

The Beneficial Aspects of Implementing Ifrad Pilgrimage for Indonesian Pilgrims

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Abstract

Ifrad pilgrimage is a form of Hajj where an individual intends only for Hajj upon entering the state of Ihram. The pilgrim declares Labbaik Bahaj and performs Tawaf Qudum after entering Mecca, remaining in the state of Ihram until the designated Hajj period. Subsequently, the pilgrim follows all the Hajj rituals, including the standing at Arafah, staying at Muzdalifah, casting stones at Jamarat Al-Aqabah, performing Tawaf Ifadhah, Sa'i between Safa and Marwa, and spending the night at Mina for stone throwing on the days of Tashriq. After completing all the Hajj rituals, the pilgrim performs the second Tahallul, exits Mecca, and begins the second Ihram with the intention of Umrah if planning to undertake Umrah rituals. Tamattu' pilgrimage involves initially intending to perform Umrah upon entering the Miqat by saying Labbaik in Umrah. Upon entering Mecca, the pilgrim completes all Umrah rituals such as Tawaf and Sa'i, then shaves or trims the hair, concluding the state of Ihram. On the 8th of Dhu al-Hijjah, the pilgrim enters into the Hajj Ihram, performs Hajj rituals like standing at Arafah, Tawaf, Sa'i, and others comprehensively. Qiran pilgrimage is when an individual intends to perform both Hajj and Umrah simultaneously upon entering Ihram by uttering specific words. The individual remains in the state of Ihram until completing the Hajj rituals. During the Hajj, there is no need for additional Tawaf and Sa'i for Umrah; performing the Tawaf and Sa'i for Hajj is sufficient. Among these three types of pilgrimage, the Ifrad model is considered the least burdensome for pilgrims. This model does not incur penalties, and the greater benefit in performing the Hajj pilgrimage is achieved through the Ifrad model.

1. Introduction

Hajj is a special worship because it involves both physical and financial aspects. It requires an individual to sacrifice their body and wealth as they embark on a journey that necessitates thorough preparation. Hajj is an obligatory act of worship decreed by Allah only for those who are capable of undertaking it. Allah, the Most High, states in Surah Al-Baqarah, verse 197: "*The pilgrimage is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is Taqwa (piety, consciousness). So fear Me, O you of understanding.*" (Quran, Al-Baqarah:197).¹

The pilgrimage (Hajj) is the fifth pillar of Islam, obligatory for Muslims who meet the criteria of *istitha'ah*, which includes the ability in terms of material, physical, and mental aspects. For the Indonesian nation, organizing the pilgrimage is a national duty because, besides involving the well-being, both physical and spiritual, of the pilgrims, it also concerns the reputation, dignity, and honor of Indonesia abroad, especially in Saudi Arabia. Considering its mass nature and the limited timeframe, the management of the pilgrimage requires effective coordination to ensure order, safety, and smooth proceedings.²

Islamic law is one of the legal sources in Indonesia that strongly emphasizes justice. Justice is the primary mission of Islamic teachings. Justice is the fundamental message conveyed in the revelation of the Quran, and the goal of Islamic law includes the realm of economic law, addressing justice in income distribution and equality (egalitarianism) that advocates for equal opportunities for every individual in accessing worship and social aspects. The pilgrimage (Hajj), with all its wealth and the significant energy it requires, is an obligation imposed by Allah only on those who have the capability to fulfill this practice of Islamic teachings.³

Therefore, to prevent the pilgrimage from appearing commercial and to ensure it is not obligatory only for those with significant financial means, there are methods or measures to reduce the budgetary costs incurred after an individual completes the pilgrimage. The most considered approach to simplify these budgetary costs is through the procedure for performing the pilgrimage.

¹ Mas'udi, 'Ritualitas Ibadah Haji Dalam Perspektif Al-Quran Dan Antropologi', *Hermeneutik*, 7.1 (2013), 193–211.

² Taufikurrahman Taufikurrahman, Iim Wasliman, and Eva Dianawati, 'Manajemen Bimbingan Manasik Haji Dalam Membina Kemandirian Calon Jamaah Haji', *Wahana Didaktika : Jurnal Ilmu Kependidikan*, 21.2 (2023), 309–28 <<https://doi.org/10.31851/wahanadidaktika.v21i2.11208>>.

³ Sulhi Muhamad Daud, 'Hukum Objek Dan Kausa Dalam Perjanjian (Sebuah Perbandingan Antara Hukum Perdata Dan Hukum Islam)', *Islam & Contemporary Issues*, 1.1 (2021), 59–64 <<https://doi.org/10.57251/ici.v1i1.79>>.

This involves performing the pilgrimage in the form of Ifrad, where the prospective pilgrim, in this method, must utilize their time to perform the pilgrimage in an Ifrad manner. This is done to avoid any additional complexities that may arise.⁴

Ifrad is the simplest and most easily carried out form of Hajj. Pilgrims can focus and proceed with greater tranquility during this type of pilgrimage. A pilgrim undertaking Ifrad Hajj has ample time and is not in a hurry to perform Umrah. Typically, a pilgrim following the Ifrad Hajj type must be in the holy land for at least 8 days and should not be shorter.⁵

The implementation of Islamic teachings must align with the context of Islamic law that is alive and evolving in society. Law is always dynamic, following the rhythm of cultural values and the progress of knowledge. Islamic law is never outdated or obsolete; it consistently prioritizes the human aspect, as law is created for humans to establish harmony in life. It is not humans who follow the law, but the law must be able to be predictable regarding evolving circumstances.

Islamic law is one of the national legal sources and a living law in Indonesia. As a national legal source, Islamic law should provide a perspective for the development and progress of national law. As a living law, the desire to align Islamic legal teachings with the sense of justice in society has always been a primary concern for Muslims in Indonesia in the effort to practice Islamic legal teachings. Because the community of believers cannot entirely separate from religious principles, when discussing national law, it is crucial to study or even delve into religious law, in this case, Islamic law. Therefore, Islamic law becomes one of the parameters of national law.⁶

As for what Qutb means by justice, it is the equality of humanity while considering justice in all values, including broad economic aspects. Therefore, income inequality, especially if it leads to living difficulties, contradicts the spirit and commitment of Islam towards brotherhood and socio-economic justice. Disparities should be minimized, if not eradicated, by providing economic access and protection.⁷

The enthusiasm of the majority of the Muslim community in Indonesia to register as prospective Hajj pilgrims each year is steadily increasing. The significant and exhilarating growth in their numbers is noteworthy. Firstly, this is an indication of the strengthening of faith and piety among the Muslim population in this country. Secondly, it reflects the progress in the economic

⁴ Muhammad Noor, 'Haji Dan Umroh', *Jurnal Humaniora Dan Teknologi*, 4.1 (2018), 38–42.

⁵ Saprun and Mappanyompa, 'Efektivitas Bimbingan Manasik Haji Dan Umroh Di Masjid Riadhul Sholihin Dusun Bertais', *IBTIDA'iy: Jurnal Prodi PGMI*, 7.2 (2022), 1–12.

⁶ Mohammmad Kasim, 'Hukum Islam Dan Kontribusinya Pada Hukum Nasional', *Jurnal Ilmiah Al-Syir'ah*, 8.1 (2016) <<https://doi.org/10.30984/as.v8i1.43>>.

⁷ M Taufiq Rahman, 'Prinsip-Prinsip Keadilan Distributif Dalam Pemikiran Sayyid Qutb', *Jurnal Iman Dan Spiritualitas*, 2.2 (2022), 211–16 <<https://doi.org/10.15575/jis.v2i2.17779>>.

growth of the community, undoubtedly rooted in a diligent work ethic, efforts, and savings, coupled with the opening of job opportunities in various sectors. Thirdly, the role of Islamic religious teachers, professors, scholars, clerics, religious institutions such as madrasahs, Islamic boarding schools (pesantren), Islamic universities, study groups, mosques, and Islamic organizations, is quite active in raising awareness, guiding, nurturing, and encouraging pilgrims to continually enhance their faith and piety towards Allah SWT, particularly through various righteous deeds, especially the Hajj and Umrah pilgrimages.⁸

The teachings of Islam regarding Hajj and Umrah continue to be explained and clarified from one pulpit to another, as well as through various forms of written materials such as articles, bulletins, journals, newspapers, magazines, and books. These teachings are also disseminated through social media and television. Additionally, the role of the government institution, namely the Ministry of Religious Affairs, in the affairs of Hajj and Umrah is strengthening. The ministry consistently carries out its duty to guide, serve, and support Hajj pilgrims, along with the Guidance Group for Hajj and Umrah (KBIH) throughout Indonesia. Presently, Indonesia has also become the world's number one country in terms of sending the highest number of pilgrims to perform the Hajj compared to other nations. In 2019, the number of pilgrims reached approximately 220,000. The number of prospective pilgrims continues to grow rapidly, reflecting the increased interest of the community in responding to the unique aspects of Hajj, which, unlike other religious practices, requires a significant amount of time for its implementation.⁹

Therefore, the relationship between morality and law has become a discourse in legal studies. Ronald Dworkin states that integrity is the key to understanding legal practice. Ethics and law are two inseparable aspects. In the context of law and morality, there has been debate and discussion within the philosophy of law. Positivists argue that law is separate from morality. According to Dworkin, the presence of jurisprudence in the legal system is the clearest evidence to prove that legal matters are primarily moral issues, not facts or legal strategies. Therefore, if we want jurisprudence to yield results or be beneficial to society, it must be able to uncover legal issues and then use moral theory to criticize them. When a judge is faced with a legal case and experiences a deadlock in finding a solution, this is the time to apply jurisprudence. Judges are justified in seeking solutions with the guidance of rational moral arguments.¹⁰

⁸ Said Syaripuddin and Ardi Ardi, 'Nilai Filosofis Ritual Ibadah Haji Dalam Perkembangan Spiritual Dan Sosial Manusia', *JIR: Jurnal Ilmiah Islamic Resources*, 20.1 (2023), 58–67 <<https://doi.org/http://dx.doi.org/10.33096/jiir.v20i1.472>>.

⁹ Nida Farhan, 'Problematisasi Waiting List Dalam Penyelenggaraan Ibadah Haji Di Indonesia', *Jurnal Studi Agama Dan Masyarakat*, 12.1 (2017), 57–80 <<https://doi.org/10.23971/jsam.v12i1.469>>.

¹⁰ Junaidi Lubis, 'Hukum, Antara Akidah Dan Akhlak', *Al-Fikra : Jurnal Ilmiah Keislaman*, 11.1 (2017), 100 <<https://doi.org/10.24014/af.v11i1.3853>>.

2. Research Method

This research is a descriptive qualitative study because the researcher aims to explain why the majority of the Muslim community in Indonesia chooses to perform the Hajj using the tamattu' method rather than ifrad from year to year. Although there are three ways to perform Hajj in Islam, namely ifrad, tamattu', and qiran, and Prophet Muhammad SAW himself performed Hajj with the ifrad method. The selection of this research type is also made because the researcher does not yet have a clear understanding of the factors causing the majority of the Muslim community in Indonesia to choose the tamattu' method for Hajj. By using qualitative research, the researcher can collect data and adjust it to the context, making the research relevant. As for data collection, the researcher utilizes techniques such as interviews, observations through observation, and documentation through legal sources.¹¹ The data collection process using interview techniques is a method to obtain information from one or several individuals concerned. After the data is collected, the next step is to analyze the data using a descriptive analysis method. This means that all data will be organized and explained, then analyzed and interpreted to reveal the meaning of non-numerical research findings, and finally, conclusions are drawn. In Islamic legal research, the problem approach is a crucial aspect.¹² In the writing of normative legal research, there are four approaches used, namely: 1) Legislative approach (statute approach), 2) Conceptual approach (conceptual approach), 3) Historical approach (historical approach), 4) Comparative approach (comparative approach), and 5) This approach also involves an examination of legal evidence, both from the verses of the Quran and the Sunnah of the Prophet, especially those related to the command to perform the Hajj. In this context, the foundations and objectives of the Hajj worship will be reviewed, as well as interpretations provided by experts in exegesis and hadith regarding these verses and hadiths. This approach is often referred to as the "bayani" approach.¹³

3. Results and Discussion

Portrait of the Implementation of Hajj Worship for Pilgrims in Indonesia

The number of prospective pilgrims continues to rapidly increase, reflecting the growing interest of the community in responding to the Hajj worship. This is

¹¹ Sofyan A. P. Kau, *Metode Penelitian Hukum Islam* (Yogyakarta: Mitra Pustaka, 2013).

¹² Faisal Ananda Arfa and Watni Marpaung, *Metodologi Penelitian Hukum Islam: Edisi Revisi* (Jakarta: Prenada Media, 2018).

¹³ Wahyudin Darmalaksana, *Metodologi Penelitian Hukum Islam* (Bandung: Sentra Publikasi Indonesia, 2022).

because Hajj has its uniqueness compared to other religious practices; it requires a specific time and place (the Holy City of Mecca) in addition to fulfilling the necessary conditions, obligatory pillars, and Sunnah of Hajj. The existence of pilgrims who have completed the Hajj and those who are about to depart is characterized by a solid faith, religious knowledge, especially about the laws of Hajj, and a high spirit in worship. Therefore, it can be estimated that these Hajj pilgrims become the most valuable assets and potential for the Republic of Indonesia. The profound impact of sincerely performing the Hajj in the Holy Land of Mecca is expected to result in the birth of individuals who are faithful, better, and more righteous than before they performed the Hajj. The prayers made by the pilgrims, especially for the safety of the nation and the country, are believed to be answered by Allah SWT.¹⁴

In general, the Muslim community in Indonesia chooses the Tamattu' pilgrimage model or method when performing the Hajj, and this is also recommended by the government, specifically the Ministry of Religious Affairs of the Republic of Indonesia. Although a small minority, and the number is very limited, some individuals secretly opt for the Ifrad Hajj. There is a perspective that the Tamattu' Hajj model has long been considered very suitable and relevant for Indonesian Hajj pilgrims. In essence, Tamattu' involves performing the Hajj by first preparing oneself to perform Umrah. After completing Umrah, the pilgrim performs Tawaf al-Ifadah (the Farewell Tawaf), indicating the end of the restrictions imposed during the state of Ihram. This means that the Hajj pilgrim is no longer bound by the strict regulations of Ihram, allowing them to return to normal life without waiting for the day of Tarwiyah to declare the intention to perform Hajj.

Among the Hajj types - Ifrad, Qiran, and Tamattu' - Tamattu' is considered the simplest for pilgrims, as it translates to the "pleasure Hajj." For this reason, pilgrims are required to pay dam (a compensation). If a pilgrim chooses the Tamattu' Hajj, they must first perform the Umrah before proceeding with the Hajj rituals. Ali further explains that if a pilgrim opts for the Qiran method, they must remain in the state of Ihram until the time of the Hajj rituals, which can be inconvenient for pilgrims arriving early in the Hajj season. Qiran Hajj involves performing both Hajj and Umrah in a single intention and a single act simultaneously.¹⁵

As for Ifrad Hajj, pilgrims perform the Umrah after completing the entire Hajj ritual, which may deplete a lot of energy. There is concern that pilgrims might be exhausted when carrying out the Umrah. Tamattu' involves entering the state of Ihram from the miqat with the intention of Umrah only. Upon

¹⁴ Agus Romdlon Saputra, 'Motif Dan Makna Sosial Ibadah Haji', *Kodifikasi*, 10.1 (2016), 90–108.

¹⁵ Agus Miswanto, 'Tanawu' Al-Ibadah Di Muhammadiyah: Studi Terhadap Konsep Haji Tamattu' Dengan Satu Sa'i Hasil Ijtihad Kh. Zen Fanani Magelang', *Cakrawala: Jurnal Studi Islam*, 11.1 (2016), 51–75 <<https://doi.org/10.31603/cakrawala.v11i1.100>>.

arriving in Mecca, the pilgrim performs the Umrah rituals, including Tawaf and Sa'i, then completes the rites by Tahallul (trimming or shaving the hair). They remain in Mecca in a non-Ihram state, as if they are in their own country, until the 8th day of Dhu al-Hijjah. At this point, they enter the state of Ihram for Hajj from the sacred land, just like the residents of Mecca, and perform the Hajj rituals. Those following this model are obliged to slaughter a sheep or a fat camel (to be shared by seven people). If they cannot do this, they must fast for three days before Eid al-Adha.¹⁶

According to the author, a story is revealed about the experience of a pilgrim who performed the Ifrad Hajj, named H. Qadri Sahreza, residing at Johor Indah Permai I Housing Complex, Karya Wisata Street, Medan Johor. This account is narrated by a Hajj officer from the Guidance Group for Hajj and Umrah (KBIHU) of the Medan City Government named H. Marasakti Bangunan (TPHI), who departed in 2014 in Batch 1. The information is also supported by the results of a direct interview conducted by the researcher with him at his home on Wednesday, August 5, 2020.

Qadri Sahreza stayed in a hotel in Mecca, sharing a room with Marasakti Bangunan (Hajj Officer). In this batch, two people chose the Ifrad method (H. Qadri Sahreza and H. Helmi Ismail), while the majority of pilgrims chose Tamattu', aligning with the guidance of the Indonesian Ministry of Religious Affairs over the years.

They departed from Medan in Batch 1, and as there was plenty of time before the day of Wuquf (standing at Arafat), Qadri Sahreza appeared very humble and disciplined. He remained in the state of Ihram for a continuous 24 days, engaging in dhikr (remembrance of Allah), reading the Quran, and only discussing important matters with friends. Before the obligatory prayers, he hurried to the mosque for congregational prayers, ensuring he was never late. In contrast, some of his companions gathered in hotel rooms and corridors, engaging in eating, drinking, smoking, and paying less attention to the importance of dhikr, reading the Quran, and maintaining a pure heart and speech.

Among his friends, who performed Tamattu', some made sarcastic remarks like "how can he endure it," implying that performing Hajj while continuously wearing Ihram until completing the Stoning of the Aqabah (Ramy al-Jamarat) was deemed impossible for someone like Qadri Sahreza. However, he remained unaffected by comments and gossip from friends and those around him. He remained patient, sincere, and smiling until he successfully completed the Stoning of Aqabah, Tahallul (trimming or shaving the hair), and then performed Tawaf Ifadhah and Sa'i.

¹⁶ Istianah Istianah, 'Hakikat Haji Menurut Para Sufi', *ESOTERIK*, 2.1 (2017) <<https://doi.org/10.21043/esoterik.v2i1.1900>>.

After completing the Hajj rituals, he entered the state of Ihram again with the intention of performing Umrah from the nearest miqat to the Masjid al-Haram, known as miqat Tan'im, without facing any obstacles or hindrances. He continued to stay active, remembering Allah, avoiding indecency and disobedience, and engaging in supplications while in the sacred land. Importantly, he never incurred any penalties such as paying dam (compensation), whether it be Dam Nusuk or Dam Kifarat.

After returning to Medan, Qadri Sahreza, who resides in the Medan Johor area, still had frequent opportunities to communicate directly or face-to-face with Marasakti Bangunan, as well as through telephone conversations. It was reported, according to Marasakti Bangunan, that after the Hajj in 2014, Qadri Sahreza initiated the "Owner Walking Bananas Group" activity. He further solidified and expanded this initiative by incorporating a concept of charity involving the distribution of bread, bananas, bottled water, and used clothing to mosque-goers from one mosque to another in the Medan surrounding area. These charitable events were usually held after congregational prayers, where he collected items and goods, as well as vegetables and fruits from fellow pilgrims or anyone willing to contribute. Every Thursday, he carried the donated goods to villages near a mosque where many Muslims were in need, invited and gathered the local community, and distributed all the items free of charge. This extraordinary practice is a testament to the fact that only someone who constantly remembers Allah and abides by His laws, seeing themselves as valuable in the eyes of Allah when they can assist, help, and alleviate the difficulties and suffering of Allah's servants, can perform such acts.

This story clearly conveys a message that performing Hajj with the Ifrad method can strengthen concentration in worship and closeness to Allah and always result in ease.

Three Ways of Performing the Hajj Worship and the Excellence of the Ifrad Hajj

There are three ways to perform the pilgrimage (hajj), namely tamattu', qiran, and ifrad, which must be chosen, understood, and carried out by every pilgrim. The choice of one of these methods certainly has consequences for an individual. Someone is said to perform hajj with the tamattu' method when they start the pilgrimage by departing for the holy land in the month of hajj, then enter the state of ihram at the designated miqat with the intention of performing umrah, not hajj. Upon reaching Mecca, they complete the ihram and stay in the city of Mecca, enjoying themselves while waiting for the day of Arafah, after which they perform the hajj rituals. Thus, hajj tamattu' separates the rituals of umrah and hajj.

Regarding the penalty for hajj tamattu', it is mentioned in Surah Al-Baqarah, verse 196 of the Quran, which translates as follows:

"And complete the Hajj and Umrah for Allah. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place [of slaughter]. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity or sacrifice. And when you are secure, then whoever performs 'Umrah [during the Hajj months] followed by Hajj [offers] what can be obtained with ease of sacrificial animals. But whoever cannot find [or afford such an animal], then a fast of three days during Hajj and of seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-Haram. And fear Allah and know that Allah is severe in penalty."

Allah SWT emphasizes that hajj tamattu' requires the pilgrim to pay a penalty. The commonly used term for this is "dam," which means blood, signifying paying the penalty by slaughtering a goat. If one is unwilling or unable to do so, it can be substituted with fasting for ten days, three of which are observed during the pilgrimage and seven after returning to one's home country.¹⁷

A person is considered to be performing hajj with the qiran method when they combine the acts of hajj and umrah in a single intention and set of actions simultaneously, starting from the state of ihram. Thus, when they begin from the miqat and intend to enter ihram, their intention encompasses both hajj and umrah. These two distinct acts of worship are merged into a single practical undertaking. The practice of combining the hajj with umrah is justified by the Prophet Muhammad SAW, based on the following prophetic hadith:

"Aisha radiallahu 'anha narrated: 'We set out with the Prophet SAW during the farewell hajj. Among us were those who entered ihram for 'umrah, some for hajj and 'umrah, and others for hajj only. As for the Prophet SAW, he entered ihram for hajj. Those who entered ihram for hajj or combined hajj and 'umrah did not perform tahallul (shaving or cutting hair) until the day of sacrifice (the 10th of Dhu al-Hijjah).'" (Narrated by Bukhari)

Certainly, since qiran involves both umrah and hajj simultaneously, it can only be performed during the specified hajj periods, starting from the entry of the month of Shawwal. The majority of scholars, including the opinions of Ibn Umar radihiyallahu 'anhu, Jabir, Atha', Thawus, Mujahid, Ishak, Ibn Rahawaih, Abu Tsuar, and Ibnul Mundzir, agree that because qiran constitutes both hajj and umrah, in practice, only one set of rituals is sufficient, and there is no need to perform them twice. There is no need for two rounds of tawaf, two rounds of sa'i, or two rounds of shaving. All these acts can be performed once, and it is

¹⁷ Miswanto.

considered as fulfilling both hajj and umrah. This guidance is directly from the Prophet Muhammad SAW through the hadith narrated by Aisha radhiyallahu 'anha.

In the implementation of the qiran hajj, every pilgrim is obligated to pay a penalty, which involves slaughtering a goat or fasting for ten days – three days to be observed in the holy land and seven days to be observed upon returning to their home country.¹⁸

As for the implementation of the hajj worship through ifrad, linguistically, the term ifrad is a form derived from the root word afrada (أفرد), which means to make something solitary or to separate something that is combined into individual parts. Linguistically, ifrad is the opposite of qiran, which means to combine. In the context of hajj worship, ifrad means to separate the rituals of hajj from the rituals of umrah. Thus, in ifrad hajj, the hajj rituals are performed independently without being combined or simultaneous with the rituals of umrah. In simple terms, a person who performs hajj through ifrad is someone who only engages in the hajj worship without including the umrah worship. If a person performing ifrad hajj wishes to undertake umrah, they can do so but only after completing all the hajj rituals. Ifrad hajj is the only form of hajj that does not require the payment of a penalty, in the form of the ritual slaughtering of a goat, known as dam. This is in contrast to hajj tamattu' and qiran, where both of them incur a penalty if performed without fulfilling the dam ritual.¹⁹

So, ifrad hajj separates the rituals of umrah and hajj. Now, what is the difference between ifrad and tamattu'? Isn't tamattu' also about separating hajj and umrah? At first glance, ifrad and tamattu' may seem somewhat similar, as both involve separating the rituals of hajj and umrah. However, they are actually quite different. In tamattu' hajj, pilgrims perform both umrah and hajj, with the sequence being umrah first and then hajj. During the period between the two, they are free to enjoy themselves as they are not bound by the rules of ihram. On the other hand, in ifrad hajj, pilgrims perform only the hajj worship and do not engage in umrah. Once the hajj rituals are completed, they can immediately return home. Although, if they wish to fill the gap by performing umrah after completing all the hajj rituals, it is allowed, but the condition is that it must be done after completing all the hajj rituals.

Regarding the penalty for tamattu' hajj, in the Quran, Allah SWT emphasizes that those performing tamattu' hajj are obligated to pay a penalty. The commonly used term for this is "dam," which means blood, signifying paying the penalty by slaughtering a goat. If one is unwilling or unable to do so, it can

¹⁸ Andi Abdul Hamzah, 'Amalan-Amalan Haji', *Jurnal Kajian Haji, Umrah Dan Keislaman*, 1.1 (2020), 1–9.

¹⁹ Haddad Ulum Harahap, 'Peran Penyelesaian Dam Terhadap Status Hukum Pelaksanaan Haji', *Al-Razi : Jurnal Ilmu Pengetahuan Dan Kemasyarakatan*, 16.2 (2019).

be substituted with fasting for ten days, with three days observed during the pilgrimage and seven days observed after returning to their home country.²⁰

For this reason, a more in-depth exploration is needed regarding the crucial aspects of the benefits of ifrad hajj from the perspective of *maslahah mursalah* in Islamic law.

Understanding *Maslahah Mursalah* in the Context of Islamic Law

Realizing benefits (*maslahah*) is the objective of Islamic law. In every Islamic legal rule, the aim is to transform something towards goodness (*maslahah*) and to avoid harm (*mafsadât*). Therefore, *maslahah* represents the pinnacle of the purpose, exploration, determination, and modification of the law in its application. One of the legal theory (*Ushûl al-fiqh*) approaches to achieving legal objectives (*maqâshid syarîah*) is the theory of benefits known as *Maslahah Mursalah*, consisting of two words: *maslahah* and *mursalah*.

Etymologically, the word *maslahah* is a form of *masdar* (adverb) derived from the verb *sholuha*. In terms of form, in addition to being an adverb, the word *maslahah* is also a singular noun (*mufrad*) form of the plural noun *masâlih*. The term *maslahah* has been absorbed into the Indonesian language as *maslahat*, as well as the words *manfaat* (benefit) and *faedah* (utility). Thus, the term *maslahah* is also interpreted as *al-shalah*, meaning goodness or being free from harm.

Terminologically, there are several definitions of *maslahah* put forward by scholars of Islamic jurisprudence. Formulations of the definition of *maslahah* include those presented by al-Tufi, al-Ghazali, al-Shatibi, al-Kawarizmi, al-'Izz al-Din bin 'Abd al-Salam, al-Taraki, and al-Rabi'ah. Al-Tufi (d. 716 AD) explains that *maslahah* can be approached from a customary perspective, in addition to a legal perspective. In the customary approach, *maslahah* means a cause that brings about goodness and benefit, such as trade that can yield profits. In the legal sense, *maslahah* is akin to a cause that leads to *Sharia* in the form of worship or tradition. This definition is considered consistent with al-Ghazali's definition that *maslahah*, in the legal sense, is something that leads to the objectives of *Sharia* itself.²¹

In every formulation of a legal ruling, the establishment of a condition becomes a necessity to ensure that the issuance of a legal ruling aligns with the intended spirit. In the context of *Maslahah Mursalah*, the concern is how the generated output does not contradict the textual evidence in the Quran and Sunnah. Imam Malik, as one of the proponents of *Maslahah Mursalah*, stipulated several conditions as follows.

²⁰ Ahmad Sarwat, *Seri Fiqih Kehidupan (6) : Haji* (Jakarta: DU Publishing, 2011).

²¹ Mukhsin Nyak Umar, *Al-Mashlahah Al-Mursalah (Kajian Atas Relevansinya Dengan Pembaharuan Hukum Islam* (Banda Aceh: Turats, 2017).

Firstly, there must be a conformity between the perceived benefit (maslahah), considered as an independent source of evidence, and the objectives of Sharia (maqashid as-syari'ah). This condition implies that the benefit should not affirm another source of evidence or contradict a definitive evidence (dalil qat'i). Instead, it must align with the benefits intended by Sharia. For example, the type of benefit may not be explicitly supported by a specific evidence but is consistent with the intended benefits of Sharia. The second condition is that the benefit must be rational, possessing qualities that align with rational thinking, such that it would be acceptable to a rational group if presented to them. The third condition is that the use of this benefit as evidence is to alleviate difficulties that arise (raf'u haraj lazim). In other words, if the acceptable rational benefit is not considered, it would lead to hardship for humanity. As mentioned in Surah al-Hajj, verse 78:

"And He has not made for you, in religion, any hardship."

And in Surah al-Baqarah, verse 185:

"Allah intends for you ease, and does not intend for you hardship."

The above conditions are rational requirements that can prevent the misuse of this source of evidence (Maslahah Mursalah) from deviating from its essence and prevent the distortion of texts influenced by desires and whims through Maslahah Mursalah. According to the Hanafi scholars, to consider Maslahah Mursalah as evidence, it is required that the benefit has an impact on the law. This means there should be a verse, hadith, or consensus (ijma') indicating that the characteristic identified as beneficial serves as a cause (motivation for the law) in establishing a legal ruling, or the type of law that embodies the motivation for that law is used by the text as the motivation for a legal ruling.²²

Towards the Benefit (Maslahah Mursalah) in the Implementation of Ifrad Hajj

The goal of Islamic law (maqâshid al-syari'ah) is to realize the benefit for humanity. Mashlahah means goodness and utility for the universe. In order to achieve benefits for humanity, Islamic law should ideally respond to the developments and social changes that occur in the reality of society, whether based on explicit legal texts (nash al-manshûshah) or not (ghair al-manshûshah). The purpose of Islamic law to realize the benefit for humanity encompasses five (5) fundamental aspects: preserving religion (hifzh al-dîn), preserving life (hifzh al-nafs), preserving intellectuality (hifz al-'aql), preserving lineage (hifz al-nasl), and preserving property (hifzh al-mâl).

²² Moh. Usman, 'Maslahah Mursalah Sebagai Metode Istinbath Hukum Perspektif Al-Thufi Dan Al-Qaradhawi', *Al-Mashlahah: Jurnal Hukum Islam Dan Pranata Sosial Islam*, 8.1 (2020), 82–98
<<https://doi.org/10.30868/am.v8i1.708>>.

These five fundamental goals of the law can be further developed to include the protection of honor (hifzh al-'ird), fulfillment of contracts, social welfare (takâful), freedom (al-hurriyah), human dignity, and brotherhood among humans. Specifically in the economic field, one of the goals of the law is economic development, including providing protection and empowerment to vulnerable groups, such as weak/small business actors.²³

There is a tendency among the majority of the population in North Sumatra to perform the Hajj by following the Tamattu' method, although a small portion does choose the Ifrad method, often done discreetly. However, among scholars, it has been agreed upon that there are three ways to perform the Hajj: Ifrad, Tamattu', and Qiran. Prophet Muhammad himself, during his farewell pilgrimage, performed the Hajj using the Ifrad method. Nevertheless, Islamic law provides pilgrims with the freedom to choose any of the three methods.

However, it should be carried out wholeheartedly and to the best of one's ability to achieve the promised reward of a blessed Hajj leading to paradise. Every pilgrim must guard all parts of their body and their hearts from sinful acts in all forms. Pilgrims are expected to be sincere, reliant on Allah, and humble. Since an accepted Hajj (haji mabrur) must be performed according to the procedures taught by the Prophet Muhammad, understanding the issues related to Hajj in order to achieve a blessed Hajj is crucial. This is because an accepted Hajj is essentially a matter for Allah, but it can be observed and estimated from its impacts. An accepted Hajj is characterized by improved behavior after returning from the holy land, increased devotion to worship, and avoiding repeating the same mistakes made before departure. The increased righteousness of an individual after performing Hajj is a significant indication that they have achieved a blessed Hajj.²⁴

In Arafah, the vast and arid desert becomes the place where all pilgrims perform Wuquf (standing) until the sunset. It is there that they should find ma'rifah, true knowledge about their essence, and realize the greatness of God towards them. According to Ibn Sina, when ma'rifah adorns a person, that individual is always joyful, smiling abundantly because their heart has been joyful since recognizing Him. Wherever they look, they only see the Most Holy. All creatures appear the same to them; they do not scrutinize weaknesses or seek others' faults. This is because their soul is always enveloped in the mercy and compassion of Allah.

Therefore, a deep analysis, intelligence, and skill are needed in making the right choice for the method of performing the Hajj. There are three ways of

²³ Salma Salma, 'Masalah Dalam Perspektif Hukum Islam', *Jurnal Ilmiah Al-Syir'ah*, 10.2 (2016) <<https://doi.org/10.30984/as.v10i2.261>>.

²⁴ Andi Muhammad Akmal, 'Fiqh Haji Mabrur: Makna, Implementasi Dan Implikasinya', *Jurnal Kajian Haji, Umrah Dan Keislaman*, 1.2 (2020), 42–52.

entering into the state of Ihram for Hajj introduced by scholars: Ifrad, Tamattu', and Qiran.²⁵

The scholars have reached a consensus allowing all three methods based on the statement of Aisha (may Allah be pleased with her): "We went with the Prophet during the Hajj season, and among us were those who began with Umrah, some began with Hajj and Umrah together, and some began with Hajj. Meanwhile, the Prophet Muhammad himself began with Hajj." (Muttafaq 'alaih). The three models of performing Hajj unanimously agreed upon and introduced by scholars can be chosen by the pilgrims. The selection made by the pilgrims naturally takes into consideration the situation and conditions, intentions, the process, and the goals of Hajj that need to be achieved. Therefore, the choice and determination of the appropriate method for performing Hajj are closely related to ensuring the smoothness and solemnity of the entire process of Hajj rituals.²⁶

The theory of benefits is not only in line with but also strengthens the adaptive character of Islamic law to changing conditions. To achieve the objectives of the law (maqâshid syarîah), Islamic law has three characters in interacting with other legal systems. Firstly, transformation: Islamic law brings about changes to existing laws if they conflict with the objectives of Islamic law and Sharia. Secondly, acceptance: Islamic law accepts laws that already exist if they do not contradict Islamic Sharia. Thirdly, modification: Islamic law modifies existing laws.

From a human perspective, legal experts state that humans are al-insân madaniyyun bi al-thabî'î (social and civilized beings mutually dependent). The interdependence of human existence necessitates the bonds of brotherhood and humanity among individuals.²⁷

4. Conclusion

The pilgrimage (hajj) is one of the pillars of Islam. Anyone who denies the obligation of any of the pillars of Islam, including the hajj, may be considered to have departed from the Islamic faith. No scholar claims that the pilgrimage is optional; all unanimously agree that it is obligatory or "fardhu 'ain" (individually obligatory). In contrast, opinions among scholars regarding the status of the umrah pilgrimage differ. Some say it is recommended (sunnah), while others argue it is obligatory. In the legal perspective of Islam on the registration of hajj based on Article 5, and the legal perspective on the registration of hajj based on Article 5 (d), it can be concluded that this practice is not contrary to Islamic law. In Islam, the goal of the law is to realize the well-being of the servants (humans), both individually and collectively. The well-being of the community is central to

²⁵ Noor.

²⁶ Saprun and Mappanyompa.

²⁷ Salma.

the study of Islamic law, so any policies or laws proposed by authorities must always consider and take into account the consequences that will arise. Therefore, the realization of the well-being of the servants is the ultimate goal intended by the legal provisions in Islam.

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