is related to forgiving and forgiving those who have hurt. There are also teachings of compassion for fellow human beings. Giving is a teaching that is highly recommended in the pilgrimage (S. McLoughlin, 2013). Hajj itself can be likened to a pleasant spiritual journey. Hajj educates the closeness of the individual to the Creator with a variety of activities. There was an invitation to live modestly and be patient in doing because there were many people there (around the Kaaba) and Raudhah in Medina. Individual piety is irfani and very spiritual (Renard, 2008).

In fact, spiritual capitalization occurs in many religious practices for various people. In Christianity, Hinduism, Buddhism, and Confucianism there is also capitalization because the religious dimension can easily be traded to obtain material wealth. However, many cases of religious commodification are not revealed by researchers and reviewers of the religious dimension. This is the dimension of capitalism in religion (S. M. McLoughlin, 2013). Hadiz also criticized the relationship between religion and capitalism among Indonesian Muslims and the Middle East (Kersten, 2015). Apart from that, there is also a problem with the ideology of Arabism in it (van Bruinessen, 2018).

Hajj with various holy places to perform rituals, such as Raudhah in Medina, Kaaba in Makah, working on Thawaf, Sa'i, Arafat, Mina, and Muzdalifah are places that have dimensions of teaching piety such as patience, simplicity, and honesty (Malik, 2015). The pilgrimage journey is a journey that has a spiritual dimension so that someone who performs the pilgrimage is expected to have wise qualities (Thoriquttyas, 2018).

As a worship service that is followed by many people, Hajj and Umrah really need determination from visitors to Mecca for Hajj and Umrah. Hajj is required once in a lifetime for capable Muslims. But there are Muslims who run the pilgrimage repeatedly. The Hajj journey is a journey that requires patience (Feener & Gade, 1998).

The journey of Hajj and Umrah are undertaken by Muslim communities in Java provides answers to aspects of how social piety and individual piety must become one. The forms of piety were mainly after the pilgrims and Umrah returned from Mecca and Medina. The Javanese work on Hajj and Umrah in addition to the elements of individual and social piety there are also dimensions of social position in society (Zulfa, 2015).

The teachings of piety in the Hajj will also be faced with a variety of funding for Hajj and Umrah. In Indonesia, there are various types of Hajj and Umrah based on financing such as Hajj and Umrah Plus at the cost of more than 120 million per pilgrim. Meanwhile, Hajj and Umrah financing for regular classes ranges from 35-37 million per congregation (Zulfa, 2015).

Devotion in patience is a very important teaching in Islam (Hajj and Umrah) as shown by Sayyid Musavi. When describing Muqqadas Ardabilli's piety, as one of the great Sufi teachers in the Islamic world (Musavi, 2016). Hajj and Umrah, as a spiritual journey, have many dimensions. Individual and social piety. The worldly dimensions of the Hajj and Umrah of the perpetrators are known and seen by the people who have set aside and spent funds and finance to go to Baitullah is part of global capitalism. Hajj also has magical power for pilgrims. Anyone who returns to Hajj and Umrah often gets stories that are unreasonable but are believed to be real events—lost around the Kaaba because suddenly did not see the way home or lost from the group (Madiono, personal communication, September 23, 2014).

The explanation above gives a very clear picture of the teachings of the piety values of the performers of Hajj and Umrah, which are spiritual teachings. Whether the performers of Hajj and Umrah get or not the impact of Hajj and Umrah, lies in every individual who carries it out. However, normatively it is very clear that every ritual performed on a spiritual journey to Baitullah has many dimensions of the teaching of piety, including the teachings of patience.

5. Conclusion

In the journey of Hajj and Umrah has two sides at once. The dimensions of piety and social class dimensions are listed in the personalities of the perpetrators. Dimensions of spiritual piety such as educating people to be patient, diligent, hard-working, honest, sincere, and not arrogant are found in the ritual values of *Thawaf, sai, tafakur* and *tadabur* in Arafat, Muzdalifah, and Raudhah. All dimensions of such spiritual values can educate humans to reach the peak of piety after performing Hajj and Umrah when it appears in social activities in society.

However, Hajj and Umrah also have capitalist values in this era. Capitalization comes from organizers (Hajj and Umrah travel agents) who are able to get billions of rupiah in profit. Hajj and Umrah have to pay a lot of money before and after the spiritual journey to Baitullah carried out. Many ceremonies are performed by someone before leaving for Hajj and Umrah. Likewise, after someone returns from Hajj and Umrah, many social rituals are performed. All this requires no small cost. Not to mention if the departure of Hajj and Umrah using the services of travel agents that charge high fees will indirectly drain high costs. This is where the capitalization of the spiritual journey takes place there between the business of travel agents, catering, and hospitality.

Theoretically, Hajj and Umrah do not conflict with Islamic teachings. In fact, Hajj and Umrah are one of the teachings of Islam that is required of someone who is capable. However, in the Hajj and Umrah, there is a circle of global capitalism that continues to pillage the spiritual journey to Baitullah.

Acknowledgments: In this article, I would like to thank Muhsin Hariyanto, Hase Jubba, and Mega Hidayati who also provided input in the discussion to sharpen the analysis.

Conflicts of Interest: This article was written without any political interest between the author and any party.

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