



## Training And Guidance Of Hajj Manasik For Teenagers Of Al-Munazirin Mosque Pekanbaru City

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### Abstrak

This article is the result of community service regarding training and guidance for Hajj rituals for teenagers at the Al-Munazirin Mosque, Tampan District, Pekanbaru City. Hajj is a form of worship that involves deliberately visiting the Kaaba, to carry out certain acts of worship, or in other words, visiting certain places, at certain times, and carrying out certain acts of worship. Al-Munazirin Mosque as a service location already has a mosque youth community, but is rarely given guidance and training, especially about the hajj rituals. For that, this activity needs to be carried out so that they can understand how. This service is carried out using a practical approach after providing material in this service activity. The results achieved after carrying out this hajj ritual training and guidance are that the teenagers of Al-Munazirin Mosque can be active again, so that they can develop their potential.

**Keyword:** Training, Guidance, Hajj Rituals

### INTRODUCTION

The mosque is one of the symbols of Islam. It is a barometer or measure of the atmosphere and condition of the Muslim community around it. So the construction of a mosque means the development of Islam in a society. The collapse of the mosque means the collapse of Islam in society. (Sidi Gazalba, 1994; 268) Thus, understanding the mosque universally and comprehensively is the same as understanding it as a social instrument of Islamic society that cannot be separated from Islamic society itself. The existence of the mosque in general is one of the manifestations of the aspirations of Muslims as a place of worship as well as a place of development that occupies a central function. Therefore, considering its strategic function, it needs to be developed as well as possible, both from the physical building and from the aspect of activities to prosper it. (A. Bachrun Rifa'i and Moch. Fakhruroji, 2005; 14)

It can be seen that historically starting from the time of the Prophet SAW or in the period after, the mosque has become the center or central and strategic activities of Muslims. Activities in the field of government, for example, which include ideology, politics, economics, social, justice and military are discussed and resolved in the mosque institution. The mosque also functions as a center for the development of Islamic culture, especially when special buildings for it have not been built. The mosque is also a place for discussion, a place to study, and deepen religious or general knowledge. (Moh. E. Ayub, 1996; 2)

In addition, the mosque is also a strategic place to carry out guidance and training activities in order to improve knowledge and insight for Muslims, especially in the field of religion, and one of the activities that needs to be developed in fostering the quality of the community, especially for children and teenagers, is knowledge about the Hajj rituals. It is known that Hajj is a mandatory worship for Muslims who are able to perform it. The order of the hajj worship is in the last position in the pillars of Islam, this shows that this worship is not only capable physically and mentally, but also capable economically and security-wise (Arifin, 2019). Sheikh Wahbah Az-Zuhaili defines hajj as a worship that is done intentionally to visit the Kaaba, to carry out certain acts of worship, or in other words, to visit certain places, at certain times, and with certain acts of worship (Hidayatullah, 2019). Departing from this definition, it can be concluded that the hajj is a worship that requires intensive guidance so that there are no mistakes in its implementation. (Adudin Alijaya et al., accessed 2024)

Hajj is essentially a sacred activity that is required by Allah SWT for all Muslims who are able. It is called a sacred activity because the entire series of activities are worship. Hajj is also called the peak that symbolizes obedience and total surrender to Allah SWT both physically, materially and spiritually. The law of Hajj is obligatory for Muslims who are able once in a lifetime.

Hajj is the best deed that can cleanse oneself from the evils of lust and love of lust, and bring one closer to Allah, increase one's spirituality, elevate one's mahabbah, and with Hajj Allah will keep one away from despicable actions, and keep one away from sin. Fiqh scholars agree that the Hajj pilgrimage is mandatory for every believer who has the physical and time resources. However, they differ in opinion about when the obligation begins, whether the obligation can be postponed, or whether it must be carried out as soon as possible.

Therefore, in order for the implementation of the Hajj pilgrimage to be carried out properly in accordance with the provisions of the sharia, it is necessary to introduce and provide understanding to teenagers about the Hajj pilgrimage and the procedures for carrying out the Hajj pilgrimage from an early age. The goal is for them to know why the Hajj pilgrimage is obligatory and when they are obliged to carry it out and how to carry out the pilgrimage. Another goal of this is to motivate themselves, instill their religious soul from an early age, so that when they are adults they will express this motivation into actions to carry out the Hajj pilgrimage.

## METHOD

The methods for implementing community service activities to community regarding Hajj rituals for teenagers are as follows; First, conducting a survey on several mosques in Tampan District, Pekanbaru and determining the location and mosque that will be the target of the service. Second, after getting a mosque as the target of the service, the service team held a meeting with the mosque administrators and youth administrators to submit a proposal for a hajj manasik guidance program and this proposal received a positive response with the formation of an activity implementation committee by the mosque administrators. Third, making a letter of request for permission to the mosque administrators as the party responsible for managing and maintaining the comfort of the mosque and after getting permission, the service team prepared the material that would be distributed to the training participants. Fourth, the provision of material by the resource person using an easy-to-understand method, namely practice. In-depth material through lecture method, demonstration method, question and answer method, assignment method, and practice or drill method, then continued by appointing several participants to do the practice. This practical training also serves as an evaluation material for the participants' understanding of the material that has been presented previously. While the method of implementing this service prioritizes the development of assets or potential owned by the mosque youth. The goal is to explore the abilities possessed by the youth and develop them together with the community. A community including youth always has potential, because potential is not always identical to material. Without realizing it, many things owned by youth are part of the potential, because potential is an advantage that is already possessed by the youth themselves. The diversity of communities that exist in youth is also a very valuable potential owned by society.

## RESULTS AND DISCUSSION

### 1) *Understanding Guidance*

Etymologically, the word guidance is a translation of the word "guidance" which comes from the word "to guide", a verb which means to show, guide, or help. In accordance with the term, guidance can generally be interpreted as assistance or guidance. Guidance means providing assistance to a person or a group of people in determining various choices wisely and in determining adjustments to the demands life (Hallen, 2005: 3).

Guidance is a process of providing continuous assistance from a prepared guide to individuals who need it in order to develop all of their potential optimally by using various media and guidance techniques in a normative care atmosphere so that independence is achieved so that individuals can benefit both themselves and their environment (Hallen, 2005: 8-9).

Muh Surya in Hallen defines guidance as a process of providing continuous and systematic assistance from the mentor to the mentored in order to achieve independence and self-understanding, self-direction and self-realization in achieving an optimal level of development and adjustment to the environment (Hallen, 2005: 5). Thus, what is meant by guidance here is the provision of continuous and systematic assistance so that the person being mentored can achieve an optimal level of development. Guidance is a process of providing assistance carried out by an expert to one or several individuals, whether children, adolescents, or adults so that the person being mentored can develop their own abilities and be independent by utilizing individual strengths and existing facilities that can be developed based on applicable norms (Priyanto, 1999; 99) What is meant by guidance here includes planning management before guidance, how to organize in guidance, then the movement carried out in guidance and supervision after guidance. So that from the four managements, guidance can be realized as a whole.

### 2) *Hajj Rituals*

The term manasik comes from the word "manasik" which etymologically means worship (Al-Munawir, 1984; 1414.) Manasik is the procedure for carrying out the Hajj and Umrah pilgrimage according to the guidance of Rasullullah SAW (Syafii Antonio, 2015; 5) In terms of language, manasik is the plural of the word mansik or mansak which means worship, worship, place of worship, or time of worship. Meanwhile, in terms of sharia, manasik means various types of worship carried out when performing the Hajj and Umrah or various places used to carry out the Hajj and Umrah rituals (Muhfid AR, 2015; 8).

Meanwhile, the meaning of Hajj is to go to a certain place. Hajj in linguistic terms can be interpreted as visiting, heading and pilgrimage. Meanwhile, according to Islamic law, Hajj is a visit to the Baitullah (Kaaba) in Makkah al-Mukarramah and other places (Mas'a, 'Arafah, Muzdalifah and Mina) within a certain time to perform good deeds, such as tawaf, sa 'i, wuquf in 'Arafah and several other practices. The time to perform the Hajj is during the Hajj months which start from the month of Shawwal until the first 10 days of the month of Dzulhijjah (Mulyono & Abu Rofi'ie, 2010; 15)

So, if it is related to the Hajj rituals, it can be understood as the procedures or provisions for carrying out the Hajj pilgrimage, in the form of knowledge about how to carry out the Hajj pilgrimage, from start to finish, such as the pillars, obligations, requirements, sunnahs of the Hajj and so on. Including provision of certain worship services that accompany the Hajj pilgrimage, such as tayammum procedures, funeral prayer procedures and so on. This provision is very important, so that prospective pilgrims.

### 3) Conditions, Pillars, and Obligations of Hajj

#### a) Hajj Requirements

1. Islam
2. Baligh
3. Mature
4. Reasonable
5. Sane
6. Independent
7. Capable

#### b) Pillars of Hajj

The pillars of Hajj are the actions that must be performed during the Hajj. The pillars of the Hajj must be carried out sequentially and thoroughly. If one is left out, then the Hajj is invalid. The pillars of the Hajj are:

1. Ihram
2. Standing in Arafah
3. Tawaf ifada
4. Sa'i
5. Tahallul
6. Orderly

#### c) Obligatory Hajj

1. Starting Ihram
2. Throwing pebbles
3. Sleeping in Muzdalifah
4. Sleeping in Mina
5. Tawaf wada' (farewell tawaf)

If one of these obligatory Hajj is omitted, then the Hajj is still valid, but a fine must be paid.

### 4) Implementation of the Hajj (Hajj Manasik)

The procedures for carrying out the Hajj rituals are as follows:

#### a) Performing ihram

Ihram can be started at the beginning of the month of Shawwal by taking a sunnah bath, performing ablution, wearing ihram clothes, and intending to do Hajj by saying Labbaik Allâhumma hajjan, which means "I have come to fulfill your call, O Allah, to make Hajj." Then leave for the field of Arafah by reading the talbiyah to express your intention: Labbaik Allâhumma labbaik, labbaik lâ syarîka laka labbaik, inna al-hamda, wa ni'mata laka wa al-mulk, lâ syarîka laka. ("I come, O Allah, I come to fulfill Your call; I come, there is no partner for You, I come; Indeed, all praise, all enjoyment, and the whole kingdom, belong to You; for You.")

#### b) Standing in Arafah

It is held on the 9th of Zulhijah, the time starts after the sun has set until dawn on the day of nahar (the day of slaughtering the sacrifice) on the 10th of Zulhijah. During wukuf, there are several things that must be done, namely: praying in pairs taqdim and shortening zuhur-ashar, praying, dhikr together, reading the Qur'an, praying in pairs taqdim and shortening maghrib-isya.

#### c) Staying in Muzdalifah

The time is shortly after midnight until before dawn. Here take 49 or 70 pebbles to throw the jumrah in Mina, and perform the dawn prayer at the beginning of the time, followed by leaving for Mina. Then stop for a while at the masy'ar al-harâm (sacred monument) or Muzdalifah to remember Allah SWT (QS 2: 198), and perform the dawn prayer when dawn has broken.

#### d) Throwing the Jamrah 'Aqabah

Done on the hill of 'Aqabah, on the 10th of Zulhijah, with 7 pebbles, then slaughtering the sacrificial animal.

#### e) Tahalul

*Tahalulis* to release oneself from the Hajj ihram after completing the Hajj deeds. The initial tahalul is carried out after completing the 'aqabah pilgrimage, by shaving/cutting at least 3 strands of hair. After tahalul, you can wear normal clothes and do all the acts that are prohibited during ihram, except for having sex.

Those who wish to perform the tawaf ifâdah on that day can go directly to Mecca for the tawaf. By reading the talbiah, enter the Grand Mosque through the Bâbussalâm (greeting door) and perform tawaf. After completing tawaf, it is customary to kiss the Black Stone (black stone), then pray 2 rak'ahs near Ibrahim's grave, pray at Multazam, and pray 2 rak'ahs at Hijr Ismail (all in the Grand Mosque complex). Then do sa'i between hills Shafa and Marwa, starting from Hill Shafa and ending at Hill Marwa. Then proceed with the second tahalul, namely shaving/cutting at least 3 strands of hair. In this way, all prohibited actions during ihram have been removed, so that everything is halal to do again. Then return to Mina before sunset to mabî't there.

**f) Sleeping in Mina**

It is carried out on tasyrik days (days that are forbidden to fast), namely on the 11th, 12th and 13th of Zulhijah. Every afternoon on the tasyrik days the jumrah ûlâ, wustâ, and 'aqabah are thrown, 7 times each. For those who want an early nafar (leaving Mina on the 12th of Zulhijah after Jumrah in the afternoon), throwing the Jumrah is done on the 11th and 12th of Zulhijah only. But for those who wish to have a sâni nafar or final nafar (leaving Mina on the 13th of Zulhijah after Jumrah in the afternoon), throwing Jumrah is done for three days (11, 12, and 13 Zulhijah). With the completion of throwing the Jumrah, the entire series of Hajj activities is completed and you return to Mecca.

**g) Tawaf ifada**

For those who have not performed tawaf ifâdah while in Mecca, they must perform tawaf ifâdah and sa'i. Then perform tawaf wada' before leaving Mecca to return to your place of origin.

**5) Implementation of Community Service**

In this community service activity, there are several approaches and methods or techniques used, including: First, *inculturation* (introduction). At the introduction stage, even though some of them already know each other, it can be done through a communication process with youth members joining the community and becoming part of all their routine activities. The purpose of this stage is for the community to understand the purpose of the presence of the service team as the implementer of service, understand the purpose of the service activities, building community trust in the service team, and facilitating groups of teenagers to have the ability to develop their communities. Furthermore, the information obtained at this stage is useful in planning service activities and developing the potential around the mosque (Hidayati, 2021).

The initial step of implementing the service, the devotee conducted direct observation at the Al-Munazirin Mosque to see the real conditions of activities in the mosque. For that, the implementer carried out the inculturation stage (introduction) by visiting the person in charge of the teenagers to convey the purpose of implementing the service activity. From the interview data obtained with various considerations, the planner decided on the priority scale which is the main potential owned by the Mosque because this is what attracts teenagers.

The next stage, namely the discovery stage (disclosing information) which was carried out on June 7, 2024. At this stage, the implementer together with the youth administrators conducted potential mapping by identifying several potentials possessed by the youth of the Al-Munazirin Mosque. While the third stage, namely design (knowing the potential) on June 7, 2024, the implementer socialized and explained the potential possessed by the youth. In addition, it was also explained that knowledge about the Hajj rituals is very important for youth even though they have not registered for the Hajj.

**Table 1.**  
**Hajj Manasik Training Implementation Schedule**

Saturday, June 7, 2024	Socialization
Sunday, June 15, 2024	First Exercise/Practice
Sunday, June 22, 2024	Second Exercise/Practice

In this service activity, as a service team, we continue to provide an explanation of all the training activities that have been carried out, that in carrying out the practice of Hajj rituals there are several teenagers who are a little less enthusiastic and unified so they need to be given suggestions to improve cohesiveness by participating in reading the talbiyah together so that revive their spirits.

**Photos of Al-Munazirin Mosque Youth Hajj Manasik Activities**





Although the hajj training activities can only be done once a week, the enthusiasm of the mosque's teenagers to practice remains high. This is proven by their presence to follow the training since the beginning of the first week of training. The location of the hajj training was held at the Al-Munazirin Mosque. This is because after obtaining permission from the management and the community. For the first week of community service training, the knowledge of the teenagers in carrying out the hajj training was still imperfect, because they had never participated in hajj training. Therefore, the community service provided direction and input to the children to be more enthusiastic about learning the hajj training.

### CONCLUSION

Based on the service that has been carried out at the Al-Munazirin Tampan Mosque in Pekanbaru City, it can be concluded that the enthusiasm of the mosque's teenagers in participating in the hajj training needs to be supported and given motivation and appreciation, so that they do not fade in participating in the training. The role of parents and the community is very much needed, because this hajj training can also increase the enthusiasm of teenagers in enlivening the mosque because they get new knowledge that they have never gotten before. In addition, the results that have been achieved in this service are that teenagers are expected to continue to carry out hajj training. The teenagers of the Al-Munazirin mosque have so far been able to increase their potential and develop it well.

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