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Mahabbah and Tawakkal as Predictors of Anxiety among Prospective Hajj Pilgrims: A Study of KBIH Annihayah Congregants in 2026

Tias Febtiana Sari
Universitas Islam Negeri Sunan Gunung Djati, Bandung
tiasfebtianasari@uinsgd.ac.id

Siti Wulandari
Universitas Islam Negeri Sunan Gunung Djati, Bandung
swulandari498@gmail.com

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Abstract:

This study aims to examine the levels of *mahabbah* (divine love), *tawakal* (reliance on God), and anxiety, as well as the relationship between *mahabbah* and *tawakal* with anxiety among prospective Hajj pilgrims (regular category) at KBIH Annihayah for the year 2026. The study employs a quantitative approach using a correlational method. The sample consists of 170 respondents selected through simple random sampling. Data were collected using a *mahabbah* scale based on the perspective of Jalaluddin Rumi, a *tawakal* scale, and the Depression Anxiety Stress Scales-21 (DASS-21). Data analysis was conducted using descriptive statistics, normality tests, linearity tests, Spearman correlation analysis, and multiple linear regression analysis, facilitated by IBM SPSS Statistics version 27. The results indicate that the level of *mahabbah* among the prospective Hajj pilgrims at KBIH Annihayah (2026 cohort) falls into the "very high" category (68.2%). The level of *tawakal* also falls into the "very high" category (67.6%), while the level of anxiety is in the "low" category (59.4%). The Spearman correlation analysis reveals a strong positive relationship between *mahabbah* and *tawakal*, with a correlation coefficient of 0.697 ($p < 0.001$). Furthermore, the multiple linear regression analysis shows that *mahabbah* and *tawakal* are simultaneously and significantly associated with anxiety, with an R^2 value of 0.172 and a Sig. F value of < 0.001. These findings suggest that strengthening spiritual values—specifically *mahabbah* and *tawakal*—can serve as an approach to support the psychological readiness of prospective Hajj pilgrims ahead of their departure. The originality of this research lies in its application of the concept of *mahabbah* from the perspective of Jalaluddin Rumi and its integration with the concept of *tawakal* to examine anxiety among prospective Hajj pilgrims.

Keywords: emergency; mahabbah; regular pilgrims; tawakkal.

INTRODUCTION

The Hajj pilgrimage, the fifth pillar of Islam, requires not only physical and financial preparation but also mental and spiritual readiness. For Indonesians, performing the Hajj pilgrimage faces various challenges that can impact the mental health of prospective pilgrims. One major challenge is the long waiting time for departure due to the Hajj quota limits set by the Saudi Arabian government. According to the Integrated Hajj Computerized System (SISKOHAT), the waiting time for regular Hajj in Indonesia ranges from 10 to 39 years, and in some

areas can exceed 40 years (Mulyadi et al., 2025). In Karawang Regency, where this research was conducted, the waiting time reached approximately 21 years (Warcham, 2022). In addition to creating uncertainty, this long waiting time can also trigger mental stress, especially as prospective pilgrims approach their departure date.

This challenge is further complicated by the presence of various external factors that impact the perception of security and preparedness of prospective pilgrims. Allegations of irregularities in the management of the 2023-2024 Hajj quota, uncovered by the Corruption Eradication Commission (KPK), have also affected public trust in the management of the Hajj pilgrimage (Fauzin et al., 2026). Furthermore, escalating geopolitical conflict in the Middle East ahead of the 2026 Hajj season has also raised concerns about the safety of pilgrims. Although the Saudi Arabian government has assured that the Mecca and Medina regions remain safe and that all Hajj services are proceeding as planned (Alturki et al., 2026), information circulating in the media can increase anxiety among prospective pilgrims. In addition to external factors, health is also a significant source of stress. Data from SISKOHAT shows that 461 Indonesian pilgrims died during the 2024 Hajj, mostly due to cardiovascular disease, respiratory problems, organ failure, and dehydration due to extreme temperatures and physical exertion during the pilgrimage (Alsaleh et al., 2026). Most of the deceased pilgrims were elderly with comorbidities, so this information often raises concerns among prospective pilgrims regarding their health, ability to perform the pilgrimage, or the possibility of dying in the Holy Land.

This phenomenon aligns with the increasing prevalence of anxiety disorders in the community. The World Health Organization (WHO) reported that approximately 301 million people worldwide experienced an anxiety disorder in 2019, making it one of the most common mental disorders globally. In Indonesia, anxiety levels among adolescents and adults are also high (News, 2025). In the context of the Hajj pilgrimage, anxiety can manifest in various forms, such as concerns about health, fear of getting lost, inability to perform the pilgrimage properly, and concerns about being away from family for extended periods. If not properly addressed, this anxiety can disrupt the mental readiness, quality of pilgrimage performance, and mental well-being of prospective Hajj pilgrims. Various initiatives have been implemented to prepare prospective Hajj pilgrims, such as manasik training, health checks, and administrative assistance. However, these methods focus more on the technical aspects of the pilgrimage, while the psychological and spiritual aspects have not received sufficient attention. Meanwhile, from the perspective of religious psychology and Sufi psychotherapy, the spiritual aspect is crucial in creating peace of mind, increasing acceptance of God's will (ridha), and strengthening psychological resilience in the face of uncertainty.

Research on anxiety in prospective Hajj pilgrims has evolved using various methods. The first group emphasizes efforts to improve mental readiness through guidance and mentoring. Research shows that guidance on Hajj rituals, counseling services, and coping strategies can improve mental readiness and reduce anxiety in prospective Hajj pilgrims (Memish et al., 2020). These findings underscore the importance of pre-departure psychological interventions to help pilgrims cope with the various stresses during Hajj preparation. However, these studies tend to view anxiety as a problem addressed through external factors, such as guidance and mentoring, without exploring the individual's internal spiritual factors. The second group of studies focuses on psychoreligious approaches as a means of improving mental health. Several studies have shown that religiosity, dhikr (remembrance of God), and psychoreligious therapy play a role in reducing anxiety and improving mental health in both prospective Hajj pilgrims and other community groups (Ardani et al., 2020). This approach suggests that religious activities can foster inner peace, optimism, and an individual's ability to cope with stressful situations. Despite this, many studies still use the concept of religiosity in general or focus on the effectiveness of dhikr therapy as an intervention method. These studies have not yet deeply explored the specific spiritual dimensions of the Sufi tradition as measurable psychological constructs.

The third research group explores the concept of mahabbah in the context of Sufism, particularly the thought of Jalaluddin Rumi. Previous studies have shown that mahabbah serves as a foundation for moral formation, spiritual development, Islamic education, and the human journey toward ma'rifat (Besari, 2025). Other research also reports that mahabbah can improve self-awareness, psychological well-being, and individual mental health (Yun et al., 2019). However, most research on mahabbah remains conceptual or qualitative and is conducted on university students, Islamic boarding school students (santri), and the general public. Research that positions mahabbah as a quantitatively measurable psychological construct, particularly among prospective regular Hajj pilgrims, is still limited.

The research gap is evident in the lack of studies linking mahabbah (community) from Jalaluddin Rumi's perspective with the anxiety of prospective Hajj pilgrims during the preparation for departure. However, long waiting periods, uncertainty, health conditions, and the demands of worship can increase the need for spiritual

strengthening. Therefore, this study examines the relationship between mahabbah and anxiety among prospective regular Hajj pilgrims from the KBIH Annihayah 2026 program. Zakiah Daradjat explains that religion serves as a source of inner peace by providing a sense of security, hope, and meaning to various life events. Individuals who have a spiritual closeness to God tend to be better able to control negative emotions when facing uncertain situations (Agus, 2019). This finding aligns with Pargament's theory of religious coping, which states that religious beliefs and practices serve as psychological resources that help individuals cope with stress, reduce anxiety, and increase adaptability to life's pressures.

METHOD

The unit of analysis in this study is the prospective regular Hajj pilgrims registered with the Annihayah Hajj Guidance Group (KBIH) in Karawang Regency and planned to depart during the 2026 Hajj season. This group was chosen because they are currently in the departure preparation phase, which is vulnerable to anxiety due to the long waiting period, health conditions, and various uncertainties in organizing the Hajj pilgrimage. This study focuses on the relationship between mahabbah and tawakal as independent variables and anxiety as the dependent variable of prospective regular Hajj pilgrims. The approach used in this study is quantitative with a correlational design. The quantitative approach was chosen because it aims to test the relationship between three variables through statistical analysis using numerical data (Waruwu et al., 2025). The correlational design was chosen to identify the direction and strength of the relationship between mahabbah and tawakal with anxiety without performing any treatment or manipulation on the variables studied (Rifa'i et al., 2026). The relationship analysis was conducted using the Spearman correlation test because the results of the assumption test indicated that the data were not normally distributed, so nonparametric analysis was more appropriate.

The data sources in this study consist of primary and secondary data. Primary data were obtained directly from 170 prospective regular Hajj pilgrims of KBIH Annihayah who were selected using a simple random sampling technique from a population of 300 people. The sample size was determined using the Krejcie table with a 5% error rate, resulting in a representative sample size for the study population (Amin et al., 2023). Secondary data were obtained from various scientific literature, books, journals, and official documents from the Ministry of Religious Affairs of the Republic of Indonesia and the Integrated Hajj Computerization System (SISKOHAT) related to the implementation of the Hajj pilgrimage, mahabbah, and anxiety. Data collection was carried out by distributing questionnaires directly offline to respondents at KBIH Annihayah. The mahabbah variable was measured using an instrument developed by the researcher based on Jalaluddin Rumi's mahabbah concept, which includes four dimensions: worldly love, self-love, divine love, and universal love. All items were designed using a four-level Likert scale, ranging from very inappropriate to very appropriate. Tawakal variable The anxiety variable is measured using the Anxiety subscale of the Depression Anxiety Stress Scale-21 (DASS-21) which was developed by Lovibond and Lovibond, and has been adapted into Indonesian by Onie in (Ersanti, 2022).

RESULTS/FINDINGS

Respondent Classification

This study involved 170 respondents, regular Hajj pilgrims at KBIH Annihayah. Data collection was conducted through offline questionnaire distribution using simple random sampling.

1. Classification of Respondents Based on Gender

Table 1 Classification of Respondents Based on Gender

Gender					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Man	75	44,1	44,1	44,1
	Woman	95	55,9	55,9	100,0
	Total	170	100,0	100,0	

Based on the table of respondent characteristics based on gender, data was obtained from 170 research respondents. These results indicate that the respondents in this study consisted of both male and female respondents. 75 male respondents, representing 44.1%, were female, and 95 female respondents, representing 55.9%. Furthermore, several respondents did not provide their gender information in the questionnaire.

2. Classification of Respondents Based on Age

Table 2 Classification of Respondents Based on Age

Age					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	26	1	0,6	0,6	0,6
	27	1	0,6	0,6	1,2
	29	1	0,6	0,6	1,8
	30	1	0,6	0,6	2,4
	32	1	0,6	0,6	2,9
	33	1	0,6	0,6	3,5
	35	2	1,2	1,2	4,7
	36	2	1,2	1,2	5,9
	37	1	0,6	0,6	6,5
	38	4	2,4	2,4	8,8
	39	8	4,7	4,7	1,5
	40	6	3,5	3,5	1,1
	41	3	1,8	1,8	1,8
	42	3	1,8	1,8	2,6
	43	9	5,3	5,3	2,9
	44	2	1,2	1,2	2,1
	45	7	4,1	4,1	3,2
	46	3	1,8	1,8	3,9
	47	12	7,1	7,1	4,0
	48	4	2,4	2,4	4,4
	49	8	4,7	4,7	4,1
	50	5	2,9	2,9	5,0
	51	1	0,6	0,6	5,6
	52	7	4,1	4,1	5,7
	53	7	4,1	4,1	5,8
	50	5	2,9	2,9	5,0
	54	9	5,3	5,3	64,1
	55	6	3,5	3,5	67,6
	56	5	2,9	2,9	70,6
	57	3	1,8	1,8	72,4
	58	3	1,8	1,8	74,1
	59	3	1,8	1,8	75,9
	60	10	5,9	5,9	81,8
	61	3	1,8	1,8	83,5
	62	5	2,9	2,9	86,5
	63	6	3,5	3,5	90,0
	64	1	0,6	0,6	90,6
	65	5	2,9	2,9	93,5
	66	1	0,6	0,6	94,1
	67	4	2,4	2,4	96,5
	68	1	0,6	0,6	97,1
	70	1	0,6	0,6	97,6
	72	1	0,6	0,6	98,2
	77	1	0,6	0,6	98,8
	80	1	0,6	0,6	99,4
	82	1	0,6	0,6	100,0
	Total	170	100,0	100,0	

Based on descriptive analysis of the respondents' age characteristics, it is known that the total number of respondents in this study was 170 people. The ages of respondents varied between 26 and 82 years, indicating diversity within the age range. From the frequency distribution, the most common age among respondents was 47 years old with 12 people (7.1%). Next, the age of 60 years old had 10 people (5.9%), while the ages of 43 years and 54 years old each had 9 people (5.3%). The ages of 39 years and 49 years old were each owned by 8 respondents (4.7%). From the cumulative percentage, it can be seen that 50.0% of respondents were 50 years old or younger, while 81.8% of respondents were 60 years old or younger. In addition, 93.5% of respondents were 65 years old or younger. These findings indicate that the majority of respondents belonged to the middle adulthood to early elderly age group.

3. Classification of Respondents Based on Education

Table 3 Classification of Respondents Based on Education

Education					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	D3	2	1,2	1,2	1,2
	D4	1	0,6	0,6	1,8
	S1	35	2,6	20,6	22,4
	S2	3	1,8	1,8	24,1
	SD	62	36,5	36,5	60,6
	SLTA	46	27,1	27,1	87,6
	SLTP	21	12,4	12,4	100,0
	Total	170	100,0	100,0	

Based on the table, the majority of respondents had an elementary school education (SD), namely 62 people (36.5%). This indicates that more than a third of respondents in this study received elementary education as the last level they completed. The second most common level of education was Senior High School (SLTA), attended by 46 people (27.1%). Then, there were 35 respondents (20.6%) who had completed a Bachelor's degree (S1), indicating that a number of respondents had pursued higher education. Furthermore, respondents with a Junior High School (SLTP) education level were recorded at 21 people (12.4%). Meanwhile, the number of respondents with diploma and postgraduate education was relatively small, namely D3 with 2 people (1.2%), D4 with 1 person (0.6%), and S2 with 3 people (1.8%). Overall, these results indicate that the characteristics of respondents are dominated by individuals with elementary and secondary education levels. This situation is quite relevant to education in Karawang, where the majority of the population is at the elementary school level.

4. Classification of Respondents Based on Occupation

Table 4 Classification of Respondents Based on Occupation

Work					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	ASN	2	1,2	1,2	1,2
	Laborer	2	1,2	1,2	2,4
	Laborer Daily	1	0,6	0,6	2,9
	Teacher	5	2,9	2,9	5,9
	Housewife	6	39,4	39,4	45,3
	Employee	2	1,2	1,2	46,5
	Trader	1	5,9	5,9	52,4
	Officer	1	0,6	0,6	52,9

	Officer	1	0,6	0,6	53,5
	Teacher	1	0,6	0,6	54,1
	Teacher	1	0,6	0,6	54,7
	HOUSEn	4	2,4	2,4	57,1
	Extension	1	0,6	0,6	57,6
	Nurse	1	0,6	0,6	58,2
	Farmer	1	9,4	9,4	67,6
	Farmer	1	0,6	0,6	68,2
	civil servant	1	8,8	8,8	77,1
	Purnabakof	1	0,6	0,6	77,6
	Entrepreneur	3	22,4	22,4	100,
	Total	1	100,	100,	

Based on the results of the classification of respondents by occupation, it was found that of the total 170 respondents, the majority were housewives, with a total of 67 people (39.4%). Furthermore, respondents who worked as self-employed numbered 38 people (22.4%), followed by farmers as many as 16 people (9.4%), and civil servants as many as 15 people (8.8%). In addition, there were 10 people (5.9%) who worked as traders, 5 people (2.9%) as teachers, and 4 people (2.4%) were retired. Meanwhile, jobs with a relatively small number of respondents were ASN and laborers, each with 2 people (1.2%), and private employees also with 2 people (1.2%). Other jobs, such as daily laborers, factory workers, private employees, teachers, Koran teachers, extension workers, nurses, fish farmers, and retirees, were each represented by 1 person (0.6%). Overall, the characteristics of respondents based on occupation indicate that this study was dominated by individuals who work as housewives, followed by entrepreneurs, farmers, and civil servants. This indicates that most respondents come from community groups that play a role in household management, as well as the business and agricultural sectors.

Research Hypothesis Testing

1. Instrument Trial
   a. Validity Test

Measurement of the validity of the instrument, to determine the validity of a statement in the questionnaire is determined by comparing the calculated r value with the table r value. The rules regarding the validity of a statement are based on the following provisions: a) calculated r > table r, then the statement is said to be valid; b) calculated r < table r, then the statement is said to be invalid. From a sample of 169 respondents, the researcher will use half of the sample for validity and reliability testing. So that the respondents obtained were 169: 2 = 84.5 researchers rounded up to 85 respondents. From 85 respondents with a significance level of 5% and a degree of validity (df) = N-2 then (85-2 = 83), the table r value was obtained at 0.213 (Ahakwa et al., 2021) so if the calculated r value > 0.213 the data is declared valid. The results of the validity test on each questionnaire item that has been carried out using the IBM SPSS version 27 application are as follows:

1) Results of the Validity Test of the Mahabbah Variable

The scale of the Mahabbah variable before the validity test was conducted consisted of 56 items and after the validity test, it resulted in 52 valid items and 4 invalid items as per the formula r count > r table. The test results are as follows:

Table 5 Results of the Mahabbah Scale Validity Test

Variable	No Item	r-Count	r-Table	P (Sig).	Information
Mahabbah (X1)	X1	0,296	0,213	0,006	Valid
	X2	0,163	0,213	0,137	Not Valid
	X3	0,382	0,213	< 0,001	Valid

	X4	0,455	0,213	< 0,001	Valid
	X5	0,363	0,213	< 0,001	Valid
	X6	0,165	0,213	0,132	Not Valid
	X7	0,474	0,213	< 0,001	Valid
	X8	0,376	0,213	< 0,001	Valid
	X9	0,551	0,213	< 0,001	Valid
	X10	0,360	0,213	< 0,001	Valid
	X11	0,525	0,213	< 0,001	Valid
	X12	0,314	0,213	0,003	Valid
	X13	0,609	0,213	< 0,001	Valid
	X14	0,451	0,213	< 0,001	Valid
	X15	0,446	0,213	< 0,001	Valid
	X16	0,442	0,213	< 0,001	Valid
	X17	0,372	0,213	< 0,001	Valid
	X18	0,518	0,213	< 0,001	Valid
	X19	0,557	0,213	< 0,001	Valid
	X20	0,469	0,213	< 0,001	Valid
	X21	0,561	0,213	< 0,001	Valid
	X22	0,461	0,213	< 0,001	Valid
	X23	0,587	0,213	< 0,001	Valid
	X24	0,518	0,213	< 0,001	Valid

2) Results of the Validity Test of the Tawakal Variable

The scale of the tawakal variable before the validity test was conducted consisted of 24 items and after the validity test, it resulted in 24 valid items and 0 invalid items as stated in the formula r count > r table. The test results are as follows:

Table 6 Results of the Tawakal Scale Validity Test

Variables	No Item	r-Count	r-Table	P (Mr).	Information
	X1	0,654	0,213	< 0,001	Valid
	X2	0,636	0,213	< 0,001	Valid
	X3	0,724	0,213	< 0,001	Valid
	X4	0,698	0,213	< 0,001	Valid
	X5	0,654	0,213	< 0,001	Valid
Tawakal (X2)	X6	0,582	0,213	< 0,001	Valid
	X7	0,817	0,213	< 0,001	Valid
	X8	0,807	0,213	< 0,001	Valid
	X9	0,827	0,213	< 0,001	Valid
	X10	0,812	0,213	< 0,001	Valid
	X11	0,740	0,213	< 0,001	Valid
	X12	0,632	0,213	< 0,001	Valid
	X13	0,770	0,213	< 0,001	Valid
	X14	0,754	0,213	< 0,001	Valid
	X15	0,806	0,213	< 0,001	Valid
	X16	0,720	0,213	< 0,001	Valid
	X17	0,794	0,213	< 0,001	Valid
	X18	0,811	0,213	< 0,001	Valid

	X19	0,560	0,213	< 0,001	Valid
	X20	0,735	0,213	< 0,001	Valid
	X21	0,750	0,213	< 0,001	Valid
	X22	0,592	0,213	< 0,001	Valid
	X23	0,684	0,213	< 0,001	Valid
	X24	0,488	0,213	< 0,001	Valid

3) Results of the Validity Test of the Anxiety Variable

The anxiety variable scale before the validity test was conducted consisted of 21 items and after the validity test, it resulted in 21 valid items and 0 invalid items as stated in the formula r count > r table. The test results are as follows:

Table 7 Results of the DASS-21 Scale Validity Test

Variables	No Item	r-Count	r-Table	P (Mr).	Information
Emergency (AND)	Y1	0,287	0,213	0,008	Valid
	Y2	0,599	0,213	< 0,001	Valid
	Y3	0,562	0,213	< 0,001	Valid
	Y4	0,642	0,213	< 0,001	Valid
	Y5	0,646	0,213	< 0,001	Valid
	Y6	0,769	0,213	< 0,001	Valid
	Y7	0,605	0,213	< 0,001	Valid
	Y8	0,424	0,213	< 0,001	Valid
	Y9	0,657	0,213	< 0,001	Valid
	Y10	0,625	0,213	< 0,001	Valid
	Y11	0,611	0,213	< 0,001	Valid
	Y12	0,738	0,213	< 0,001	Valid
	Y13	0,640	0,213	< 0,001	Valid
	Y14	0,665	0,213	< 0,001	Valid
	Y15	0,734	0,213	< 0,001	Valid
	Y16	0,536	0,213	< 0,001	Valid
	Y17	0,418	0,213	< 0,001	Valid
	Y18	0,596	0,213	< 0,001	Valid
	Y19	0,755	0,213	< 0,001	Valid
	Y20	0,783	0,213	< 0,001	Valid
	Y21	0,628	0,213	< 0,001	Valid

b. Reliability Test

Reliability calculations can only be performed after the questionnaire has been proven valid through validity testing. Therefore, validity must be calculated before calculating reliability. The most commonly used measure for reliability is the Cronbach Alpha coefficient. This measure is most appropriate when the research instrument is constructed using a Likert scale. If a variable has a Cronbach Alpha value greater than 0.60, it can be concluded that the variable can be considered reliable or consistent in its measurement. The criteria for reliability testing are: a) If the reliability coefficient value is > 0.6, then the instrument has good reliability, or in other words, the instrument is reliable or trustworthy; b) If the reliability coefficient value is <0.6, then the instrument being tested is unreliable.

1) Results of the Reliability Test of the Mahabbah Variable

Table 8 Results of the Mahabbah Scale Reliability Test

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.924	.934	52

Based on Table 4.8, the researcher conducted a Cronbach's Alpha reliability test using SPSS version 27. The results of the reliability test indicate that the mahabbah variable in the study is declared reliable or consistent and can be trusted for use in data collection. This can be seen from the Cronbach's Alpha value on the mahabbah scale of 0.924 > 0.6.

2) Reliability Test Results of the Tawakal Variable

Table 9 Results of the Reliability Test of the Tawakal Scale

Reliability Statistics	
Cronbach's Alpha	N of Items
0.951	24

Based on Table 4.8, the researcher conducted a Cronbach's Alpha reliability test using SPSS version 27. The results of the reliability test indicate that the tawakal variable in the study is reliable or consistent and can be trusted for use in data collection. This can be seen from the Cronbach's Alpha value on the mahabbah scale of 0.951 > 0.6.

3) Results of the Reliability Test of the Anxiety Variable

Table 10 Results of the DASS-21 Scale Reliability Test

Level	*Cronbach's Alpha*	*N of Items*	Information
Depression	0,766	7	Reliable
Emergency	0,850	7	Reliable
Stres	0,768	7	Reliable

Based on table 4.9, the researcher conducted a Cronbach's Alpha reliability test.using the SPSS version 27 application. The results of the reliability test indicate that the anxiety variable in the study is declared reliable. This can be seen from the Crobach's Alpha value on the depression level scale of 0.766 > 0.6, the anxiety level of 0.850 > 0.6 and the depression level of 0.768 > 0.6.

2. Descriptive Statistical Test
   a. Mahabbah Variable (X1)

Table 11 Results of Mahabbah Descriptive Statistical Test

Descriptive Statistics								
	N Statistic	Range Statistic	Minimum Statistic	Maximum Statistic	Mean Statistic	Std. Error	Std. Deviation Statistic	Variance Statistic
Mahabbah	170	99	109	208	180,86	1,535	20,018	400,737
Valid N (list wise)	170							

Based on the results of the table above, namely the descriptive statistical test on the mahabbah variable, the details are as follows:

1) The number of valid data (N) was 170 respondents, with no missing data (0). This indicates that all questionnaire data for the mahabbah variable can be used in the research analysis process.
2) It is known that the minimum result is 109, the maximum is 208, with the difference between the minimum and maximum or range being 99.
3) It is also known that the results of the data above show an average (mean) of 180.86.
4) The standard deviation value of 20.018 indicates the level of data dispersion from the mean. Meanwhile, the variance value of 400.737 indicates the level of data diversity obtained from the square of the standard deviation.

Table 12 Categorization of Mahabbah Variables

Category	Class Range/Length
Very Low	0 s/d 42 (0 + 42)
Low	43 s/d 85 (43 + 42)
Currently	86 s/d 128 (86 + 42)
High	129 s/d 171 (129 + 42)
Very high	172 s/d 214 (172 + 42)

Based on the results of calculations and measurements of research respondents with the Mahabbah measuring tool using the SPSS version 27 application, the results of the total score are shown in the following table:

Table 13 Overview of the Mahabbah Level for Prospective Regular Hajj Pilgrims of KBIH Annihayah in 2026

Mahabbah-Level					
		Frequency	Percent	Valid Percent	Cumulativ Percent
Valid	Sedang	3	1,8	1,8	1,8
	Tinggi	51	30,0	30,0	31,8
	Sangat Tinggi	116	68,2	68,2	100,0
	Total	170	100,0	100,0	

Based on the table above, the level of mahabbah for 170 respondents yielded three categories: moderate, high, and very high. Three respondents, representing 1.8% of the moderate category, and 51 respondents, representing 30.0% of the high category, were in the very high category. Meanwhile, 116 respondents, representing 68.2% of the very high category, represented a very high level of mahabbah. Therefore, the categorization results indicate that the mahabbah level of regular Hajj pilgrims at KBIH Annihayah is dominated by the high category.

b. Tawakal Variable (X2)

Table 14 Results of Descriptive Analysis of Tawakal Variables

Descriptive Statistics								
	N	Range	Minimum	Maximum	Mean		Std. Deviation	Variance
	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Statistic
Tawakal	170	72	24	96	84,28	1,038	13,535	183,195
Valid N (listwise)	170							

Based on the results of the table above, namely the descriptive statistical test on the tawakal variable, the details are as follows:

1) The number of valid data (N) was 170 respondents, with no missing data (0). This indicates that all questionnaire data for the mahabbah variable can be used in the research analysis process.
2) It is known that the minimum result is 24, the maximum is 96, with a difference ofbetween the minimum and maximum or range of 72.
3) It is also known that the results of the data above show an average (mean) of 84.28.
4) The standard deviation value of 13.535 indicates the level of data dispersion from the mean. Meanwhile, the variance value of 183.195 indicates the level of data diversity obtained from the square of the standard deviation.

Table 15 Categorization of Tawakal Variables

Cathegory	Range/Panjang Kelas
Very Low	0 s/d 19 (0 + 19)
Low	20 s/d 39 (20 + 19)
Medium	40 s/d 59 (40 + 19)
High	60 s/d 79 (60 + 19)
Very High	80 s/d 99 (80 + 19)

Based on the results of calculations and measurements of research respondents with the tawakal measuring tool using the SPSS version 27 application, the results of the total score are shown in the following table:

Table 16 Overview of the Level of Tawakal (Pledge of Allegiance) among Prospective Regular Hajj Congregants of KBIH Annihayah in 2026

Tawakal_Level					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Low	1	0,6	0,6	0,6
	Medium	6	3,5	3,5	4,1
	High	48	28,2	28,2	32,4
	Very High	115	67,6	67,6	100,0
	Total	170	100,0	100,0	

Based on the table above, the level of tawakkal (trust) among 170 respondents yielded four categories: low, medium, high, and very high. In the low category, there was one respondent (0.6%), in the medium category, there were six respondents (3.5%), and in the high category, there were 48 respondents (28.2%). Meanwhile, in the very high category, there were 115 respondents (67.6%). This indicates that the majority of respondents had a very high level of tawakkal.

c. Anxiety Variable (Y)

Table 17 Results of Descriptive Analysis of Anxiety Variables

Descriptivee Statistics								
	N Statistic	Range Statistic	Minimum Statistic	Maximum Statistic	Mean Statistic	Std. Error	Std. Deviation Statistic	Variance Statistic
Emergency	170	17	7	24	13,06	,361	4,713	22,210
Valid N (listwise)	170							

Based on the results of the table above, namely the descriptive statistical test on the anxiety variable, the details are as follows:

1) The number of valid data (N) was 170 respondents, with no missing data (0). This indicates that all of the anxiety variable questionnaire data can be used in the research analysis process.
2) It is known that the minimum result is 7, the maximum is 24, with the difference between the minimum and maximum or range being 17.
3) It is also known that the data results above show an average (mean) of 13.06.
4) The standard deviation value of 4.713 indicates the level of data dispersion from the mean. Meanwhile, the variance value of 22.210 indicates the level of data diversity obtained from the square of the standard deviation.

Table 18 Categorization of Anxiety Variables

Kategori	Class Range/Length
Very Low	0 s/d 6 (0 + 6)
Low	7 s/d 13 (7 + 6)
Medium	14 s/d 20 (14 + 6)
High	21 s/d 27 (21 + 6)
Very High	28 s/d 34 (28 + 6)

Table 19 Overview of Anxiety Levels Among Prospective Regular Hajj Pilgrims of KBIH Annihayah in 2026

Emergency					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Low	101	59.4	59.4	59.4
	Medium	49	28.8	28.8	88.2
	High	20	11.8	11.8	100.0
	Total	170	100.0	100.0	

Based on the results of the anxiety categorization grouping on the DASS-21 scale with 170 respondents, three categories were obtained: low, medium, and high. These results indicate a variation in anxiety levels among regular Hajj pilgrims at KBIH Annihayah. In the low category there were 101 respondents with a percentage of 59.4%, in the medium category there were 49 respondents with a percentage of 28.8%. In the high category there were 20 respondents with a percentage of 11.8%.

3. Assumption Test
   a. Normality Test

Table 20 Normality Test Results

One-Sample Kolmogorov-Smirnov Test			
			Unstandardized Residual
N			170
Normal Parameters[a,b]	Mean		0
	Std. Deviation		4,28817323
Most Extreme Differences	Absolute		0,132
	Positive		0,132
	Negative		-0,055
Test Statistic			0,132
Asymp. Sig. (2-tailed) [c]			<0,001

Monte Carlo Sig. (2-tailed) [d]	Sig.		0,000
	99% Confidence Interval	Lower	0,000
		Upper	0,000

a. Test distribution is Normal.
b. Calculated from data.
c. Lilliefors Significance Correction.
d. Lilliefors' method based on 10000 Monte Carlo samples with starting seed 2000000

Based on the results of normality testing using One-SampleKolmogorov-Smirnov, it is known that the number of respondents (N) is 170. The Test Statistic value obtained is 0.132, with an Asymp. Sig. (2-tailed) value of <0.001. The significance value is below 0.05 (<0.001 <0.05), so it can be concluded that the residual data in this study are not normally distributed. In addition, the Monte Carlo results show a significance value of 0.000, with a 99% confidence interval at the lower limit of 0.000 and the upper limit of 0.000. This value shows a number below 0.05, which strengthens the conclusion that the research data is not normally distributed.

e. Linearity Test

Table 21 Results of Linearity Test of Anxiety and Mahabbah Scales

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Emergency Mahabbah	Between Groups	(Combined)	1895,845	58	32,687	1,953	0,001
		Linearity	637,279	1	637,279	38,081	<0,001
		Deviation from Linearity	1258,566	57	22,080	1,319	0,107
	Within Groups		1857,567	111	16,735		
	Total		3753,412	169			

Based on the ANOVA table results, a significance value of <0.001 was obtained with an F value of 38.081. This indicates a linear relationship between the variables of mahabbah and anxiety. In the deviation from linearity section, a significance value of 0.107 was obtained. This value is greater than 0.05 (0.107).> 0.05), so it can be concluded that there is no deviation inrelationship of linear form.

Table 22 Results of Linearity Test of Anxiety and Trust Scales

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Emergency Trust	Between Groups	(Combined)	1581,110	41	38,564	2,272	<0,001
		Linearity	377,518	1	377,518	22,245	<0,001
		Deviation from Linearity	1203,593	40	30,090	1,773	0,009
	Within Groups		2172,301	128	16,971		
	Total		3753,412	169			

Based on the results of the ANOVA table, a significance value of <0.001 was obtained with an F value of 22.245. This indicates that there is a linear relationship between the variables of tawakal and anxiety. Furthermore, in the deviation from linearity section, a significance value of 0.009 was obtained. This value is smaller than 0.05 (0.009 <0.05), so it can be concluded that there is a deviation in the relationship from the linear form. Based on the results of the linearity test, it can be concluded that there is a significant deviation from the linear form of the relationship between the variables of tawakal and anxiety in regular prospective Hajj pilgrims at KBIH Annihayah. So the two variables do not completely follow the linear line and may contain other relationship patterns such as nonlinear relationships.

4. Hypothesis Testing
   a. Spearman Correlation Test

Table 23 Results of Spearman Correlation Test for Mahabbah and Anxiety Variables

Correlations				
			Y	X
Spearman's rho	Y	Correlation Coefficient	1,000	-,449
		Sig. (2-tailed)	.	< ,001
		N	170	170
	X	Correlation Coefficient	-,449	1,000
		Sig. (2-tailed)	,000	.
		N	170	170
Correlation is significant at the 0.01 level (2-tailed).				

Based on the analysis results using Spearman's rho correlation coefficient, the correlation coefficient value between the variables of mahabbah and anxiety was -0.449. The significance value (Sig. 2-tailed) obtained was <0.001, and the number of respondents in this study was 170 people. The significance value obtained was less than 0.05, which indicates a significant relationship between the variables of mahabbah and anxiety. The correlation coefficient shows a negative value (-0.449), which indicates a negative direction of the relationship between the two variables. This indicates that the higher the level of mahabbah, the anxiety will decrease. Conversely, if the level of mahabbah is low, anxiety tends to increase. Based on Sugiyono's correlation coefficient interpretation guidelines contained in chapter III, the correlation coefficient value of 0.449 is in the range of 0.40 - 0.599, which indicates that the level of relationship between the two variables is classified as moderate.

Table 24 Results of Spearman Correlation Test for Tawakal and Anxiety Variables

Correlations				
			Tawakal	Kecemasan
Spearman's rho	Tawakal	Correlation Coefficient	1,000	-0,432
		Sig. (2-tailed)		< 0,001
		N	170	170
	Emergency	Correlation Coefficient	-0,432	1,000
		Sig. (2-tailed)	<0,001	
		N	170	170
. Correlation is significant at the 0.01 level (2-tailed).				

Based on the analysis results using Spearman's rho correlation coefficient, the correlation coefficient value between the variables of mahabbah and anxiety was -0.432. The significance value (Sig. 2-tailed) obtained was <0.001, and the number of respondents in this study was 170 people. The significance value obtained was less than 0.05, which indicates a significant relationship between the variables of mahabbah and anxiety. The correlation coefficient shows a negative value (-0.432), which indicates a negative direction of the relationship between the two variables. This indicates that the higher the level of mahabbah, the lower the anxiety will be. Conversely, if the level of tawakkal is low, anxiety tends to increase.

b. Residual Independence Assumption Test

Table 25 Results of the Residual Independence Assumption Test

Correlation					
			Mahabbah	Tawakal	Unstandardized Residual
Spearman's rho	Mahabbah	Correlation Coefficient	1,000	0,697	-0,024
		Sig. (2-tailed)		<0.001	0,758
		N	170	170	170
	Tawakal	Correlation Coefficient	0,697	1,000	-0,100
		Sig. (2-tailed)	<0,001		0,194
		N	170	170	170
	Unstandardized Residual	Correlation Coefficient	-0,024	-0,100	1,000
		Sig. (2-tailed)	0,758	0,194	
		N	170	170	170
. Correlation is significant at the 0.01 level (2-tailed).					

Based on the Spearman's rho test conducted on 170 respondents, mahabbah exhibits a positive, strong, and significant relationship with tawakal, with a correlation coefficient of 0.697 and a significance level of <0.001. This indicates that an increase in mahabbah tends to be accompanied by an increase in tawakal. Meanwhile, the unstandardized residuals show no significant relationship with either mahabbah (r = -0.024; p = 0.758) or tawakal (r = -0.100; p = 0.194). Since both significance values exceed 0.05, the residuals do not display a systematic pattern of relationship with the independent variables; thus, the assumption is satisfied.

c. Multiple Correlation Test

Table 26 Multiple Correlation Test Results

Model Summary[b]									
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	0,415[a]	0,172	0,162	4,314	0,172	17,351	2	167	<0.001
a. Predictors: (Constant), Tawakal, Mahabbah									
b. Dependent Variable: Kecemasan									

Based on the Model Summary table, an R-value of 0.415 was obtained, indicating a positive relationship of moderate strength between *mahabbah* and *tawakal* (considered simultaneously) and anxiety. The R-Square (R^2) value of 0.172 indicates that *mahabbah* and *tawakal* account for 17.2% of the variation in anxiety, while the remaining 82.8% is influenced by factors outside the model, such as health conditions, personal experiences, social support, personality, and other psychological factors. The Adjusted R-Square value of 0.162 indicates the model's ability to explain 16.2% of the variation in anxiety after adjusting for the number of variables and the sample size. The Std. Error of the Estimate value of 4.314 reflects the model's prediction error. Furthermore, the F Change value of 17.351, with a significance level of < 0.001, indicates that the regression model is simultaneously significant and suitable for use.

DISCUSSION / ANALYSIS

Overview of the Mahabbah Level for Regular Hajj Candidates of KBIH Annihayah 2026

The results of the study showed that the majority of prospective regular Hajj pilgrims at KBIH Annihayah had a very high level of devotion, at 68.2%. This finding indicates that devotion is an important part of the respondents' spiritual lives. This high level of faith is reflected in consistency in carrying out worship, such as performing the five daily prayers, increasing sunnah worship, increasing dhikr, and prioritizing the common good as a form of devotion to Allah. This condition is also strengthened by the respondents' involvement in various development activities at KBIH Annihayah, such as Hajj rituals, religious studies, and worship training that support the improvement of the spiritual quality of prospective Hajj pilgrims.

From Jalaluddin Rumi's perspective, mahabbah is a transformational force that can change the way a person interprets life's challenges. Through the process of purifying the soul (tazkiyatun nafs), mahabbah encourages the growth of patience, sincerity, and trust in God so that various events can be understood as part of a journey to get closer to God (Subhan, 2015). This is consistent with the condition of respondents who have been waiting for years for Hajj departure, but still maintain the spirit of worship and belief in God's decree. The willingness to undergo a long waiting period shows that Hajj is interpreted as a spiritual journey based on love and longing for God. Based on the levels of mahabbah from Jalaluddin Rumi's perspective, most respondents demonstrated the characteristics of mahabbah al-'ammah, namely the tendency to constantly remember God through dhikr and worship. Others demonstrated the characteristics of mahabbah al-shiddiqin, which is characterized by a strong desire to get closer to God through earnest preparation for the Hajj. In addition, concern for the environment, love for living creatures, and the desire to provide benefits to others can demonstrate the characteristics of mahabbah al-shiddiqin al-'arifin, when love for Allah becomes the foundation in various life activities (Asmayani, 2025).

Overview of the Level of Tawakal (Pledge of Allegiance) Among Prospective Regular Hajj Congregants of KBIH Annihayah in 2026

The results of the study showed that the majority of prospective regular Hajj pilgrims of the 2026 KBIH Annihayah had a very high level of tawakkul (trust in God), at 67.6%. This finding indicates that the majority of respondents have a strong belief in submitting all matters to Allah SWT after making maximum efforts in preparing for the Hajj. The high level of tawakkal is not only evident in administrative readiness, health, and rituals, but also in the belief that the final outcome of every effort is in God's will. This attitude serves as a psychospiritual foundation that helps respondents face various uncertainties during the waiting period and during the Hajj. This finding aligns with the concept of tawakkal as an attitude of making God the place of surrender in various matters after humans have made optimal efforts (Yusran & Hairul Hudaya, 2026). Thus, tawakkal is not synonymous with passivity or abandoning efforts, but rather a balance between earnest effort and surrender to God. Individuals who have tawakkal believe in God as a protector, helper, and organizer of all affairs, so they can find peace when facing uncertain situations.

The high level of tawakkul (religious trust) can be understood from the respondents' long waiting period for their Hajj pilgrimage. This period can bring concerns about health, age, the certainty of departure, and the ability to perform the entire ritual. However, most respondents remain convinced that these provisions are part of God's will. From an Islamic psychological perspective, accepting God's decree after making an effort can be a source of peace and help individuals cope with circumstances beyond their control. This view aligns with studies on

tawakkal, which position it as a psychospiritual process connecting faith in God, human effort, surrender to the outcome, and inner peace.

Anxiety Levels in Prospective Regular Hajj Pilgrims of KBIH Annihayah 2026

The study results showed that the majority of prospective regular Hajj pilgrims at KBIH Annihayah had low anxiety levels, at 59.4%. Meanwhile, 28.8% of respondents were in the moderate category, and 11.8% were in the high category. These findings indicate that most respondents were psychologically well-prepared for their Hajj pilgrimage. Although performing the Hajj requires physical, mental, spiritual, and financial preparation and is preceded by a relatively long waiting period, these conditions do not always lead to high levels of anxiety. Most respondents appeared able to adapt to the various uncertainties that arose during the preparation process for the Holy Land. This low level of anxiety may be related to the various forms of preparation the respondents had undertaken. All respondents were pilgrims who had participated in guidance at KBIH Annihayah, such as Hajj rituals, religious studies, and guidance on performing the pilgrimage. These activities provided a better understanding of the Hajj rituals. Furthermore, support from family, mentors, and the social environment can provide a sense of security and strengthen mental readiness to face various challenges during the pilgrimage (Ningrum, 2021). Adequate preparation can help reduce fears stemming from limited information and uncertainty regarding the performance of worship.

These findings align with Spielberger's theory, which views anxiety as an emotional response that arises when someone faces a situation perceived as threatening or uncertain. Within the framework of state anxiety and trait anxiety, state anxiety is temporary and influenced by the current situation, while trait anxiety relates to an individual's tendency to respond anxiously to various situations. In this study, respondents' anxiety can be better understood as a response to the situation of preparing for departure. Most respondents viewed the Hajj pilgrimage as a form of worship that requires preparation, enabling them to manage the emotional responses that arise. The results also align with Zakiah Daradjat's view that religious life can provide inner peace, a sense of security, and optimism in facing various challenges. Respondents' involvement in religious guidance can be a source of spiritual strength in addressing concerns about health, travel, and performing worship (Agus, 2019). However, the presence of respondents in the moderate and high anxiety categories indicates that the psychological state of each individual is not entirely the same.

The Relationship Between Love and Anxiety in Regular Pilgrims Prospective for the KBIH Annihayah Hajj in 2026

Based on the results of the Spearman correlation analysis, a significant negative relationship was found between mahabbah and anxiety in prospective regular Hajj pilgrims of KBIH Annihayah in 2026, with a correlation coefficient value of -0.449 and a significance of $p < 0.001$. This coefficient value is included in the moderate relationship category. This means that the higher the level of mahabbah a pilgrim has, the lower the tendency for the level of anxiety felt. This finding indicates that mahabbah is related to the psychological condition of prospective Hajj pilgrims as one of the psychospiritual aspects, although anxiety can still be influenced by various other factors. This relationship can be explained through Jalaluddin Rumi's thoughts on mahabbah, which places love for God as a spiritual force capable of changing the way individuals understand and interpret life experiences. Rumi describes Divine love as a force that can transform hardship into ease, fear into peace, and suffering into hope (Yasin & Diana, 2024) In the context of prospective Hajj pilgrims, mahabbah can help individuals view the waiting period for departure, physical limitations, and various uncertainties during worship as part of a spiritual journey towards God. This interpretation allows psychological pressure to be perceived not merely as a threat, but as a test that has religious value and meaning.

This interpretation aligns with Spielberger's anxiety theory, which explains that anxiety is related to an individual's assessment of a situation as threatening or difficult to control. Conversely, when a situation is understood as a challenge with positive meaning, the anxiety response can be lower (Wahyuni et al., 2023). In this context, mahabbah can form a more positive pattern of meaning because love for God encourages individuals to accept His provisions with optimism and hope. Thus, mahabbah is not only related to spiritual experience but also has relevance in the process of managing psychological stress. However, the correlation coefficient, which is in the moderate category, indicates that anxiety is a multidimensional condition and is not solely related to mahabbah. Kaplan and Sadock explain that anxiety can be influenced by biological, psychological, and social factors. In prospective Hajj pilgrims, these factors can include health conditions, age, travel experience, family support, economic readiness, understanding of rituals (rituals), and the ability to adapt to

a new environment in the Holy Land. Therefore, mahabbah is one psychospiritual aspect related to anxiety levels, not the sole factor explaining it.

The Relationship Between Tawakal and Anxiety Among Prospective Regular Hajj Pilgrims of the 2026 KBIH Annihayah

The results of the Spearman correlation test showed a significant negative relationship between tawakal (trust) and anxiety in prospective regular Hajj pilgrims of KBIH Annihayah in 2026, with a correlation coefficient of -0.432 and a significance value of $p < 0.001$. This coefficient is in the moderate category, indicating that the higher the level of tawakal possessed by the pilgrims, the lower the level of anxiety felt. Conversely, low levels of tawakal tend to be associated with higher levels of anxiety. This finding indicates that tawakal is one of the psychospiritual aspects related to the ability of prospective Hajj pilgrims to deal with psychological pressure before departure, although it is not the only factor related to anxiety.

This interpretation aligns with Spielberger's anxiety theory, which explains that anxiety can arise when an individual perceives a situation as threatening or difficult to control. Conversely, when someone is able to face the situation with greater confidence and acceptance, the anxiety response can be reduced. In the context of this study, tawakkul (religious trust) helps respondents interpret uncertainty through an attitude of surrender to God after making maximum effort. Thus, tawakkal can be understood as a psychospiritual mechanism related to managing emotional responses when individuals face stressful situations. The results of this study also support Zakiah Daradjat's view that deeply experienced religiosity can provide inner peace, a sense of security, and the ability to face various life challenges. Individuals with strong faith in God tend to be more able to accept His provisions and avoid being overwhelmed by excessive worry. In line with this, Pargament's religious coping theory explains that religious belief can be a source of adjustment in dealing with psychological stress by providing meaning, hope, and the belief that various events occur according to God's will.

The Relationship Between Love and Trust with Anxiety in Pilgrims Prospective for Hajj Regular KBIH Annihayah 2026

The results of the regression analysis show that mahabbah and tawakal simultaneously have a significant relationship with the anxiety level of prospective regular Hajj pilgrims of KBIH Annihayah in 2026, with a significance value of $p < 0.001$ and a coefficient of determination (R^2) of 0.172. This value indicates that mahabbah and tawakal together are able to explain 17.2% of the variation in respondents' anxiety, while the remaining 82.8% is related to other factors not included in the research model. This finding indicates that psychospiritual aspects are related to the psychological condition of prospective Hajj pilgrims, although they are not the only aspects that explain anxiety levels. In general, higher levels of mahabbah and tawakal are associated with lower levels of anxiety. The combination of the two can be understood as a psychological and spiritual resource that helps pilgrims face various uncertainties before departure to the Holy Land.

This condition is reflected in the characteristics of the respondents, most of whom have very high levels of trust and trust in God. Respondents tend to prioritize God, trust in His decrees, strive for maximum effort, and then surrender the results to God. This attitude is evident in consistent worship, increased prayer, patience in facing trials, and earnest preparation for the Hajj. Love for God and faith in His help can help respondents interpret the waiting period, health conditions, and various uncertainties as part of a spiritual pilgrimage.

Ardani's research also demonstrated the relationship between psychoreligiosity and the mental health of prospective Hajj and Umrah pilgrims, while Setiawan and Bistara demonstrated that a psychoreligious approach through dhikr (remembrance of Allah) was related to the anxiety of prospective Hajj pilgrims. The difference between these studies lies in the integration of Jalaluddin Rumi's concept of mahabbah (compassion) and Al-Ghazali's tawakkal (relief) into a single quantitative model to analyze their relationship with the anxiety of prospective regular Hajj pilgrims (Ardani et al., 2020; Ikwan et al., 2025). Thus, this study provides an empirical contribution to the development of Islamic psychology and Sufi psychotherapy, particularly in understanding the relationship between Sufi values and the psychological state of prospective Hajj pilgrims. The implication is that the guidance of prospective Hajj pilgrims can pay attention to psychospiritual aspects in addition to fiqh (jurisprudence) of rituals and administration. Strengthening mahabbah and tawakkal can be done through Sufism studies, dhikr (religious remembrance), Islamic counseling, understanding the meaning of the Hajj pilgrimage, and spiritual guidance during the preparation period. This approach can be part of an effort to strengthen the mental readiness and psychological resilience of the congregation in facing various uncertainties before departure and during the implementation of worship in the Holy Land.

CONCLUSION

This study shows that mahabbah and tawakal are two psychospiritual aspects related to the mental state of regular Hajj pilgrims at KBIH Annihayah in 2026. Most respondents had very high levels of mahabbah and tawakal, while anxiety was in the low category. The analysis results showed a significant negative relationship between mahabbah and anxiety, so that increasing mahabbah was associated with a tendency to decrease anxiety. In addition, mahabbah had a strong positive relationship with tawakal, indicating a link between spiritual love and an attitude of surrender to Allah. Multiple linear regression analysis also showed that mahabbah and tawakal were simultaneously significantly related to anxiety, with an R^2 value of 0.172. These findings indicate that both variables explain some of the variation in anxiety, while other factors such as health conditions, experience, social support, and individual characteristics may also play a role. Academically, this study contributes to the development of Islamic psychology and Sufism studies by integrating the concepts of mahabbah from Jalaluddin Rumi's perspective and tawakal from Al-Ghazali's perspective in one empirical model. This study expands the study of Sufi values in the context of the psychological readiness of prospective Hajj pilgrims. This study has limitations because it uses a cross-sectional correlational design, which cannot explain the causal relationship and changes in psychological conditions from the preparation period to the Hajj pilgrimage. The study is also limited to the KBIH Annihayah congregation in Karawang Regency, so generalizations need to be made cautiously. Future research can use a longitudinal or mixed methods design and consider the variables of religious coping, resilience, self-efficacy, social support, health, and readiness for Hajj rituals. Practically, guidance for prospective Hajj pilgrims needs to pay attention to aspects of Islamic jurisprudence (fikih) and Hajj rituals (manasik) while strengthening the psychospiritual dimension.

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