



Character Values Education in the Hajj Ritual Practices

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Abstract. Students with commendable character is one of the goals of national education. The process of making students with positive character requires a process continuously. In addition, various innovations, approaches and learning strategies so that students who are intelligent and with character can be achieved. One of the strategies applied in this study was the strategy of Hajj rituals practices. In a series of hajj processions full of positive values and doctrines for the growth and development of the character of students. This study used a phenomenological approach with descriptive analysis method. This study found: 1) Inculcating an attitude of tolerance, sincerity, respect for diversity, democracy, environmental and religious care obtained in the wisdom of Ihram; 2) teaching the attitude of love for the sunnah of the Prophet, honesty and discipline, which is obtained in the wisdom of Tawaf; 3) Cultivating an optimistic attitude, hard work, tenacity, not giving up easily, compassion, patient, and trust in Allah, which is obtained in the wisdom of Sa'i; 4) Cultivating a spirit of togetherness and upholding equality, raising an attitude of caring for others, helping, and being patient, which is obtained in the wisdom of Wukuf; 5) Building a sincere attitude and tawadhu' which is the wisdom of throwing jamrah rituals. Good characters that are formed from the practice of Hajj rituals: (1). Obedience to religious teachings, (2). Upholding honesty, (3). Always be serious in worshiping, (4). Having a sense of solidarity, (5). Cooperating in doing all activities, and (6). Discipline of worshiping.

Keywords: character education · moral values · hajj ritual practices

1 Introduction

The National Education System Law No. 20 of 2003's article 3 states that one of education's goals is to help students realize their potential as human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and democratic and responsible citizens [1]. As explained by Zaini [2] that The ultimate purpose of education is to help students develop their overall personalities by transforming their attitudes and behaviors from destructive to constructive, from poor character to noble character, including retaining their excellent character. As a result, the position of the teacher as the frontline of the educational system cannot be divorced from education.

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Noble morality emphasizes the importance of morality or character for students in building superior and moral of future generations. A person's intelligence is not only measured by cognitive intelligence, but also must be balanced with attitude/behavior intelligence or what is commonly called Affective Competence and social skills or Social Competence. Because education in Indonesia according to the previous objectives is aimed at producing a generation that is broad-minded (knowledgeable) through optimizing each potential student and forming human beings with character such as faith, noble character, physically and mental health, independent, creative, democratic and responsible [3]. Children's social and emotional development is significantly influenced by schools. Teachers must devise methods for integrating character education into their curricula [4].

The process of changing the education curriculum which has been carried out by the government lately has always emphasized the importance of instilling character values to the students. In fact, the attitude aspect is used as one of the requirements for students to go to class or graduate from an educational unit. This further emphasizes the importance of attitude values so that students not only brain intelligence, but also heart intelligence as well as social intelligence.

Abudin Nata emphasized that character education is a struggle for each individual to live his freedom in their relationships with other people and their environment, so he can further establish himself as a unique and distinctive person and has moral integrity that can be accounted for in this world and the hereafter [5]. The internalization of character education at schools intensively with exemplary, wisdom and togetherness both intracurricular and extracurricular programs is a strong foundation that is beneficial for the future of students [6].

The research conducted by Wulandari on growing character education shows that, "Character education can affect the character of students in fending off unfavorable influences from outside cultures" [7]. The significance of developing character from a young age is a state policy that should be appreciated in order to filter out foreign cultures that without a filter enter the spaces of the Indonesian generation through various media, especially in the information and communication technology era [8].

Teachers as the front line in this process must continue to innovate to use and implement proper strategies and media in learning activities. So, positive character values can be firmly embedded to the students. One of them is by applying the Manasik Haji (Hajj Ritual Practices) program as one of the practical activities, hence,

The values contained in it can strengthen the character of students. Learning the practice of guidance for Hajj rituals must be socialized and applied in the educational environment, because the values in the Hajj ritual are very helpful for inculcating character values for students. Learning is actually the result of memory, cognition and metacognition that affect understanding [9]. Character education instills in students the attitudes and behaviors necessary for cooperative family, community, and state living as well as the ability to make moral decisions [10].

In the process of learning the practice of Hajj rituals, strategies and methods are very important position in achieving goals. Without proper methods, a subject matter will not be transferred effectively and efficiently in the process of teaching and learning activities towards educational goals. The methods, curriculum and objectives of Islamic

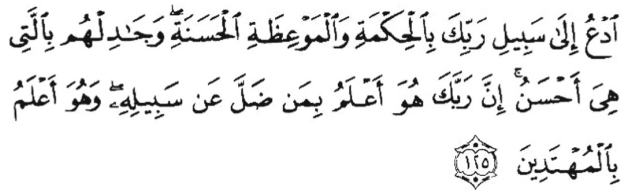


Fig. 1. God Word in Al-Qur'an

Religious Education contain ideal and operational relevance in the educational process. Allah SWT says in QS An_Nahl (16): 125 (Fig. 1).

In this verse, Allah SWT clearly commands teachers/preachers to teach or convey goodness with good wisdom and lessons and refute them in a good way. Therefore, teachers must be creative in using media, strategies and situations so that learning activities can be accepted easily and fun.

Islamic religious education implies the internalization and transformation of Islamic values to students in an effort to form a Muslim who is faithful, devoted and knowledgeable whose practice refers to the demands and needs of people's lives. As Hery Noer Aly [11] said that the tool or method is very important position in achieving goals. Not a few failures in achieving goals or losing direction in education are caused by educators and participants not paying attention to problems related to tools or methods. Because the method or tool is a bridge that connects to the goal [12].

In this study, researchers tried to dig up information from reliable data related to character values from the learning process of Hajj ritual guidance practices, activities carried out in the Hajj ritual guidance learning process, and the output of the Hajj ritual guidance in the learning process for students' character building.

2 Methodology

This study uses a phenomenological approach with descriptive analysis method. These methods and approaches were chosen because they were directly related to the process of learning the Hajj Ritual Practices to the students' Character Building. The phenomenological approach is one of the clusters in the qualitative research cluster. Phenomenology that deals with visible phenomena, to explore the essence of the meaning contained in it. According to M.I Soelaeman as quoted by Rohmat Mulyana, that the phenomenological approach leads to a dual focus of observation, namely what appears in experience, which means that the whole process is an object of study that is directly given in the experience, directly present for those who experience it.

Islamic religious education implies the internalization and transformation of Islamic values into the human person of the students in an effort to form a Muslim person who is faithful, devoted and knowledgeable whose practice refers to the demands of the needs of people's lives. As Hery Noer Aly said that tools or methods have a very important position in achieving goals. Not a few failures in achieving goals or losing direction in education are caused by educators and participants not paying attention to problems related to tools or methods. Because the method or tool is a bridge that connects to the goal.

3 Result and Discussion

A. Activities and Character Values Education in the Learning Process of Hajj Ritual Practices.

The process of learning the practice of hajj ritual guidance in building the character of students by paying attention to the curriculum. Learning the practice of Hajj ritual guidance must be useful to equip students' lives in the present and the future, especially in building the character of students who are content oriented, such as learning that directs students to understanding teaching materials by knowing various facts that are focused on students. Students introduce various life phenomena including work as provisions for their lives. This is in accordance with the principle of the unit-level curriculum which was developed based on the principle of centered on the potential, development, needs, interests of students and their environment.

The activities carried out in the learning process of the Hajj rituals are carried out in order to foster awareness as a Muslim who has responsibility for the implementation of the pillars of Islam. There are five (5) characters that are instilled through the Hajj rituals guidance. Character achievement indicators are taken and adjusted to indicators of school and class success in the character education strengthening program (PPK) issued by the Ministry of Education and Culture. The five character values are:

1) Religious

Religious principles reflect a belief in the Almighty God, which is shown in the behavior of upholding religious teachings and beliefs, respecting religious diversity, maintaining a tolerant attitude toward the practice of other beliefs, and coexisting in peace and harmony with followers of other religions. These religious character values are put into practice through attitudes of love for peace, tolerance, respect for differences in religion and belief, firm stance, self-confidence, cooperation between adherents of different religions and beliefs, anti-bullying and violence, friendship, sincerity, not forcing the will, loving the environment, and protecting the weak and oppressed.

The activities that have religious values that can be realized in the implementation of the practice of Hajj rituals are: 1) Ihram (Intention): In the state of ihram, character values are embedded, namely limiting students not to do damage, it means that students are expected to have an attitude of loving the environment, tolerance and respect for differences, all one purpose and one degree; 2) Miqat: Miqat is the stipulation of the place where one has to start the intention of Hajj or Umrah. In this activity students are taught to leave all selfish egos and passions and move into cooperation in goodness; 3) Talbiyah: Talbiyah is an expression of obedience and obedience to fulfill the call to perform Hajj or Umrah [15]. Talbiyah readings that are read in the Hajj ritual activities repeatedly bring a positive message to students to get closer to Allah (God) by increasing faith and piety. In addition, this activity instills the value of sincerity and cleanses the

heart of pride and wants to be praised, as well as cultivates the nature of khudu' (humble oneself) to Allah SWT.

2) *Nationalism*

Having a strong sense of allegiance to, concern for, and respect for one's country, state, language, and surrounding physical, social, cultural, economic, and political circumstances is known as nationalism. The nationalist mindset is demonstrated in the Hajj rituals by an attitude of respect for one's own culture, preservation of the nation's cultural wealth, willingness to make sacrifices, excellence, and achievement, love for one's country, preservation of the environment, observance of the law, discipline, and tolerance of cultural, ethnic, and religious diversity.

In the implementation of the Hajj ritual practices, there are several activities that have the value of nationalism, they are: 1) Ihram (intention). Through Ihram activities students are taught to be willing to sacrifice time, energy, thoughts, and costs. In addition, students are also trained and required to stay away from things that are prohibited during ihram, respect all differences that can cause quarrels and disputes; 2) Tawaf. In Thawaf activities, students are trained to always maintain oneness in action, one goal and one hope as they revolve around the Kaaba which teaches honesty in action, honesty, and working hard. Because, it is uncommon to have to jostle with thousands people, and discipline. Discipline means obeying the rules determined based on the Qur'an and Sunnah, such as the rule that you must circle the Ka'bah 7 (seven) rounds with full obedience to Allah SWT. Extending the right hand to the black stone is a symbol of the obedience and as an expression of taking an oath, that students are now partners of Allah, no longer partners with any power, hypocrites, tribal chiefs or rulers on earth.

3) *Integrity*

Having a dedication to and loyalty to moral and ethical principles, these values guide behavior based on attempts to become a person who can always be trusted in his words, deeds, and work. Integrity is a quality of character that is demonstrated through consistency in words and deeds that are founded in the truth and a sense of civic responsibility. A person with integrity respects the dignity of others, especially those who are disabled, and can set an example for others.

The integrity values can be learned and imitated in the implementation of the Hajj rituals are: 1) Praying at Maqam Ibrahim (Ibrahim grave): In this activity, students are taught how to have an attitude of responsibility, an exemplary attitude as the actions taken by Prophet Ibrahim in fighting kufr (unbeliever community) by carrying out Allah's commands to destroying the idols of king Namrudz, resisting ignorance, oppression and humiliation, willing to sacrifice everything he loves for the sake of his monotheism to Allah alone; 2) Throwing Jamrah. In the implementation of throwing Jamrah, students are taught to be able to imitate the sincere attitude of the Prophet Ibrahim (when he was slaughtering his son, Ismail) in fighting lust controlled by the devil not to carry out God's commands in upholding the truth.

4) *Independence*

Independence is a mindset and behavior that doesn't rely on other people and uses all of one's effort, time, and thought to achieve one's goals. Students who are independent

have a strong work ethic, are competitive, professional, creative, brave, and continue to learn throughout their lives. Independence values can be realized by several Hajj rituals, including:

- a) *Sa'i. Sa'i means effort, which can also be developed means trying in life, both personally, family, and community (Ministry of Religion, 2012: 123). In the context of implementing character values for students, it is to interpret/preserve the essence of the experience of Siti Hajar (Mother of the Prophet Ismail AS.) when he ran out of water and his sweat was dry, in a very barren place, and there was no one to turn for helping. Positive values that can be instilled in students are an optimistic attitude, a hard effort full of tenacity and without giving up easily as Siti Hajar's struggle and an attitude of patient love towards Ismail and his trust in Allah in achieving hopes and ideals.*
- b) *Mabit (stay overnight) in Muzdalifah: This activity illustrates how troops preparing their strength and picking up pebbles are like preparing weapons in order to fight against human's latent enemy, namely the devil who always plunges humans into ignorance. The pebbles are used to throw Jamrah as a symbol of fighting the devil. The educational values that can be instilled in students are the spirit of learning, the planning of learning programs, where it is a weapon to fight ignorance and backwardness in order to realize various hopes and ideals.*
- c) *Mabit (stay overnight) in Mina. This activity is a symbol of the attitude of not boasting about their identities, and highlighting all forms of success, as well as carving out hope. Let the knowledge he gains make people more grateful. They do not do what the ignorant people did when they died in Mina, where they told about the victory of their people in war, proud of their ancestors, and forgot to remember Allah for all the blessings they had received.*

5) Mutual Cooperation

It illustrates the act of valuing teamwork and cooperating to solve difficulties, developing friendships and communication, and helping those who are in need. Students must be able to demonstrate respect for others, cooperation, inclusivity, commitment to decisions, ability to establish consensus, help, empathy and a sense of solidarity, anti-discrimination, anti-violence, and volunteerism. Values of mutual cooperation that can be realized in the implementation of the Hajj rituals are:

- a) *Wukuf at Arafah. Arafah is a gathering place for pilgrims who come from various parts of the world, who have different languages and skin colors, but have one goal that is based on similarities, there is no difference between rich and poor, large and small, officials and the people. Ordinary, that's where the real equality. What they want to build on themselves is the release of selfishness and build an attitude of self-purification, awareness of the importance of togetherness and an attitude of needing others. As when Adam and Eve met at Arafah. They share their views, communicate their thoughts, and reach mutual understanding. Eliminate their individual life with the formation of a family and the creation of conscious love.*
- b) *Tahallul (Shaving hair). Tahallul is a symbol of affirmation and realization of the completion of the ihram period by shaving the hair. The hope to be instilled in students*

is to cultivate a positive thinking attitude. Shaving the hair is a symbol of cleaning all the dirt attached to it, because the hair on the head serves to protect the brain from various diseases and a healthy brain will produce positive thoughts as well.

B. Output of the Hajj Ritual Guidance Learning Process in Character Building Students.

Character education is the intentional use of all aspects of school life to promote the best possible character development. By inculcating character values to students, it is hoped that the character of students with quality and character can be developed and built in the future. The implementation of the Hajj rituals teaches the importance of sacrificing. Sacrifice in order to get closer to the creator. Sacrifice to get the pleasure of Allah SWT.

The outputs of the learning process of Hajj ritual guidance in building the students' character are as follows: 1) Actualizing the potential of students so that they can be used to solve various problems, such as social problems, such as juvenile delinquency; 2) Provide broad insight to students how the sacrifices of the prophets, friends and their families in upholding Tauhid. 3) Equipping students with basic exercises on values related to everyday life; 4) Provide opportunities for schools to develop flexible learning according to the circumstances or environment where students live; 5) Strengthening students' belief in Islamic teachings which are full of good values and must be studied and internalized in everyday life. 6) The implementation of the Hajj as one of the obligations and is the fifth pillar of Islam must be prepared from an early age, both preparation of property, mental, energy, and faith or taqwa. 7) Activities carried out in the learning process of Hajj ritual guidance in shaping the character of students are adjusted to the situation and conditions. As for these activities, it can create a moral character, as exemplified by the Prophet Muhammad SAW, such as: a) Obedience to religious teachings; b) Uphold honesty; c) Always be serious in worship; d) Have a sense of solidarity; e) Cooperating in carrying out all kinds of activities; and f) Discipline in carrying out worship.

Ihram has the meaning of releasing and liberating oneself from material symbols and human bonds, emptying oneself from worldly nature, cleansing oneself from greed, arrogance and arbitrariness. Muslims who have worn Ihram clothing must be stable in spirit, not controlled by emotional desires for material wealth and must also have position, position and self-respect. Ihram symbolizes freedom and liberation from shackles, such as negative prejudice, the principle of life other than Allah, the formation of past experiences, interests, subjective points of view, comparisons, fanaticism, which affect the mind, all of which are masks that bind the heart [18].

Wukuf is the culmination of the pilgrimage. *Wukuf* is the highest and absolute spiritual value and it is based on human belief. Religious principles seek to educate individuals so that they will live better lives in accordance with religious teachings and will never forget the Almighty. Many lessons can be learned from this great ritual, namely: when Allah swt finally brought together the prophet Adam and Siti Eve after being separated for a long time since being sent down from heaven as punishment for their disobedience to Allah's commands. Repentance requires sincerity, strong determination, regret and not despair from the grace of Allah SWT. *Wukuf* is self- introspection which will eventually lead us to be able to know Allah SWT.

Padang Arafah (Arafah Field) symbolizes *Padang Mahsyar* (Mahsyar Field) on the Day of Judgment. *Padang Mahsyar* on the Day of Judgment is a gathering place after rising from the grave. In the mahsyar field, a Muslim will be held accountable for all his actions to God as long as they live in this world. Good and sincere deeds will be rewarded with good, bad deeds will be repaid with bad. All the decisions of the world court are null and void, and no one else can be bribed. The situation in Arafah is a small picture of the atmosphere in Padang Mahsyar, where humans cannot take shelter. There is no place to ask for help. Only charity, piety and shade from Allah and the intercession of His Messenger will be a protector.

Tawaf is a series of pilgrimages where we are required to circle the Kaaba seven times. In essence, tawaf can be interpreted as an act of imitating the behavior of the universe which is always “*dhikr*” to Allah SWT. Through the study of Natural Sciences, we can know that in fact natural objects are always in motion. The big and strong mountain turns out to be moving (shifting), the moon moves around the earth, the earth moves around the sun, and the sun moves around the center of the star clusters, namely the Milky Way galaxy or what we know as the Black Hole. In addition, in the Tawaf ritual, humans are asked to always live in full order, such as the regularity of the motion of objects in the universe. Imagine, if the movements made by these objects are irregular, of course it will result in chaos (a situation full of disorder) which of course can bring destruction. Similar to these natural objects, humans can also experience destruction if they do not live in order because it can trigger of conflict. Life balance is the key, so that we can live in orderly, and memory. Because the universe was also created on the concept of balance as stated in *Surah Ar-Rahman* 7–9.

Sa’i contains a sign of willingness to take responsibility for the pilgrimage towards things that are positive and beneficial for themselves and others. This means that anyone who has performed the pilgrimage must be able to take the meaning of sa’i which holds the meaning of positive behaviors both for himself and for others (society). In another sense, sa’i teaches us that if we want to get something, then we must try first. It’s just that nowadays people want something instant, because they don’t want to bother anymore if they want to get something. In fact, sometimes to justify any means to get what he wanted. In the horizontal dimension of sa’i, it is a form of mother’s love for her child.

As it told when Siti Hajar was left, she had enough water preparation. However, when the supplies began to dwindle, a sense of panic began to overtake her and she immediately ran from the hill of Shafa to the hill of Marwah to look for water. When she was getting tired of not finding water, she was suddenly astonished when she saw water gushing out from under the desert. Then, spontaneously she seemed to talk to the gushing water to gather for fear that the water would return to the sand. This water is known as Zam-Zam water.

Tahallul teaches that humans are still humans, have no power, no strength. It doesn’t even exist. In fact, Allah SWT is the source of all causes. It is hoped that this kind of situation will lead people to be solemn, *tawadhu* ‘(humble) and *khudu*’ (submission). Hair is a symbol of the crown. It becomes someone’s decoration with accompanying special functions. Shaving hair is a symbol of breaking away from the laws of growth to reach Allah SWT.

4 Conclusion

The learning process of Hajj Ritual Practice in building students' Character is carried out in order to foster awareness as a Muslim who has responsibility for the implementation of the pillars of Islam that is adapted to the situation and conditions of students. As for these activities, it can create the character of *akhlaqul karimah*, as exemplified by the Prophet Muhammad. Learning the values of character education in the implementation of the Hajj rituals include: a) emphasizing tolerance, sincerity, respect for diversity, democracy, environmental and religious care obtained in the wisdom of *Ihram*; b) teach the attitude of love for the *sunnah* of the Prophets, honesty and discipline, which are obtained in the wisdom of *Tawaf*; c) cultivate an optimistic attitude, a hard effort full of tenacity and without giving up easily, an attitude of compassion full of patience and trust in Allah, which is obtained in the wisdom of *Sa'i*; d) fostering a spirit of togetherness and upholding equality, raising an attitude of caring for others, helping, patient, which is obtained in the wisdom of *Wukuf*; e) build a sincere attitude obtained in the wisdom of throwing *Jamrah*. Characters that can be formed are: (1). Obedience to religious teachings, (2). Upholding honesty, (3). Being serious in worshiping, (4). Having a sense of solidarity, (5). Cooperating in doing all kinds of activities, (6). Having discipline in worshiping.

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