

MODERATION OF HAJJ RITUALS IN THE PERSPECTIVE OF MAQASHIDI INTERPRETATION: NOTES OF INDONESIAN PILGRIMS 2023

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Abstract

This study examines the moderation of hajj rituals from the perspective of maqashidi interpretation by focusing on the perspective of Indonesian pilgrims in 2023 on various religious activities while in the Holy Land. This research departs from the phenomenon of the tendency of some pilgrims to give high religious weight to the Arbain prayer, visits to Raudhah, pilgrimages to Islamic sites in Medina, activities in Multazam, and visits to Jabal Uhud, although not all of them have a position as harmony or compulsory hajj. The research uses a qualitative approach with a descriptive-analytical design. The data is analyzed through the perspective of maqashidi interpretation by paying attention to the relationship between normative provisions, sharia goals, istihsa'ah, convenience, soul protection, and the benefit of pilgrims. The results of the study show that the perspective of pilgrims is shaped by religious literacy, supervisory authority, socio-religious traditions, spiritual expectations, personal experiences, as well as health conditions and age. The maqashidi perspective allows the reconstruction of understanding by placing rituals based on the hierarchy of laws and sharia goals. Moderation of hajj does not mean reducing the intensity of worship, but arranging priorities between harmony, obligation, sunnah, and pilgrimage activities in a proportionate manner. This study recommends strengthening the development of maqashidi-based manasik that integrates fiqh, health, pilgrims' abilities, and benefits as the basis for a more moderate and humanist hajj.

Keywords: ritual moderation, hajj, tafsir maqashidi, Indonesian pilgrims, istihsa'ah, benefits.

Abstrak

Penelitian ini mengkaji moderasi ritual ibadah haji dalam perspektif tafsir maqashidi dengan memusatkan perhatian pada cara pandang jemaah haji Indonesia tahun 2023 terhadap berbagai aktivitas keagamaan selama berada di Tanah Suci. Penelitian ini berangkat dari fenomena adanya kecenderungan sebagian jemaah memberikan bobot religius yang tinggi terhadap salat Arbain, kunjungan ke Raudhah, ziarah situs-situs Islam di Madinah, aktivitas di Multazam, dan kunjungan ke Jabal Uhud, meskipun tidak seluruhnya memiliki kedudukan sebagai rukun atau wajib haji. Penelitian menggunakan pendekatan kualitatif dengan desain deskriptif-analitis. Data dianalisis melalui perspektif tafsir maqashidi dengan memperhatikan hubungan antara ketentuan normatif, tujuan syariat, istihsa'ah, kemudahan, perlindungan jiwa, dan kemaslahatan jemaah. Hasil penelitian menunjukkan bahwa cara pandang jemaah dibentuk oleh literasi keagamaan, otoritas pembimbing, tradisi sosial-keagamaan, ekspektasi spiritual, pengalaman personal, serta kondisi kesehatan dan usia. Perspektif maqashidi memungkinkan rekonstruksi pemahaman dengan menempatkan ritual berdasarkan hierarki hukum dan tujuan syariat. Moderasi haji bukan berarti mengurangi intensitas ibadah, melainkan menata prioritas antara rukun, wajib, sunnah, dan aktivitas ziarah secara proporsional. Penelitian ini merekomendasikan penguatan pembinaan manasik berbasis maqashidi yang mengintegrasikan fikih, kesehatan, kemampuan jemaah, dan kemaslahatan sebagai dasar penyelenggaraan haji yang lebih moderat dan humanis.

Kata kunci: moderasi ritual, haji, tafsir maqashidi, jemaah Indonesia, istihsa'ah, kemaslahatan.

INTRODUCTION

Hajj is a form of worship that brings together normative, ritual, social, and religious dimensions in a very complex way. The Qur'an emphasizes the obligation of Hajj for people who are able to travel to Baitullah, while its implementation is realized through a series of manasik that have certain legal provisions, times, places, and procedures (Tw and Bantolo 2026). In practice, the experience of Hajj is not only shaped by the provisions of fiqh regarding harmony, obligation, and the sunnah of Hajj, but also by religious traditions, manasik knowledge, group culture, guide narratives, and individual understanding of the pilgrims (Lukman et al. 2025). This is where the issue of moderation in the implementation of the hajj becomes relevant to be studied. Moderation should not be understood as an effort to reduce the intensity of religion or relax the provisions of sharia, but as the ability to place each religious practice proportionally based on the level of obligation, goals, human capabilities, and benefits to be achieved (Lufaei 2019a).

This problem is increasingly seen in the experience of Indonesian hajj pilgrims. The implementation of the 1444 H/2023 AD hajj is an important momentum after the end of pandemic restrictions. Indonesia obtained a basic quota of 221,000 pilgrims, consisting of 203,320 regular pilgrims and 17,680 special pilgrims, then obtained an additional quota of 8,000 so that the national quota became 229,000 people. The realization of departures reached 228,093 pilgrims or around 99.6 percent of the national quota (Khoeron 2023b). This number shows that Indonesian hajj is a very large-scale religious phenomenon with a diversity of ages, education, physical conditions, religious experiences, and the ability to understand manasik. The problem becomes more complex because the implementation of the 2023 hajj takes place without age restrictions. The government recorded around 67,000 elderly pilgrims or almost a third of regular pilgrims, so health and physical abilities are an important part of the implementation of worship (Khoeron, n.d.). This condition raises a fundamental question: should all popular religious activities carried out by pilgrims be treated with the same level of demand, especially when their implementation has the potential to drain the energy that is actually needed to carry out harmony and obligatory Hajj?(Lufaei 2017)

One interesting example is the practice of Arbain prayer at the Prophet's Mosque. In the construction of religious knowledge of some pilgrims, Arbain is often perceived as an important part that must be completed when in Medina. In fact, in jurisprudence, the Arbain prayer is not harmonious or obligatory Hajj and does not determine whether or not Hajj is legal. The Ministry of Religious Affairs itself explained that the Arbain prayer is an recommended worship and has virtues, but it does not include harmony or compulsory Hajj (Jul 2023). Even in the 2023 Hajj season, the government reminds pilgrims not to prioritize the pursuit of sunnah worship at the expense of physical readiness to carry out mandatory worship, especially wukuf in Arafah which is a fundamental part of the implementation of Hajj (Latitude 20223). The same problem can be seen in various other activities in Medina and Makkah, such as pilgrimages to Islamic historical sites, visiting Raudhah, standing or praying in certain places such as Multazam, and pilgrimage activities to the Jabal Uhud area (Jul 2023). These activities have strong spiritual, historical, and emotional value for pilgrims, but not all of them have the status of harmony or compulsory hajj (Lufaei et al. 2026). When practices that are sunnah, mustahabb, pilgrimage, or religious traditions are perceived as equivalent to the obligation of hajj, epistemological and practical problems arise regarding how pilgrims determine the priority of worship.

The problem does not stop at the right or wrong of a practice in fiqh. What is more important is how religious knowledge is constructed into the perspective of the pilgrims. When a pilgrim is elderly, has mobility limitations, or is experiencing health problems feels that he has to force himself to complete Arbain, pursue Raudhah, make various pilgrimages, or visit certain places because he

considers it a part that should not be left out of the Hajj journey, then there is a tension between the ritual orientation and the benefit of humans. In fact, the Qur'an provides a strong normative framework regarding the ability and the absence of burdens beyond human capacity. This principle, among others, is seen in Q.S. al-Baqarah [2]: 286 that Allah does not burden a person beyond his ability (Ahmad Ahsanul Khuluq et al. 2024), and Q.S. al-Hajj [22]: 78 which affirms that Allah does not make narrowness in religion (Danisha 2023). Thus, the issue of moderation of the Hajj ritual can be read not as a negotiation between "obedient" and "disobedient", but as a question of how to understand and place the purpose of sharia behind the practice of worship in a proportionate manner.

It is in this context that maqashidi tafsir offers a relevant perspective. Maqashidi tafsir does not stop at a literal reading of the text, but seeks to reveal the purpose, wisdom, value, and benefit that the Qur'anic message is intended to embody. The maqashid approach places the purpose of sharia as an important part of understanding the relationship between text, law, human, and reality. Jasser Auda, for example, develops a systems approach in maqashid al-shari'ah by emphasizing the holistic, multidimensional, open, and *purposefulness* in understanding Islamic law (Auda 2008). In the context of Qur'anic interpretation, the maqashidi approach also develops as an effort to understand the universal and specific purposes of the Qur'an so that the message of revelation can be realized in life in a beneficial way and avoid mafsadat (Abdul Mustaqim 2019). Therefore, the maqashidi approach allows the study of the Hajj ritual to move from the question of "is this practice practiced or not?" to more substantive questions: "what is the purpose of the practice?", "what is its legal position?", "what benefits are to be achieved?", and "how is the practice placed when dealing with the real condition of the pilgrims?"

This perspective becomes increasingly important when associated with the concept of religious moderation. Moderation basically requires a religious diversity that is proportionate, not excessive, and does not reduce religious principles. In the context of Hajj, moderation can be translated as the ability to distinguish between aspects that are *essential* and *complementary*, between harmony and sunnah, between normative demands and cultural practices, and between the spirit of worship and the physical abilities of the congregation (By, n.d.). From the perspective of maqashidi, health, safety, inner peace, convenience, and the achievement of the purpose of worship are not placed as an external element of religiosity, but as part of substantive considerations in realizing benefits (Lufaefi 2018a). In other words, maintaining the physical ability of the pilgrims to perform wukuf, for example, maqashidi can have a higher priority than imposing a sunnah practice that does not determine the validity of the hajj.

A number of previous studies have discussed the interpretation of maqashidi as an approach to interpretation of the Qur'an that is oriented towards the benefits and relevance of the context. Studies on the interpretation of maqashidi have also shown its methodological development as one of the contemporary approaches to reading the message of the Qur'an (Firdausiyah 2021). Another study compares the maqashidi tafsir with the *With us-cum-Maghza* and shows that both seek to find the significance of the text for the needs of contemporary society (Muhammad Khairul Amri and Nikeng Putra Jaya 2025). On the other hand, studies on Hajj focus more on aspects of manasik law, organization, pilgrim health, service, and ritual experience. In the context of Arbain practice, for example, religious literature and institutional explanations have emphasized that the practice is a sunnah practice and not part of the pillars or obligatory Hajj (Kurniawan 2024). However, there is still relatively limited research that brings together three dimensions at once: the actual perspective of Indonesian pilgrims, ritual practices that are socially perceived to have a certain level of necessity, and the reconstruction of this understanding through the perspective of maqashidi interpretation.

This gap is the starting point of this research. The problem is not just whether pilgrims know the laws of a ritual, but how this knowledge shapes their religious orientation. Pilgrims may know that Arbain is not a pillar of hajj, but still feel guilty when they are unable to complete it. Similarly, pilgrimages, visits to Raudhah, or activities at a number of historical sites can have different legal positions, but acquire a very large symbolic weight in the religious experience of pilgrims. Thus, there is a possibility that there is a gap between the normative structure of fiqh, the construction of religious knowledge, and the empirical experience of pilgrims (Lufaei 2019c). This research seeks to fill this space by making the experience and perspective of Indonesian pilgrims in 2023 as an object of analysis, then reading it through the perspective of maqashidi interpretation.

On that basis, this study aims to analyze the perspective of Indonesian pilgrims in 2023 on various rituals and religious activities that accompany the implementation of Hajj, especially practices that are often understood as something that must be done even though they are legally not included in the pillars or compulsory Hajj. This research also aims to identify the factors that shape this perspective and reconstruct it through the perspective of maqashidi interpretation. Theoretically, this research is expected to expand the study of maqashidi interpretation from the area of text interpretation to the reading of religious problems that are praxis in nature, especially how maqashid values can be used to distinguish between the substance of worship and its complementary practices. Practically, this research is expected to contribute to strengthening manasik and fostering pilgrims so that understanding of Hajj does not stop at the accumulation of ritual activities, but develops towards awareness of priorities, capabilities, benefits, and the main goals of sharia. Thus, the moderation of the hajj ritual is not interpreted as a reduction in the quality of worship, but as a rearrangement of worship priorities based on maqashid, human ability, and the benefit of the pilgrims.

RESEARCH METHODOLOGY

This study uses a qualitative approach with a descriptive-analytical design to deeply understand the perspective of Indonesian pilgrims in 2023 on various ritual practices and religious activities that accompany the Hajj journey. The qualitative approach was chosen because the object of the research is not solely in the form of the legal status of a practice, but rather the construction of understanding, experience, and reasons that shape the pilgrims' perception of the practice (Abdul Mustaqim 2020). The research data is sourced from interviews and/or testimonies of Indonesian hajj pilgrims in 2023, especially related to understanding the Arbain prayer, pilgrimage to Islamic sites in Medina, visits to Raudhah, activities in Multazam, and pilgrimage to Jabal Uhud, as well as from supporting sources in the form of manasik books, hajj regulations on the implementation of hajj, Ministry of Religion documents, hajj jurisprudence literature, and academic sources regarding maqashid al-shari'ah and maqashidi interpretations. The selection of informants was carried out purposively by considering variations in age, experience, physical condition, and background of religious understanding so that the data could represent the diversity of pilgrims' perspectives. Data was analyzed through the process of reduction, categorization, interpretation, and conclusion drawing by paying attention to the relationship between pilgrim perception, the normative status of a practice, and the context of the hajj experience (Mustaqim 2017).

The next analysis uses the perspective of maqashidi interpretation as an interpretive framework to reconstruct the meaning and purpose behind the religious practices that are the object of research. This framework mainly refers to the thought of Abdul Mustaqim who places the maqashidi interpretation as an excavation-oriented approach *maqashid al-Qur'an* and *maqashid al-shari'ah* while still paying attention to the rules of interpretation and the context of reality (Hakim 2023). In its application, the research first identifies the normative provisions related to each practice, then analyzes the goals, benefits, conveniences, and protection of life (*Hifz Al-Nafs*), and the proportionality of the

implementation of worship in the context of the ability of the pilgrims. The analysis is used to see whether the perspective of the pilgrims has distinguished between fundamental rituals and complementary activities, as well as to identify the factors that cause the practice of sunnah or pilgrimage to obtain a perception as if it is mandatory. Thus, the interpretation of maqashidi is not used to change the legal provisions of the hajj ritual, but as a framework to read the priorities, goals, and benefits in the implementation of worship. The validity of the data is maintained through triangulation of sources and methods, namely comparing the results of interviews with official documents, fiqh literature, and relevant academic sources (Khoeron 2023d).

RESULTS AND DISCUSSION

Profile of Indonesian Hajj Pilgrims 2023

The implementation of the Indonesian hajj in 2023 or 1444 H has different characteristics compared to the previous two years, especially because the implementation of the hajj is taking place again with a quota that is close to normal conditions after restrictions due to the Covid-19 pandemic. Based on the Decree of the Minister of Religion Number 189 of 2023, the basic quota for Indonesian hajj pilgrims is set at 221,000 people, consisting of 203,320 regular pilgrims and 17,680 special pilgrims. Indonesia then obtained an additional quota of 8,000 people, bringing the total quota to 229,000 pilgrims. Of these, the realization of departures reached 228,093 pilgrims or around 99.6 percent of the national quota (Trianto 2023). The large number makes Indonesian pilgrims a very heterogeneous socio-religious group, both in terms of age, physical condition, education, religious experience, and level of understanding of manasik.

The most prominent characteristic of Indonesian pilgrims in 2023 is the high proportion of elderly pilgrims. The Ministry of Religious Affairs recorded around 67,000 pilgrims aged 65 years and older, or about 30 percent of the total quota of 229,000 pilgrims (Khoeron 2023k). This condition cannot be separated from Saudi Arabia's policy in 2022 which still implements a maximum age limit of 65 years old as part of the implementation of Hajj during the pandemic. When the restrictions are no longer enforced in 2023, many prospective pilgrims who were previously delayed finally got the opportunity to depart (Khoeron 2023j). Therefore, the profile of the 2023 hajj pilgrims not only shows an increase in quantity, but also presents serious problems regarding physical and health abilities in carrying out a series of activities while in the Holy Land. In fact, data from the Ministry of Religion shows that there are pilgrims with very advanced age, while some other pilgrims use wheelchairs or need special assistance (Khoeron 2023g).

These demographic conditions then gave birth to policies *Hajj Friendly for the Elderly* as an important character of the 2023 Hajj. The government not only provides administrative and transportation services, but also develops a number of special services, including the preparation of manasik guidelines for the elderly, the involvement of geriatric experts, the strengthening of officers who handle elderly pilgrims, the provision of more accessible transportation, and education so that pilgrims do not force themselves in carrying out worship activities (Khoeron 2023k). This policy indirectly shows that the implementation of the hajj cannot be separated from the objective condition of humans as worshippers. In other words, physical ability, safety, health, and the need to obtain convenience are not only technical issues of service, but also related to how sharia is understood in the reality of pilgrims' lives. As for the pilgrims in 2023, 773 pilgrims died.(Khoeron 2023f)

This profile is important for this study because the perspective of the hajj ritual does not take place in a homogeneous space. Young and healthy pilgrims certainly have different capacities from elderly pilgrims, wheelchair users, or those with health limitations. These differences have the

potential to affect the way pilgrims determine priorities between worship that is harmonious and obligatory and activities that are sunnah, pilgrimage, or complementary to spiritual experiences. In this context, the profile of Indonesian pilgrims in 2023 is an important foundation for reading the issue of ritual moderation. When about a third of pilgrims are in the elderly age group, an understanding that places all worship activities with the same level of obligation has the potential to give birth to religious practices that are less proportionate. On the other hand, an understanding that is able to distinguish between obligations, sunnah, and pilgrimage activities and considers the ability of pilgrims can create a more moderate and benefit-oriented religious pattern.

Thus, the profile of Indonesian pilgrims in 2023 shows that the issue of ritual moderation is not an abstract issue. It departs from the concrete reality of pilgrims who have diverse abilities and conditions. The phenomenon of *Elderly-Friendly Hajj* actually provides a strong empirical context to test how the principles of convenience, life protection, and the achievement of benefits can be placed in the experience of the hajj ritual. From this point on, the next analysis is directed to a more specific question: how do pilgrims view religious rituals and activities outside of harmony and obligatory hajj, and why do some of these activities gain the perception as if they have the same level of obligation as the main manasik?

Configuration of the 2023 Indonesian Hajj Pilgrims' Perspective on Hajj Rituals

The way of pilgrims' view of worship rituals is not formed solely from formal fiqh knowledge, but also through religious experiences, traditions, narratives of guides, families, worship guidance groups, and symbols of piety that develop in society. In the context of the 2023 Indonesian hajj pilgrims, this configuration can be seen from the tendency to give relatively high religious weight to a number of activities carried out while in Medina and Makkah. The problem does not lie in the implementation of these activities, because most of them are justified practices and have priority values, but in the possibility of a shift in perception regarding the level of necessity of each activity. This is important because normatively not all activities carried out during the hajj journey have the same position as the harmony and compulsory hajj. In fact, the pilgrim coaching regulations themselves distinguish material on the implementation of harmony and compulsory hajj with material on pilgrimage in Makkah and Medina (Khoeron 2023i).

One of the most obvious examples is the Arbain prayer at the Prophet's Mosque. In the practice of Indonesian hajj travel 2023, Arbain is a very prominent part of the pilgrims' experience in Medina. Hajj Itinerary 1444 H/2023 AD even places the departure of the first batch of pilgrims to Medina as part of a series of trips to run Arbain (Trianto 2023). Socially, this situation can form the impression that Arbain is an agenda that must be completed by every pilgrim. In fact, the Ministry of Religious Affairs explicitly explains that the Arbain prayer is a sunnah worship and not part of the pillars or obligatory hajj, so leaving it does not affect the validity of the hajj or not (Khoeron 2023f). One of the pilgrims from Cianjur, Ahmad Sahroni (72), said that the Arba'in prayer was a must. Moreover, he has been waiting for 15 years. So that even though he is sick, the worship must still be carried out (Jul 2023). Thus, if some pilgrims view Arbain as something that "must" be resolved, there is a difference between the normative status of a practice and the psychological-religious status given by the congregation to that practice.

This kind of configuration becomes more complex when associated with the physical condition of pilgrims. The year 2023 is marked by a very large number of elderly pilgrims. The Ministry of Religious Affairs recorded more than 61,000 elderly pilgrims out of 209,782 pilgrims who had arrived in Saudi Arabia in early July 2023, and this number was the largest number of elderly people in a decade of Hajj (Khoeron 2023d). In these conditions, imposing the implementation of

Arbain perfectly can cause problems if the limited energy of the pilgrims is depleted before entering the peak phase of the hajj. The government at that time even appealed to elderly pilgrims and high-risk pilgrims not to force themselves to perform sunnah worship that drains their energy (Khoeron 2023c). This means that the issue of moderation is not whether pilgrims are allowed to carry out Arbain, but whether the spirit of pursuing the virtues of the sunnah is still placed proportionately when faced with the need to maintain health and physical readiness to carry out the more fundamental Hajj.

A similar pattern can be seen in pilgrimage activities to various Islamic historical sites in Medina. The Quba Mosque, the Qiblatain Mosque, Jabal Uhud, the Khadaq area, and a number of other sites have an important position in the historical memory of Muslims. In the 2023 Hajj report, the Ministry of Religious Affairs said that pilgrims made pilgrimages to these places to get closer to Allah, worship, and at the same time appreciate the struggle of the Prophet in Islamic da'wah (Khoeron 2023b). Therefore, pilgrimage has an important spiritual and educational function. However, these activities cannot be legally equated with the pillars of Hajj. In fact, in practice, there are elderly and high-risk pilgrims who do not participate in pilgrimage activities due to stamina considerations ahead of the implementation of Umrah and Hajj ("Laporan Dari Saudi: JCH Kloter 45 SOC Ziarah Jejak Rasulullah Di Masjid Quba, Qiblatain Dan Syuhada Uhud" 2023). This fact suggests that there is a configuration of priorities that has actually developed among pilgrims: pilgrimage has religious value, but it can be abandoned when physical conditions do not allow. The challenge is to ensure that this kind of awareness becomes internalized knowledge, not just a pragmatic decision when pilgrims have experienced fatigue.

One of the above was conveyed by Mrs. Warsiah (65), a pilgrim from Madura, East Java, who even though she was sick, still asked the Chairman of her conversation to take part in a pilgrimage to historical sites in Medina. According to her, this experience is not certain to be repeated in the future. So, any condition must still be followed (Lufaei 2023).

Raudhah displays a slightly different dimension. The small space in the Prophet's Mosque located between the house of the Prophet Muhammad (saw) and the pulpit has a very strong spiritual appeal. The Ministry of Religious Affairs noted that worshipping at Raudhah and making pilgrimages to the tomb of the Prophet are the dreams of many Indonesian pilgrims, even Muslim pilgrims from various countries (Lufaei 2020). In 2023, the government will regulate access for Indonesian pilgrims to Raudhah on a scheduled basis and provide opportunities for pilgrims to enter through a predetermined mechanism (Khoeron 2023a). This activity was experienced by the author himself when carrying out his duties as a 2023 Hajj Officer, where many elderly pilgrims joined in jostling to be able to visit Raudah. In fact, not a few pilgrims fainted because they were crowded to enter Raudah (Jul 2023).

Phenomenologically, the opportunity to enter Raudhah can be understood as a very personal religious experience: the pilgrim feels that he has obtained a rare opportunity to worship in a place that is believed to have special virtues. However, the high symbolic value has the potential to produce the perception that a person has not obtained the "perfection" of his Hajj journey if he has not entered Raudhah. This is where it is necessary to distinguish between the virtues of a place and the obligations of the Shari'ah. Not having the opportunity to enter Raudhah does not cancel the Hajj and does not eliminate a person's status as a pilgrim who has fulfilled the obligation of Hajj.

Almost the same can be found in the desire to stand or pray at Multazam. Multazam has a special position in the prayer tradition of Muslims and is often seen as one of the places that has the virtue of praying. Therefore, the desire to reach Multazam can be part of the spiritual experience of the pilgrims at the Grand Mosque. However, problems arise if the achievement of the place is treated as a

target that must be obtained by all means. The congestion of the Grand Mosque makes it possible to reach certain locations can contain safety risks, especially for elderly pilgrims and those who have limited mobility. The fiqh literature itself shows that a number of practices related to certain places have sunnah nature and can be done alternatively when physical ability is not possible. The Ministry of Religious Affairs, for example, explained that in conditions where it is not possible to touch Hajar Aswad directly, pilgrims can use gestures (Khoeron 2023k). This principle shows that the virtue of a place does not automatically make its achievement an obligation that must be done at the expense of the safety of oneself and others.

The Jabal Uhud pilgrimage also needs to be placed in the same framework. Jabal Uhud has strong historical value because it is related to the Uhud War and the companions who died in the war. In the 2023 Hajj practice, Jabal Uhud is one of the pilgrimage destinations visited by Indonesian pilgrims ("Report from Saudi: JCH Kloter 45 SOC Pilgrimage of the Prophet's Footprints at Quba Mosque, Qiblatain and Martyr Uhud" 2023). However, categorically, the visit is part of the pilgrimage activity and not the hajj manasik that determines the validity of the hajj. Therefore, the use of the term "wukuf in Jabal Uhud" needs to be avoided in academic construction if what is meant is a visit or pilgrimage. Wukuf as one of the pillars of hajj takes place in Arafah, while Jabal Uhud is the location of a historical pilgrimage in Medina. This distinction is not a mere terminological issue, but it is important to avoid the reproduction of misunderstandings that are being criticized by this research.

Thus, the configuration of the perspective of Indonesian hajj pilgrims in 2023 shows the existence of a religious hierarchy that is not always identical to the normative hierarchy of fiqh. Arbain, Raudhah, pilgrimage to historical sites, and activities in certain places have high spiritual and symbolic value so that in the awareness of some pilgrims can appear as "worship targets" that must be achieved. In fact, normatively, these activities have a different position from the harmony and compulsory hajj. This phenomenon can be referred to as practical sacralization, which is the process when a sunnah practice, pilgrimage, or activity that has virtues gains psychological weight that resembles an obligation in the religious experience of the pilgrim. This concept does not mean that pilgrims are wrong in appreciating sunnah practices, but rather shows that religious knowledge does not always work hierarchically like fiqh classification.

From a moderation perspective, this problem becomes significant because the ideal religious practice is not the accumulation of as many ritual activities as possible, but the ability to determine priorities based on the situation and ability. This is increasingly relevant to the character of the 2023 congregation which has a large proportion of elderly and high-risk pilgrims (Lufaei 2017). The government itself in 2023 provides guidelines specifically for the elderly that include the principles of ease and ease of worship, including special guidelines on Arbain prayers, wukuf, throwing jumrah, tawaf, and sa'i (2023 2021). Thus, the structure of official coaching has actually led to the understanding that the implementation of worship must take into account the condition of the congregation. The question then is how the principle is accepted, understood, and negotiated in the consciousness of the congregation when faced with the urge to carry out all religious activities "as completely as possible" while in the Holy Land.

From the perspective of maqashidi interpretation, this configuration can be read through the principle that the purpose of sharia is not only related to the implementation of the outward form of worship, but also to the achievement of benefits that are the orientation of sharia. In the context of Hajj, maintaining the safety and physical ability of pilgrims is very important because Hajj itself requires the ability (*Istitha'ah*) (Lufaei et al. 2026). The 2023 Indonesian Hajj Mudzakarrah even recommends that *Istitha'ah* Health is part of fulfilling the mandatory requirements for the implementation of the Hajj (Khoeron 2023h). By such a framework, maintaining health is not the

opposite of ritual piety. On the contrary, maintaining health can be part of piety itself when aiming to maintain the ability to perform primary duties.

Therefore, the conceptual findings in this section show that the moderation of the hajj ritual is inappropriate if it is understood as a reduction in the spirit of worship. Moderation requires a reclassification of priorities: pilgrims need to distinguish between what determines the validity of the hajj, what is obligatory, what is recommended, and what is historical-spiritual value but is not part of the hajj ritual. From here, the main question is not "should Arbain, Raudhah, Multazam, and pilgrimage be abandoned?", but "how are they all placed proportionately in the overall purpose of the hajj?" This question becomes the entrance to the reconstruction of the pilgrims' perspective through the interpretation of *maqashidi*: when physical conditions are limited, abandoning *sunnah* practices in order to maintain health should not be understood as a spiritual failure, but as a form of religiosity that considers priorities, abilities, and benefits.

Factors Shaping the Way of Pilgrims' View of Hajj Rituals

The way pilgrims view worship rituals is basically the result of complex constructions, not solely the consequence of formally acquired *fiqh* knowledge. In the context of Indonesian hajj pilgrims in 2023, there are at least several factors that are intertwined, namely religious knowledge, *manasik* guidance process, guiding authority, religious traditions and culture, personal experiences, and the social and physical conditions of pilgrims. Regulation of the Minister of Religion Number 7 of 2023 shows that pilgrim guidance does include the *fiqh* of Hajj and Umrah, the wisdom of hajj, the rights and obligations of pilgrims, hajj journeys, and pilgrimage provisions in Makkah and Medina (Khoeron 2023i). This means that since before the departure the pilgrims have received various categories of knowledge which then become a framework for reading their ritual experiences in the Holy Land. However, knowledge received formally does not necessarily result in a proportionate understanding of the legal hierarchy and worship priorities (Lufaei and Lukita Fahriana 2024).

The first factor is religious literacy and the pattern of acceptance of *fiqh* knowledge. The congregation's understanding of the difference between *harmony*, obligation, *sunnah*, and pilgrimage activities greatly determines the way they give weight to a ritual. When a practice that has a high virtue is constantly displayed as something that "must be done", the boundary between *sharia* obligations and religious recommendations can become blurred in the consciousness of the congregation (Widodo et al. 2024). In this context, the problem is not only the lack of information, but how the information is packaged and internalized. Even the Ministry of Religion in 2023 emphasizes the need for moderate *manasik* and raises the theme *Taysir* or convenience, especially because the phenomenon of elderly pilgrims is expected to continue to color the implementation of the hajj (Khoeron 2023e).

The second factor is the supervisor's authority and socio-religious groups. The congregation does not build their understanding individually, but through interaction with the *ustaz*, KBIHU supervisor, group leaders, family, and fellow worshippers. The position of KBIHU is important because the religious message conveyed by the supervisor has a strong influence on the congregation's decision to carry out rituals (Widodo et al. 2024). The Ministry of Religion even said that KBIHU has a strategic position in providing understanding to the congregation, while the message from the *ustaz* of KBIHU is generally heard and followed by the congregation (Admin 2023b). Thus, religious authorities can serve as a source of clarification, but they also have the potential to reinforce certain ritual customs if explanations of the legal status and priorities of worship are not conveyed proportionately.

The third factor is the tradition and religious culture of the Indonesian people. Hajj is not only understood as an individual obligation, but also as a spiritual journey full of symbols and memories. The desire to gain experience in Raudhah, perform Arbain, make a pilgrimage to historical sites, or obtain the opportunity to pray in certain places can be part of the social construction of a "complete Hajj" (Marlina 2014). At this point, the collective experience of the community can form a certain standard of piety that is not always identical to the classification of fiqh law. A person who is able to visit many places and carry out many activities can be perceived to have a more perfect Hajj experience, even though normatively these activities do not determine the validity of Hajj. Therefore, the perspective of the pilgrims needs to be read as the result of the interaction between religious texts and religious cultures that develop in their social environment.

The fourth factor is personal experience and spiritual expectations before departure. For some pilgrims, Hajj is a journey that has been awaited for many years so that there is a desire to gain as much religious experience as possible. These expectations can encourage pilgrims to pursue various activities while in the Holy Land (Ghoni and Abidin, n.d.). Under certain conditions, the motivation is positive because it increases the spirit of worship; but if it is not accompanied by an understanding of the priority scale, it can turn into a tendency to impose oneself. Therefore, the experience of hajj is not only influenced by what is "obligatory according to fiqh", but also by what was previously imagined to be an ideal experience in the consciousness of the pilgrims.

The fifth factor is age, health condition, and physical ability. This factor is very important in reading the 2023 hajj pilgrims because around 61,000 Indonesian pilgrims are aged 65 years and over, or about 30 percent of the total quota of 229,000 pilgrims. The government even issued *Guidance of Hajj and Umrah Manasik for the Elderly* and educate pilgrims not to force themselves and understand various alternative conveniences in the hajj pilgrimage (Khoeron 2023d). KBIHU is also encouraged to provide manasik that emphasizes *Rukhsah* and eliminate activities that can cause fatigue or worsen the health condition of elderly pilgrims (Admin 2023a). This condition shows that physical ability is not a peripheral variable, but one of the factors that directly affects the way pilgrims determine worship priorities.

Thus, the pilgrims' perspective on the Hajj ritual is the result of a meeting between normative knowledge, religious authority, culture, spiritual expectations, personal experience, and physical conditions. This configuration explains why an activity that is fiqh in the nature of sunnah or pilgrimage can gain a very large weight in the consciousness of pilgrims. From the perspective of maqashidi, this condition is important to be reconstructed so that religiosity does not stop at as many activities as possible, but moves towards the ability to determine priorities based on sharia goals, benefits, and human capabilities. Thus, the formation of a pilgrim's perspective is a strategic space for moderate manasik coaching: not to reduce the passion for worship, but to ensure that the passion runs in the direction of the principles of convenience, safety, and the achievement of the main goal of the Hajj.

Reconstruction of the Perspective of Indonesian Hajj Pilgrims through the Maqashidi Approach

The reconstruction of the perspective of Indonesian pilgrims through the maqashidi approach is basically not intended to change the normative provisions regarding hajj manasik, but rather to rearrange the way of understanding and practicing worship based on the relationship between texts, laws, sharia goals, human capabilities, and the context of implementation (Lufaei 2018b). The problems that arise in Indonesian pilgrims in 2023 show a tendency to give relatively the same religious weight to various activities while in the Holy Land. Arbain prayers, visits to Raudhah, pilgrimages to the Quba Mosque, Jabal Uhud, Qiblatain Mosque, and the desire to reach Multazam are

religious experiences that have spiritual value, but not all have a position as a harmony or obligatory hajj. When all of these activities are perceived as something that must be fulfilled to the maximum, the orientation of worship can shift from fulfilling the main obligation to the accumulation of ritual experiences. In the perspective of maqashidi, this shift needs to be corrected not by eliminating sunnah and pilgrimage activities, but by returning each activity to its sharia proportions and objectives (Lufaei 2019b).

The first point of reconstruction is to distinguish the normative hierarchy in the hajj. Hajj has harmony, obligation, sunnah, and supporting activities, each of which has different legal consequences. Wukuf in Arafah, for example, is a pillar of hajj, while the Arbain prayer is neither a harmony nor a compulsory hajj (Khoeron, n.d.). Similarly, pilgrimages to various historical sites in Medina have historical and educational value, but they are not part of determining whether or not the hajj is legal. This distinction is very important because the perspective of the pilgrims will determine how they allocate their time, energy, and attention while in the Holy Land (Tw and Bantolo 2026). In excellent physical condition, a pilgrim can carry out various sunnah practices and pilgrimage without significant problems. However, when the pilgrim is elderly, sick, or has limited mobility, the hierarchy becomes increasingly important. Pilgrims need to understand that abandoning sunnah practices due to limited abilities is not synonymous with abandoning religious obligations.

The maqashidi approach provides an epistemological basis for making this distinction. The maqashidi interpretation seeks to read the Qur'an not only at the level of literal meaning, but also by paying attention to the purpose and benefit that is the orientation of the message of revelation. Abdul Mustaqim explains that the maqashidi tafsir seeks to find the maqashid of the Qur'an and connect it with the benefit of man, while maintaining the basic principles of interpretation (Abdul Mustaqim 2019). With this perspective, ritual is not understood solely as an action that must be multiplied, but as a means to realize the values desired by the sharia. This is in line with the character of maqashid al-shari'ah which places benefit as one of the fundamental orientations of Islamic law. Jasser Auda, through his system approach, emphasizes the importance of understanding Islamic law holistically and multidimensionally by making goals as an orientation in the decision-making process (Auda 2008).

The second reconstruction has to do with the reinterpretation of the concept of ability (*Istitha'ah*). Hajj is not absolutely obligatory on every Muslim, but on those who have the ability. The Qur'an states that the obligation of Hajj is for people who are able to travel to Baitullah (Q.S. Āli 'Imrān [3]: 97). The concept of this ability should not be reduced to only financial ability, but also related to physical ability, security, and conditions that allow a person to carry out worship properly. In the context of the 2023 Indonesian Hajj, this issue is very relevant because the number of elderly pilgrims reaches tens of thousands of people. The government has even developed policies *Hajj Friendly for the Elderly* and issue guidelines specifically for the elderly in response to these conditions (Khoeron 2023i). Thus, physical limitations are not a problem that is outside religious discourse, but part of the reality that must be considered in understanding the implementation of worship.

In the perspective of maqashidi, these conditions can be put in the framework *Hifz Al-Nafs* or the protection of the soul. The purpose of soul protection does not mean that all physical activity in worship should be avoided, but that such activities should be done proportionately and not result in greater damage. The Qur'anic principle of the absence of burdens beyond human capacity (Q.S. al-Baqarah [2]: 286) and the affirmation that Allah does not make narrowness in religion (Q.S. al-Hajj [22]: 78) provide a normative basis for such construction. Thus, when an elderly pilgrim chooses not to participate in Arbain fully because he needs rest to maintain his physical condition before wukuf, the decision should not be understood as a low spiritual quality (Deswara 2023). On the contrary, the decision can show a more mature understanding of the priorities of worship.

The third reconstruction is to shift the orientation from the quantity of rituals to the quality and purpose of worship. A perspective that assesses the success of the Hajj journey based on the number of places visited, the number of sunnah activities performed, or the success of gaining access to certain places has the potential to produce what can be called a "quantification of spiritual experience". Pilgrims feel that the more activities that are successfully carried out, the more perfect the Hajj experience will be. (Rizal and Yusriando 2020). In fact, the quality of Hajj cannot be measured solely through the number of activities. The main value of Hajj lies in the spiritual and moral transformation that results after a person performs the worship. The Qur'an connects Hajj with the appreciation of a number of ethical values, including the prohibition of rafats, wickedness, and quarrels during Hajj (Q.S. al-Baqarah [2]: 197). This verse shows that the moral dimension is an integral part of the orientation of Hajj.

Thus, Raudhah, Multazam, Arbain, and historical pilgrimages need to be positioned as a means of enriching spiritual experiences, not as a single indicator of the success of the hajj. Pilgrims who do not have the opportunity to enter Raudhah, for example, cannot be considered to have a legally imperfect hajj. Similarly, pilgrims who are unable to perform the entire series of pilgrimages due to health conditions do not lose the substance of their hajj. This kind of understanding is important, especially because access to certain places is often influenced by capacity, density, regulations, age, and health conditions. The government in the 2023 hajj season even implemented scheduled access arrangements to Raudhah through coordination with Saudi Arabia (Khoeron 2023a). This means that not all pilgrims have the same opportunity to have a certain ritual experience. If the experience is considered a religious obligation, the inability to access it can result in guilt that is not actually necessary.

The fourth reconstruction is to place convenience (*Taysir*) and rukhsah as part of piety, not as a form of compromise against religion. In the practice of religious diversity, there is sometimes a tendency to consider worship that is carried out with difficulty as a form of higher piety. This kind of view needs to be criticized when these difficulties are no longer necessary and can even threaten health. The Prophet Muhammad himself gave a number of examples of the ease of carrying out worship when there are difficulties. This principle is then developed in fiqh through the concept of *Rukhsah* (Rizal and Yusriando 2020). In the context of Hajj, the Ministry of Religious Affairs in 2023 provides various relief guidelines for elderly pilgrims, high-risk pilgrims, and people with disabilities, including in the implementation of tawaf, sa'i, wukuf, and other activities (Khoeron 2023f).

With the maqashidi approach, *rukhsah* is not placed as a "way out for those who are less powerful in worship", but as part of the design of the sharia that takes into account human reality. This is where the concept of moderation acquires a more substantive meaning. Moderation does not mean taking a middle position between mandatory and non-obligatory, but the ability to place every religious demand based on the level of importance and ability to implement it. When a pilgrim is able to perform sunnah practices without disturbing his health, he can do so. However, when these practices have the potential to threaten safety or interfere with the ability to carry out the pillars of Hajj, then abandoning them can actually be an option that is more in accordance with the principles of maqashid.

The fifth reconstruction is to change the paradigm of manasik coaching from an informative orientation to a maqashidi orientation. It is not enough to just provide information about the procedures for performing tawaf, sa'i, wukuf, throwing jumrah, or various activities in Medina. Pilgrims also need to understand why a worship must be performed, what is its legal position, what is the goal to be achieved, and how to apply it when dealing with human limitations (Kamaludin and Saefudin 2022). The Ministry of Religious Affairs in 2023 has published a special manasik guideline

for the elderly which contains a number of forms of convenience in the implementation of worship (Ministry 2023). However, a more ideal coaching needs to bring these principles to the level of congregational awareness. Pilgrims are not only told that they are "allowed" to abandon certain practices due to illness, but need to understand that maintaining health and the ability to complete the main worship is part of the purpose of the sharia.

From this perspective, the reconstruction of the perspective of the congregation can be formulated in three transformations. First, from "everything must be done" to "all must be placed according to its position". Second, from "the more rituals the more perfect" to "the more appropriate the goal of worship the more meaningful". Third, from "difficulty is the measure of piety" to "ability, ease, safety, and benefit are part of piety". The three transformations are not intended to reduce the love of ritual, but to free religious practices from disproportionate understanding.

In the end, the maqashidi approach allows the perspective of Indonesian pilgrims to be reconstructed through a more balanced relationship between text, law, goals, abilities, and reality. Harmony and compulsory hajj must remain placed as the top priority, while sunnah and pilgrimage practices are placed as spiritual enrichment that can be carried out according to ability. The principles of *hifz al-nafs*, *taysir*, *istitha'ah*, and benefit are important tools to determine these priorities. Thus, pilgrims no longer judge the quality of their hajj based on how many activities are successfully carried out, but based on the extent to which the entire series of worship is able to lead them to the spiritual and moral goals of Hajj. This reconstruction is the core of ritual moderation from the perspective of maqashidi interpretation: it is not to reduce worship, but to return each worship to its purpose, position, and proportion.

Implications of Tafsir Maqashidi for the Maintenance and Construction of Hajj Pilgrims

The findings on the perspective of Indonesian pilgrims in 2023 show that the main problem in pilgrim coaching does not only lie in the extent to which pilgrims know the manasik procedure, but also in how this knowledge shapes their ability to determine worship priorities. When Arbain prayers, visits to Raudhah, pilgrimages to historical sites, or activities in certain places are perceived as something that must be done to the maximum, while the health condition of the pilgrims is not always possible, a coaching model that does not stop at the transfer of fiqh knowledge is needed (Lufaei et al. 2022). In this context, maqashidi tafsir has important implications for the implementation of Hajj because it offers a framework to bring together normative provisions with sharia goals, human conditions, and the reality of implementation. Maqashidi tafsir basically seeks to capture the purpose and value contained in the message of the Qur'an so that the text does not stop at literal understanding, but can provide orientation for solving actual problems (Abdul Mustaqim 2019). Therefore, its application in the guidance of hajj is not to change the provisions of manasik, but to build a way to understand and carry out manasik in a more proportionate manner.

The first implication is the need to shift the coaching paradigm from fiqh-oriented to maqashidi-oriented. Manasik coaching has naturally placed implementation procedures as the main material because pilgrims must know what is done from departure to return. However, mastery of procedures has not automatically resulted in the ability to determine priorities (Lufaei 2017). Pilgrims can know the procedures for tawaf, sa'i, wukuf, throwing jumrah, and various other worships, but do not necessarily understand which ones are harmonious, mandatory, sunnah, or just pilgrimage activities. The Regulation of the Minister of Religion Number 7 of 2023 has stipulated that pilgrim guidance includes the fiqh of Hajj and Umrah, the wisdom of hajj, the rights and obligations of pilgrims, hajj trips, and pilgrimages in Makkah and Medina (Khoeron 2023i). The material can be further developed by placing emphasis on *why* Behind *how*. Pilgrims are not only told how to carry out

a ritual, but must also understand its legal status, the purpose of its implementation, and the conditions that allow for leniency.

This approach is important because Hajj is a worship that has a normative structure as well as a strong dimension of benefit. The Qur'an states that the obligation of Hajj is for people who are able to travel to Baitullah (Q.S. Āli 'Imrān [3]: 97). The concept of ability (*Istitha'ah*) because it should be one of the main bases of coaching. *Istitha'ah* should not only be understood as financial ability, but also concerns physical ability and health. In the 2023 Indonesian Hajj Mudzakarah, the issue *Istitha'ah* Health is one of the important concerns and is then recommended as part of the conditions for repayment of Hajj costs (Khoeron 2023h). These developments show an important shift: health is no longer placed only as a medical issue, but becomes part of the construction of the law and the implementation of Hajj. From the perspective of maqashidi, these developments can be strengthened by making *Hifz Al-Nafs* as an important consideration in the entire coaching process.

The second implication is the reorientation of manasik material based on the scale of worship priorities. Pilgrims need to gain a firm understanding of the difference between harmony, obligation, sunnah, and supporting activities. The Arbain prayer, for example, can be described as a practice that has virtues, but is not harmonious or obligatory Hajj (Ministry 2023). Similarly, pilgrimage to the Quba Mosque, Qiblatain Mosque, Jabal Uhud, and other historical sites can be positioned as activities that have historical and spiritual value, but do not determine whether or not Hajj is legal. Raudhah and Multazam also need to be introduced as part of a spiritual experience that can be used according to one's ability, not as an indicator of the perfection of Hajj. This division is important so that pilgrims do not experience *role confusion* in determining which activities to prioritize when time and energy are limited.

This reorientation is becoming increasingly important for elderly pilgrims. In the implementation of the 2023 Hajj, the government recorded a very large number of elderly pilgrims so that the theme *Hajj Friendly for the Elderly* became one of the main focuses. The Ministry of Religious Affairs even issued *Guidance of Hajj and Umrah Manasik for the Elderly* As a special guide that provides an explanation of various reliefs in the implementation of worship (Ministry 2023). The policy suggests that hajj coaching must be differentiation. Pilgrims cannot be treated as homogeneous groups with the same physical abilities and information needs. The maqashidi perspective provides a normative basis for such differentiation because benefits are not always achieved through identical actions for everyone (Fahriana and Lufaei 2020). For healthy pilgrims, walking to the mosque may be a light activity; for elderly or disabled pilgrims, the same activity can be a significant burden.

The third implication is the need to strengthen rukhsah and taysir literacy in the development of pilgrims. One of the problems in the religious community is the emergence of the perception that leniency is a "less than perfect" form of worship. In the context of Hajj, such an understanding can encourage pilgrims to force themselves to perform sunnah activities, even when their physical condition is not possible. In fact, Islamic sharia contains the principle of convenience and does not burden humans beyond their capabilities. Q.S. al-Baqarah [2]: 286 affirms that Allah does not burden a person beyond his ability, while Q.S. al-Hajj [22]: 78 states that Allah does not make narrowness in religion (Ahmad Ahsanul Khuluq et al. 2024). This principle needs to be translated pedagogically in manasik so that the congregation understands that using rukhsah does not mean reducing the quality of faith. On the contrary, under certain conditions, accepting rukhsah can be a form of obedience to the purpose of sharia.

The fourth implication is related to increasing the capacity of guides and hajj officers as maqashidi literacy agents. The supervisor does not have enough to master the technical manasik, but

must also be able to explain the reasons, goals, and priorities behind the provisions of worship. KBIHU has a strategic position in this regard because it interacts with pilgrims since the preparation period in the country. The Ministry of Religious Affairs itself recognizes that KBIHU has an important role in providing guidance and understanding to pilgrims (Khoeron 2023e). Therefore, the supervisor needs to have the ability to identify misunderstandings that develop among the congregation, including when the practice of sunnah is perceived as an obligation. The supervisor also needs to have non-confrontational communication skill (Kekerasan, n.d.)s. Correction to the understanding of the congregation should not be done by blaming their traditions or spiritual experiences, but by explaining the hierarchy of law and the purpose of the sharia argumentatively.

The fifth implication is the integration of health aspects into religious education. So far, health has often been positioned as the domain of medical personnel, while manasik is positioned as the domain of religious guidance. The maqashidi perspective actually opens up space for the integration of the two. If *Hifz Al-Nafs* Being one of the important orientations of sharia, health information must be part of the congregation's religious decision-making. Health workers, worship guides, and cluster officers need to have more integrated communication about the abilities of the congregation (Fahriana, n.d.-b). Pilgrims who have a high health risk, for example, need to get an explanation not only about what is "allowed" to be done, but also about what activities should be reduced so that their physical condition is maintained. The government's policy in 2023 that appeals to elderly and high-risk pilgrims not to force themselves to pursue sunnah worship shows a policy direction that is in line with this principle (Khoeron 2023f).

The sixth implication is a change in the indicators of the success of pilgrim guidance. The success of manasik so far tends to be seen from administrative aspects and technical capabilities: pilgrims know the readings, procedures, schedules, and procedures. The perspective of maqashidi demands more substantive indicators. Pilgrims are said to be successfully fostered if they are able to determine the priorities of worship, understand the difference between obligations and sunnah, use leniency appropriately, maintain health, respect other pilgrims, and understand the moral-spiritual goals of Hajj (Fahriana, n.d.-a). Thus, the quality of coaching is not only measured by how much material is delivered, but also by the extent to which the material changes the way pilgrims make decisions when facing real situations in the Holy Land.

The seventh implication concerns the design of public communication for the implementation of Hajj. Narratives about Hajj circulating through social media, conversation groups, manasik videos, and religious content have an influence on pilgrims' expectations. Narratives that display "obligatory Arbain", "must enter Raudhah", or "must touch a certain place" can reinforce disproportionate perceptions if they are not accompanied by an explanation of their legal status. Therefore, the Ministry of Religious Affairs and guidance agencies need to produce content that explicitly distinguishes between sharia, sunnah, virtues, traditions, and spiritual experiences. This kind of communication is not intended to discourage the enthusiasm of pilgrims, but to prevent the formation of piety standards based on the ability to access certain places.

In the end, the biggest implication of the maqashidi interpretation for the implementation of Hajj is the birth of a coaching model that places humans as subjects who have abilities and limitations, not just implementers of ritual procedures. Hajj is a worship that requires ability and contains broad spiritual and moral goals. Therefore, its implementation needs to bring together the dimensions of fiqh, maqashid, health, psychology, and the social experience of pilgrims. The system approach developed by Jasser Auda is relevant in this context because it rejects fragmented legal understanding and encourages a holistic, multidimensional, and goal-oriented reading (Auda 2008). With this framework, the implementation of Hajj is not only tasked with ensuring that pilgrims can complete all

manasik procedures, but also ensuring that pilgrims are able to understand why a ritual must be performed, when a waiver is used, and how to maintain a balance between the seriousness of worship and self-protection.

Thus, the tafsir maqashidi can make a strategic contribution to the transformation of the implementation of Hajj in Indonesia. At the policy level, this approach can be the basis for strengthening the policies of *Elderly Friendly Hajj* and *Disability-Friendly Hajj*. At the coaching level, it can give birth to a manasik curriculum that is not only procedure-based, but also goal-based and priority scale. At the guidance level, it can increase the capacity of the supervisor in explaining rukhsah and *istitha'ah*. At the congregational level, he can form an awareness that the quality of worship is not determined by the number of activities carried out, but by the accuracy of carrying out obligations, the ability to maintain benefits, and the moral transformation that is produced (Lufaei 2020). Thus, the moderation of the hajj ritual is not a reduction in religiosity, but the process of returning the practice of hajj to its maqashid: convenience, benefit, human protection, and the formation of piety that has an impact after the pilgrims return to social life.

CONCLUSION

This study shows that the perspective of Indonesian pilgrims in 2023 on the ritual of the hajj pilgrimage is not entirely formed by the normative classification of fiqh, but is also influenced by religious knowledge, guiding authorities, religious traditions, spiritual expectations, personal experiences, and the physical condition of the pilgrims. A number of activities such as Arbain prayers, visits to Raudhah, pilgrimages to Islamic historical sites, and activities in places that have certain virtues acquire high symbolic weight in the pilgrims' experience, even potentially being perceived as equivalent to the obligation of hajj. Through the perspective of maqashidi interpretation, this perspective needs to be reconstructed by placing each activity based on the legal position, the purpose of sharia, the ability (*istitha'ah*), the convenience (*taysir*), and the benefit of the pilgrims. Moderation of the hajj ritual thus does not mean reducing the spirit of worship, but rather rearranging the priorities between harmony, obligation, sunnah, and pilgrimage activities so that pilgrims do not force themselves to pursue complementary practices at the expense of health and the ability to carry out the main worship. This finding also emphasizes the need to transform the guidance of hajj from a purely procedural approach to maqashidi-based guidance that integrates fiqh, health, individual conditions, and the moral-spiritual goals of the hajj. With this approach, the success of the hajj should not be measured by the number of rituals and places that have been visited, but by the ability of pilgrims to carry out their obligations proportionately, protect the welfare of themselves and others, and bring the values of hajj into social life after returning to the country.

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