

# Moderation of Hajj and Umrah Rites in the Armuzna Process for Ensuring the Security and Safety of Pilgrims

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| Received: 01-01-2024

|| Revised: 02-02-2024

|| Accepted: 5-3-2024

| Published On: 30-04-2024

**Abstract:** One form of religious moderation is Hajj manasik moderation. In the context of Hajj, not excessive attitude is very important because one aspect of Hajj and Umrah is physical worship which requires people who perform it to be in good health. In fact, the physical condition of Hajj pilgrims is very different due to age and health factors. This objective will be explained through 3 (three) questions, namely: 1) how is the implementation of the pillars of Hajj in Armuzna from the view of moderation of Hajj and Umrah manasik? 2) What is the purpose of moderation of Hajj manasik in the Armuzna process? 3) What do scholars think about the moderation of Hajj and Umrah? This research is library research with qualitative research type. The results of the study that moderation in the context of manasik is a solution to help pilgrims who are udzur or have obstacles to be able to carry out worship easily and legally as the opinion of the fuqaha in four madzhab, namely the Hanafi, Maliki, Shafi'i and Hanbali madzhab. Manasik moderation especially in the Armuzna process is very important because the three places (Arafat, Muzdalifah and Mina) are the peak of Hajj which requires strong physical and mental energy, with moderation the pilgrims can choose based on several schools for the security and safety of pilgrims.

**Keywords:** Moderation of Hajj and Umrah Manasik, Armuzna, Peace and Security of Pilgrims.

**Abstrak:** Salah satu bentuk moderasi beragama adalah moderasi manasik haji. Dalam konteks haji, sikap tidak berlebihan sangat penting karena salah satu aspek ibadah haji dan umrah adalah ibadah fisik yang mengharuskan orang yang melaksanakannya dalam keadaan sehat. Padahal, kondisi fisik Jemaah haji sangat berbeda karena faktor usia dan Kesehatan. Tujuan ini akan dijelaskan melalui 3 (tiga) pertanyaan, yaitu: 1) bagaimana pelaksanaan rukun haji di Armuzna dari pandangan moderasi manasik haji dan umrah? 2) apa tujuan moderasi manasik haji dalam proses Armuzna? 3) Bagaimana pendapat ulama tentang moderasi manasik haji dan umrah? Penelitian ini adalah kepustakaan (*library research*) dengan jenis penelitian kualitatif. Hasil penelitian bahwa moderasi dalam kontek manasik merupakan jalan keluar untuk membantu Jemaah haji yang udzur atau memiliki halangan agar dapat melaksanakan ibadah dengan mudah dan sah secara hukum sebagaimana pendapat para fuqaha dalam empat madzhab, yaitu madzhab Hanafi, Maliki, Syafi'i dan Hanbali. Moderasi manasik khususnya dalam proses Armuzna sangat penting karena ketiga tempat tersebut (Arafah, Muzdalifah dan Mina) merupakan puncak haji yang memerlukan energi fisik dan mental yang kuat, dengan moderasi manasik Jemaah dapat memilih berdasarkan beberapa mazhab untuk keamanan dan keselamatan Jemaah

**Keywords:** Moderasi Manasik Haji dan Umrah, Armuzna, Keamanan dan Keselamatan Jemaah

## How to cite this article:

Ramadhan Subhi and others, Moderation of Hajj and Umrah Rites in the Armuzna Process for Ensuring the Security and Safety of Pilgrims, *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan*, 11.1 (2024), 171-181



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Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi, dan Keagamaan

Published by Faculty of Sharia, State Islamic University of Fatmawati Sukarno Bengkulu

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## Introduction

Hajj is a significant obligation for Muslims and is frequently emphasized as a profound spiritual journey. However, in the performance of Hajj, Muslims sometimes fall into attitudes that exceed spiritual guidance, neglecting rationality and even compromising their safety.<sup>1</sup> During several stages of the Hajj rituals, excessive emphasis is placed on the ritualistic aspects rather than on the safety and health of the pilgrims.<sup>2</sup> Many Muslims are tempted to transcend rational limits in an effort to demonstrate diligence and reverence towards the straightforward Hajj rituals.<sup>3</sup>

Moderation, as a concept, is not new. However, as a religious practice, religious moderation has existed even before Indonesia's independence. One form of religious moderation is the moderation of Hajj rituals.<sup>4</sup> In the context of Hajj, a non-excessive attitude is crucial because one of the key aspects of Hajj and Umrah is the physical nature of the rituals, which requires the participants to be in good health.<sup>5</sup>

The physical condition of Hajj pilgrims varies significantly due to age and health factors.<sup>6</sup> Every year, many elderly and high-risk pilgrims participate in Hajj.<sup>7</sup> For older or high-risk pilgrims, especially those whose health conditions do not allow them to

perform the rituals normally (*azimah*), having alternative methods for performing the rituals offers a viable option for completing Hajj and Umrah. Without such alternatives, performing Hajj would not only be extremely difficult but could also become incomplete or invalid.<sup>8</sup>

Previous findings indicate that within the framework of Maqashid al-Syari'ah, the challenges encountered during the Hajj can be categorized into three distinct aspects. First, issues related to delayed pick-ups in Muzdalifah fall under the category of *maslahah hajiyah*, which do not directly threaten the structure of life but can cause difficulties for pilgrims. Second, delays in meal times, inappropriate food provision, and limited services for the elderly are classified as *maslahah dhoruriyah*, which have a direct impact on the continuation of life. Third, regulations that do not adequately consider *sunnah* aspects and the lack of specialized guidance are categorized as *maslahah tahsiniyah*.<sup>9</sup>

On the other hand, the implementation of Hajj rituals is supported by the principles of *istitha'ah* (capability) and *rukhsah* (leniency) as forms of compromise in handling *uzur syar'i* (legitimate excuses), thus constituting a form of Hajj moderation. Further research indicates several shortcomings, such as the

<sup>1</sup> Mahmoud A. Gaddoury and Haroutune K. Armenian, 'Epidemiology of Hajj Pilgrimage Mortality: Analysis for Potential Intervention', *Journal of Infection and Public Health*, 17 (2024), doi:10.1016/j.jiph.2023.05.021.

<sup>2</sup> Eman Nabil Ramadan and Nehad Ahmed Ibrahim Zahra, 'Pilgrims' Awareness Regarding Health Hazards during Hajj', *Egyptian Journal of Health Care*, 7.3 (2016), doi:10.21608/ejhc.2016.68479.

<sup>3</sup> WHO, 'Saudi Health Authorities Ready to Assist Hajj Pilgrims', *World Health Organization*, 2013.

<sup>4</sup> Ade Marpudin and others, 'Moderate Hajj: Management of Hajj Manasik Guidance Based on Religious Moderation', *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 16.2 (2022), doi:10.15575/ldajhs.v16i2.20816.

<sup>5</sup> Ahmed Hankir and others, 'Hajj and the Mental Health of Muslim Pilgrims: A Review', in *Psychiatria Danubina*, 2019, xxxi.

<sup>6</sup> Hannah Visser, Kamilla D. Lettinga, and Carl E.H. Siegert, '[Health Risks and Advice for Hajj Pilgrims].', *Nederlands Tijdschrift Voor Geneeskunde*, 2011.

<sup>7</sup> Intan Fitri Meutia and others, 'The Agenda Setting Policy for Hajj and Umrah in Post Pandemic', in *Proceedings of the 2nd International Indonesia Conference on Interdisciplinary Studies (IICIS 2021)*, 2022, DCVI, doi:10.2991/assehr.k.211206.005.

<sup>8</sup> Muhammad Imran Hassan Khan and others, 'Health Knowledge and Attitude Practices in Pakistani Hajj Pilgrims.', *The Professional Medical Journal*, 27.02 (2020), doi:10.29309/tpmj/2020.27.02.3988.

<sup>9</sup> Aye Sudarto, Mesta Wahyu Nita, and Kukuh Cahyono, 'MAQASHID SYARIAH DALAM MANAGEMENT PENYELENGGARAAN IBADAH HAJI', *Multazam : Jurnal Manajemen Haji Dan Umrah*, 3.1 (2023), doi:10.32332/multazam.v3i1.7059.

content of religious moderation, the level of independence, the competency standards of prospective pilgrims, the evaluation in the guidance process, and visual aids. Based on these research findings, it is recommended that the management of Hajj ritual guidance at KBIHU be continuously improved and optimized through the development of an integrated Hajj ritual guidance model focused on religious moderation and quality enhancement.<sup>10</sup>

An example of moderation in the Hajj pilgrimage can be found in Armuzna (Arafah-Muzdalifah-Mina), where pilgrims are instructed to maintain balance and avoid crowds that could endanger their safety.<sup>11</sup> A similar situation occurs on the 9th of Zulhijjah, when pilgrims must perform one of the essential rituals of Hajj, the wuquf in Arafah. Compliance with this ritual is crucial, as neglecting it would render the Hajj invalid, requiring the pilgrim to perform Hajj again in the following year.<sup>12</sup>

The information above is also supported by a mitigation document for elderly pilgrims, which outlines guarantees for elderly pilgrims, individuals with disabilities, and those with comorbidities.<sup>13</sup> They are expected to have access to safe, comfortable, and healthy tent accommodations in Arafah, Mina, and Muzdalifah, as well as adequate

transportation services.<sup>14</sup>

From the above explanation, the purpose of this writing is to examine the moderation of Hajj and Umrah rituals in the implementation of the Hajj pillars in Armuzna, namely during Arafah, Muzdalifah, and Mina, so that the implementation of the Hajj can proceed well, prioritizing the security and safety of the pilgrims. This objective will be addressed through three questions: 1) How is the implementation of the Hajj pillars in Armuzna viewed from the perspective of Hajj and Umrah ritual moderation? 2) What is the purpose of moderating Hajj rituals in the Armuzna process? 3) What are the scholars' views on the moderation of Hajj and Umrah rituals?

## Literature Review

### Moderation of Hajj and Umrah Rituals

The pilgrimage (hajj) is a journey to the Baitullah with the purpose of fulfilling the prescribed rituals from the Quran and Hadith, such as ihram, tawaf, sai, standing at Arafah, staying at Muzdalifah and Mina, and performing the ritual of stoning the pillars.<sup>15</sup> In the context of religious moderation, each group holds its own truths, necessitating a balanced or moderate approach in practicing religious teachings.<sup>16</sup> This moderation avoids extremism and emphasizes balance in performing worship, in accordance with the

<sup>10</sup> A Marpudin, I Wasliman, and N Koswara, 'Implementation Management of Hajj Manasik Guidance Based on Religious Moderation to Realize Moderate and Independent Hajj (Qualitative Descriptive Study at ...', *Baltic Journal of Law & Politics*, 16. Query date: 2023-08-15 01:53:33 (2023).

<sup>11</sup> Hani Alnabulsi and John Drury, 'Social Identification Moderates the Effect of Crowd Density on Safety at the Hajj', *Proceedings of the National Academy of Sciences of the United States of America*, 111.25 (2014), doi:10.1073/pnas.1404953111.

<sup>12</sup> Muh. Saidun, 'The Polemic of Hajj Suspension and Autonomous Manasik Guidance Amid Covid 19 Pandemic as An Alternative to Obtain Mabrur Hajj', *Millati: Journal of Islamic Studies and Humanities*, 5.1 (2020), doi:10.18326/mlt.v5i1.16-33.

<sup>13</sup> Alqahtani A.S., Althimiri N.A., and BinDhim N.F., 'Saudi Hajj Pilgrims' Preparation and Uptake of Health Preventive Measures during Hajj 2017', *Journal of Infection and Public Health*, 12.6 (2019).

<sup>14</sup> Abdullah Saman, Abdul Muntholib, and Kasyful Anwar Us, 'Management of the Ministry of Religion in Improving Manasik Hajj Guidance in Jambi Province', *East Asian Journal of Multidisciplinary Research*, 1.7 (2022), doi:10.55927/eajmr.v1i7.1013.

<sup>15</sup> Abdul Rahman Zainal Abidin and others, 'Virtual Hajj: The Development of Virtual Environment for Learning about Hajj and Umrah', in *AIP Conference Proceedings*, 2022, MMDCCVII, doi:10.1063/5.0119708.

<sup>16</sup> Makrum, 'Hajj, Its Islamic Perspective, Management and Role of Supply Chain in Indonesian Perspectives', *International Journal of Supply Chain Management*, 9.1 (2020).

principle of wasathiyah in Islam. Strengthening the moderation of hajj rituals is crucial to accommodate the diversity among pilgrims from Indonesia,<sup>17</sup> ensuring that the understanding and practice of rituals reflect values of tolerance and respect for differences.<sup>18</sup>

Armuzna (Arafah, Muzdalifah, and Mina) Armuzna represents the pinnacle of the hajj pilgrimage, with wukuf (standing) at Arafah being its core essence. Wukuf holds deep spiritual meaning as an opportunity to draw closer to Allah and reflect on the afterlife.<sup>19</sup> The Armuzna process includes staying overnight at Muzdalifah and performing the symbolic stoning ritual at Mina, all integral parts of the hajj pilgrimage that must be carried out with balance and safety.<sup>20</sup>

Safety and Security of Pilgrims Ensuring the safety and security of pilgrims is of utmost priority in organizing the hajj pilgrimage.<sup>21</sup> The government and relevant authorities must provide optimal services to ensure the physical and material safety of pilgrims during the pilgrimage in Saudi Arabia.<sup>22</sup> These efforts also encompass adequate preparation related to health and well-being before, during, and after the pilgrimage.<sup>23</sup>

Moderation in hajj and umrah rituals, as well as the safety of pilgrims, are crucial aspects in ensuring a smooth, safe pilgrimage

that promotes diversity and tolerance. Strengthening education and understanding of moderate hajj rituals can reduce potential conflicts and enhance the overall spiritual experience of pilgrims.<sup>24</sup>

## Method

This study falls under library research, conducted using relevant literature, particularly the book "Moderation of Hajj and Umrah Rituals". The main objective is to delve into the concept of moderation in the implementation of Hajj and Umrah rituals, specifically focusing on the Armuzna process. The approach employed is qualitative with an inductive thinking method.<sup>25</sup>

Primary data sources used in this research include the book "Moderation of Hajj and Umrah Rituals", serving as a foundation to explore the concept of moderation in Hajj rituals through an examination of various schools of thought or scholars' opinions on the implementation of Hajj rituals at Armuzna. This approach allows researchers to gain a deep understanding of how the Hajj rituals at Armuzna can maintain the safety and security of the pilgrims.

The study focuses on analyzing symbols, rituals, social structures, and roles related to the moderation of Hajj and Umrah rituals. Conceptually, the grand theory underlying this research is the concept of moderation in

<sup>17</sup> Saber Yezli, Ahmed Elganainy, and Amnah Awam, 'Strengthening Health Security at the Hajj Mass Gatherings: A Harmonised Hajj Health Information System', *Journal of Travel Medicine*, 2018, doi:10.1093/jtm/tay070.

<sup>18</sup> Meity Ardiana and others, 'Risk Factors of Hospitalization and Mortality among Hajj Pilgrims in Indonesia', *Research Square*, 2023.

<sup>19</sup> Ilham Rissing, Muh Saleh Ridwan, and Zulfahmi Alwi, 'Konsep Haji Dalam Hukum Islam Studi Pemikiran Ali Syariati', 3 (2022).

<sup>20</sup> Ahmad Fauzan, 'Makna Simbolik Ibadah Haji Perspektif Ali Syariati', *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, 11.1 (2022), doi:10.35878/islamicreview.v11i1.356.

<sup>21</sup> Chandra Rudyanto, Rita Damayanti, and Purnawan Junadi, 'Preparing Fit and Healthy Pilgrims in Order to

Be Able to Perform Hajj Optimally through Health Policy in Indonesia', *Indian Journal of Public Health Research and Development*, 10.8 (2019), doi:10.5958/0976-5506.2019.02096.5.

<sup>22</sup> Amani S. Alqahtani, Nora A. Althimiri, and Nasser F. BinDhim, 'Saudi Hajj Pilgrims' Preparation and Uptake of Health Preventive Measures during Hajj 2017', *Journal of Infection and Public Health*, 12.6 (2019), doi:10.1016/j.jiph.2019.04.007.

<sup>23</sup> Song Niu and Mindan Xu, 'Impact of Hajj on Global Health Security', *Journal of Religion and Health*, 58.1 (2019), doi:10.1007/s10943-018-0648-5.

<sup>24</sup> Saidun.

<sup>25</sup> Caitlin McMullin, 'Transcription and Qualitative Methods: Implications for Third Sector Research', *Voluntas*, 34.1 (2023), doi:10.1007/s11266-021-00400-3.



Hajj and Umrah rituals developed by the Ministry of Religious Affairs.<sup>26</sup> Thus, the research aims to contribute to a deeper understanding of the importance of moderation in the execution of Hajj and Umrah rituals and its implications for the spiritual experience and diversity of the pilgrims.

## Results and Discussion

### The Implementation of Hajj Rituals from the Perspective of Moderation in Hajj and Umrah Rituals

#### The Implementation of Hajj Rituals: Standing at Arafah

Regarding the duration of the wukuf (standing) at Arafah, there are varying opinions among scholars as follows:

1. Hanafi and Hanbali schools: It is obligatory to stand at Arafah for part of the day and part of the night. If a pilgrim leaves Arafah before sunset, the Hajj is valid but they must pay a penalty (Dam).
2. Maliki school: Standing at Arafah must include part of the day and part of the night. If the standing is done only during the day, the Hajj is not valid.
3. Shafi'i school: Standing at Arafah for a brief period is sufficient; standing for part of the day and part of the night is recommended (Sunna). If a pilgrim leaves Arafah before sunset, the Hajj is valid and there is no obligation to pay a penalty (Dam).<sup>27</sup>

In restricted conditions, the opinion of the Shafi'i school can be applied in facilitating the wukuf service at Arafah, especially for

pilgrims participating in the safari wukuf. Considering health conditions and risks, the Hajj is valid for safari wukuf participants who are present at Arafah for a short time during the day (after sunset) without staying until part of the night. The same ruling applies to officials who must leave Arafah promptly to prepare for subsequent services at Muzdalifah or Mina.<sup>28</sup>

Pilgrims who are ill but can still be transported to Arafah, whether seated or lying down, may participate in safari wukuf. They are transported to Arafah by vehicle and participate in the wukuf procession for a short time, then return to the Hajj City or hospitals. This brief wukuf is valid according to the Shafi'i school's opinion. Similarly, pilgrims with mental disturbances that could pose danger may follow the opinion of the Hanafi school.

If substitution (badal hajj) and safari wukuf are not feasible, and pilgrims are unable to perform wukuf at Arafah, as long as they intend *ihram* with *isythirath*, then according to the Shafi'i, Hanbali, Ibn Hazm, and Ibn al-Qayyim schools, the Hajj is valid without requiring a penalty (hadyu) or making up (qadha).<sup>29</sup>

#### Implementation of Rukun Haji: Mabit in Muzdalifah

The opinions of scholars regarding the legality of staying overnight (mabit) in Muzdalifah are as follows: 1) The majority of scholars (Malik, Abu Hanifah, Shafi'i, and Ahmad) assert that mabit in Muzdalifah is obligatory for Hajj. 2) Ibn Abbas, Ibn Zubair (from the companions), and Ibrahim al-Nakhai, al-Sya'abi, Alqamah, and Hasan Basri

<sup>26</sup> Edward Barroga and others, 'Conducting and Writing Quantitative and Qualitative Research', *Journal of Korean Medical Science*, 38.37 (2023), doi:10.3346/jkms.2023.38.e291.

<sup>27</sup> Nur Annisa Fitrah, 'Haji Dan Umrah Dalam Kajian Fiqh', *Skripsi*, 2022.

<sup>28</sup> Tewolde Berhan Gebre Egziabher and Sue Edwards, 'Tuntunan Manasik Haji Dan Umrah', *Africa's Potential*

*for the Ecological Intensification of Agriculture*, 53.9 (2013).

<sup>29</sup> Rahmadanil, 'PELAKSANAAN BADAL HAJI SEBAGAI PROFIT DITINJAU DARI HUKUM ISLAM (The Implementation of The Badal Hajj As Profit In Terms Of Islamic Law)', *Qawānīn Journal of Economic Syariah Law*, 5.1 (2021), doi:10.30762/qawanin.v5i1.3423.

(from the successors) state that *mabit* in Muzdalifah is one of the pillars of Hajj. 3) According to one opinion within the Shafi'i school, *mabit* in Muzdalifah is recommended (*sunnah*), and if missed, there is no obligation to pay *dam* (penalty). The period of *mabit* in Muzdalifah starts after sunset (*maghrib*) until dawn on the 10th of Zulhijjah. Scholars differ on the exact duration of *mabit* in Muzdalifah: 1) According to the Maliki school, it extends from *maghrib* to *isya* with a short rest, even if leaving before midnight. 2) According to the Shafi'i and Hanbali schools, it ends just before midnight, and leaving Muzdalifah should be after midnight.

In certain circumstances where *mabit* in Muzdalifah is not feasible, one can follow the opinion of the Shafi'i school, which considers *mabit* in Muzdalifah as recommended (*sunnah*) and does not require paying *dam*. However, according to the Maliki school, if *mabit* in Muzdalifah is observed but does not extend beyond midnight, then it is considered valid. Moreover, those facing hardship are allowed to leave *mabit* in Muzdalifah.

Pilgrims stationed in the Mina Expansion (Mina Jadid) do not stop and spend the night in Muzdalifah. Muassaah Tawwafah and Maktab dispatch pilgrims from Arafah directly to the Mina Expansion camp (Mina Jadid) without *mabit* in Muzdalifah because the Mina Jadid area is considered part of Muzdalifah. By staying directly in their tents, pilgrims have effectively fulfilled the *mabit* requirement in Muzdalifah. Conversely, some scholars of the Shafi'i fiqh state that *mabit* in Muzdalifah is recommended (*sunnah*). If the status of Mina Expansion is recognized as Mina and not Muzdalifah, hence pilgrims are not considered to have performed *mabit* in Muzdalifah, following the opinion of these

Shafi'i scholars, their Hajj remains valid without incurring any penalty.<sup>30</sup>

### Implementation of the Rukn Haji: *Mabit* in Mina

Scholars differ in their opinions regarding the legality of *mabit* in Mina, as follows: 1) obligatory, according to the majority of scholars (Maliki, Shafi'i, and Hanbali schools). Pilgrims who do not perform *mabit* for one night must pay one *mud*. Those who miss two nights must pay two *muds*. If a pilgrim does not *mabit* in Mina for three nights, they must perform *dam* by slaughtering a goat; 2) recommended (*sunnah*), according to the Hanafi school and some narrations from Ahmad and Shafi'i. In restricted circumstances, if pilgrims cannot perform *mabit* in Mina, their Hajj is still valid in accordance with the opinions of Hanafi jurists and some narrations from Imam Ahmad and Shafi'i, which deem *mabit* in Mina as recommended.

Scholars vary in their opinions regarding the duration of *mabit* in Mina as follows: 1) *mabit* in Mina is considered valid if the pilgrim is present in Mina for more than half a night. *Mabit* in Mina occurs throughout the night, starting from *Maghrib* (sunset) until *Fajr* (dawn). However, the obligatory duration of *mabit* requires the pilgrim to spend the majority of the night. This is the opinion of the majority (Maliki, Shafi'i, and Hanbali schools); 2) some scholars opine that *mabit* in Mina is valid if the pilgrim arrives in Mina before the second *Fajr* (*Fajr Shadiq*). This is one of the opinions of the Shafi'i school; 3) the duration of *mabit* is not measured strictly by time spent in Mina, as mentioned by al-Nawawi.

Due to the annual increase in pilgrims, since 2001, the Saudi Arabian government

<sup>30</sup> Ahmad Muhammad Ali al Rumaithah, Raihanah Azahari, and Ameen Ahmad Al-Nahari, 'Maqasid Al-Syari'ah and Its Impact on the Development of the

Fatwa on *Mabit* at Muzdalifah', *Jurnal Fiqh*, 15.1 (2018), doi:10.22452/fiqh.vol15no1.5.

has expanded the Mina area, also known as Mina Jadid. According to the Resolution of the Ulama Conference regarding *mabit* outside the Mina area during the nights of *tasyriq* (11th, 12th, and 13th of Dhu al-Hijjah), organized by the Indonesian Ministry of Religious Affairs in 2001, it is stated: 1) expanding the Mina camp to Muzdalifah (Mina *Jadid*) is legally valid for *mabit* during the nights of *tasyriq* due to emergency situations and the availability of connected tents. 2) for pilgrims who believe that *mabit* during the nights of *tasyriq* in the expanded Mina area (Mina *Jadid*) is not valid, they may leave Mina *Jadid* at sunset and proceed to the Mina area to perform *mabit*. 3) for pilgrims following the opinion that *mabit* in Mina is recommended (*sunnah*), they may stay in the expanded Mina camp (Mina *Jadid*).

The time for pelting the Jamarat starts with the pelting of *Jamrah Aqabah* on the *Nahar* (10th) of Dhu al-Hijjah, ideally after sunrise. According to the Hanafi and Maliki schools, it can begin from sunrise until the end of the days of *tasyrik* (11th-13th of Dhu al-Hijjah). The permissible time, after midnight on the 10th of Dhu al-Hijjah until sunset on the 13th of Dhu al-Hijjah, is the opinion of the Shafi'i and Hanbali schools. Both schools agree that pelting on the days of *tasyrik* (11th, 12th, and 13th of Dhu al-Hijjah) is best done after sunset, following the practice of the Prophet Muhammad (peace be upon him). According to the majority of scholars, it can begin after sunset until before dawn. Abu Hanifah allows pelting on the 12th and 13th before sunset (for the purpose of facilitating the departure from Mina). According to Atho and Thawus (scholars from the *Tabi'in*), pelting on the days of *tasyrik* (11th, 12th, 13th) can begin before *zawal*. According to Imam Rofi'i and Imam Isnawi of the Shafi'i school,

pelting on the days of *tasyrik* before *zawal* and starting from sunrise is permissible, as concluded by Bahsul Masail PBNU in 1988. According to the Mufti of Darul Ifta Masir, pelting on the days of *tasyrik* (11th, 12th, 13th of Dhu al-Hijjah) can begin from sunset until *ghurub* (sunset). If the situation is very crowded, it can begin in the middle of the night on the 11th of Dhu al-Hijjah, and it is also allowed to delay pelting on the days of *tasyrik* until the last day, the 13th of Dhu al-Hijjah.<sup>31</sup>

**The objective of moderation in the rituals of Hajj, particularly in the Armuzna process, serves several key purposes:**

1. **Avoiding Extremism and Neglect:** Moderate behavior allows pilgrims to adopt viewpoints, attitudes, and behaviors that strike a balance between blind fanaticism and negligence, which might undermine the sanctity of the pilgrimage.
2. **Managing Risks:** Hajj is a time-bound and location-specific religious duty, making it susceptible to risks due to the journey itself and the congregation of people at the same time. Moderation helps manage these risks effectively.
3. **Preventing Spiritual Loss:** High-density conditions can lead to distractions that may detract from the intended spiritual focus of the pilgrimage. Moderation helps mitigate such distractions and maintains the spiritual intent of Hajj.
4. **Adapting to Pilgrim Diversity:** With many pilgrims being elderly or facing health challenges, moderation allows for the adaptation of rituals to accommodate various conditions. As waiting lists for Hajj grow longer, the average age of pilgrims is expected to increase, necessitating such adaptations.

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<sup>31</sup> Misbahuddin Misbahuddin and others, 'Normativism of Islamic Law in the Akkatter Hajj

Ritual of South Sulawesi's Ammatoa Community', *Samarah*, 7.1 (2023), doi:10.22373/sjhk.v7i1.15987.

## 5. Application of Manhaj Washathiyah

**Principles:** This principle in Islamic jurisprudence involves applying both stringent and lenient rulings appropriately, transitioning from stricter to more lenient opinions, considering contextual factors, and shifting between different legal schools (Mazhab). This approach ensures cautious deliberation in determining religious rulings.

By incorporating moderation into the Hajj rituals, pilgrims can observe their religious duties conscientiously, mitigate risks effectively, and ensure that all aspects of the pilgrimage adhere to robust religious and ethical principles.

## Discussion

Moderation in religious practices, particularly in the guidance of Hajj rituals, aims to synchronize religious practices with national protocols. A moderate perspective on Hajj rituals involves utilizing multiple opinions within fiqh (Islamic jurisprudence). One such instance is moderation in the Armuzna process. This process, which includes crucial points like Arafah, Muzdalifah, and Mina, demands significant physical energy from pilgrims. It is essential during Armuzna that pilgrims do not adhere strictly to one fiqh school. If direct adherence to a single fiqh school is not feasible, pilgrims may adopt rulings from various fiqh schools (iltizam bi mazhabin ghairu mu"ayyan). This involves selecting rulings from among different legal opinions (taqrir baina al-aqwal) or employing the process of tarjih.

Moderation in Hajj rituals, particularly in the Armuzna process, is crucial for several reasons:

1. **Time and Place Constraints:** Hajj is a time-bound and location-specific obligation, making it susceptible to risks due to travel conditions and the simultaneous gathering of people.

2. **Crowd Management:** High-density conditions during Hajj can lead to accidents or loss of spiritual focus.

3. **Diverse Pilgrim Conditions:** Many pilgrims are elderly or have health issues. As waiting lists grow longer, the average age of pilgrims increases, necessitating adaptations in Hajj rituals to ensure safety and security.

For instance, during the Arafah day on 8 Zulhijjah, pilgrims gather for Wukuf. However, elderly, sick, or disabled pilgrims undergo safari wukuf, arriving at Arafah later in the day and leaving before nightfall. Similarly, the Muzdalifah overnight stay should ideally occur from Maghrib to Fajr on 10 Zulhijjah. However, logistical and health reasons may lead some pilgrims to follow the Shafi'i opinion that considers it Sunnah rather than obligatory.

The concept extends to Mina, where some pilgrims may stay outside the main area (Mina Jadid). While traditionally not favored, this practice is permitted under certain scholars' fatwas for safety reasons.

Regarding the stoning ritual (jamra), Saudi authorities schedule specific times to avoid congestion, although the preferred times are not followed strictly by Indonesian pilgrims due to high density.

Moderation in Hajj rituals plays a vital role in ensuring pilgrim safety and managing various logistical challenges. It involves:

1. **Pilgrim Handling:** Managing the number of pilgrims at each ritual stage, especially during peak times like Arafah, to prevent overcrowding.
2. **Facilities and Services:** Providing adequate facilities such as rest areas, sanitation, and cleanliness to prevent disease and ensure comfort.
3. **Transportation Management:** Safely transporting pilgrims between ritual sites to minimize traffic congestion and accidents.



4. **Security Oversight:** Implementing robust security measures including evacuation routes and emergency response plans.
5. **Education and Information:** Educating pilgrims on ritual procedures and safety protocols to avoid confusion and unsafe behavior.
6. **Logistics Management:** Efficiently managing logistical aspects such as water and food distribution to prevent shortages.
7. **Accident Prevention:** Taking preventive measures to minimize accidents and losses among pilgrims during peak Hajj activities.

Moderation in Hajj rituals requires careful consideration, precision, and wisdom from Hajj guides to ensure pilgrim safety and uphold the sanctity of the pilgrimage experience.

## Conclusion

From the findings and discussions above, it can be concluded that moderation in the context of hajj rituals serves as a crucial solution for pilgrims with excuses or impediments. This approach enables them to perform their pilgrimage easily and in accordance with legal rulings, as recognized across the four major schools of Islamic jurisprudence: Hanafi, Maliki, Shafi'i, and Hanbali.

Moderation in hajj rituals, particularly in the Armuzna process involving Arafah, Muzdalifah, and Mina, is of paramount importance as these locations represent the peak of the hajj pilgrimage, demanding significant physical and mental energy. Through a moderated approach to hajj rituals, pilgrims can select from various legal opinions without undue strain in performing these rites.

The effective management and planning inherent in moderation allow guides and pilgrims to carefully map out each stage of

the hajj pilgrimage, ensuring orderly and safe execution.

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