

## Socio-Spiritual Dimensions and Principles of Islamic Economic Law in Guidance of Pilgrims of the Wadi Fatimah Hajj Guidance Group Cirebon

Afif Muammar<sup>1</sup>, Muhammad Feby Ridho Pangestu<sup>2</sup>

<sup>1</sup>Universitas Islam Negeri Siber Syekh Nurjati Cirebon, Indonesia

<sup>2</sup>The University of Jordan, Jordan

Email: <sup>1</sup>afif\_muamar@syekhnurjati.ac.id, <sup>2</sup>muh0190578@ju.edu.jo

### Abstract

This study aims to analyze the spiritual motives of pilgrims as a driver of innovation in hajj guidance, the transformation of the meaning of hajj through the internalization of Sharia socio-economic values, and the integration of a holistic community-based hajj guidance model in the Wadi Fatimah Cirebon Hajj Guidance Group. This study uses an interpretive qualitative approach to understand the social and spiritual experiences of pilgrims in the Wadi Fatimah Cirebon Hajj Guidance Group. Data were collected through observation, interviews, and documentation, then analyzed using the Miles and Huberman model to capture the meaning, patterns, and relationships between social, spiritual, and legal aspects in hajj practice. The study finds that: (1) the spiritual motives of pilgrims in Wadi Fatimah are driven by personal awareness rather than social pressure or status seeking, with the group playing a key role in integrating *maqāṣid al-syarī‘ah* and Islamic economics, supported by ethical governance and community empowerment; (2) The meaning of hajj has evolved from being a ritual to a social practice, with the group fostering both spiritual piety and socio-economic awareness through Sharia values and collaboration with state law; (3) The effectiveness of hajj guidance lies in its ability to build a holistic institutional model responsive to social dynamics. Wadi Fatimah successfully integrates spirituality, education, economic literacy, and social networks to bridge *maqāṣid al-syarī‘ah* with state regulations.

**Keywords:** Socio-Spiritual Dimension; Hajj Worship; Hajj Guidance Group; Muamalah; Maqāṣid al-Syarī‘ah

### Abstrak

*Penelitian ini bertujuan untuk menganalisis motif spiritual jemaah haji sebagai pendorong inovasi dalam pembimbingan haji, transformasi makna haji melalui internalisasi nilai-nilai sosial-ekonomi Syariah, dan integrasi model pembimbingan haji berbasis komunitas yang holistik dalam Kelompok Pembimbing Haji Wadi Fatimah Cirebon. Penelitian ini menggunakan pendekatan kualitatif interpretatif untuk memahami pengalaman sosial dan spiritual jemaah haji di Kelompok Pembimbing Haji Wadi Fatimah Cirebon. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis menggunakan model Miles dan Huberman untuk menangkap makna, pola, dan hubungan antara aspek sosial, spiritual, dan hukum dalam praktik ibadah haji. Penelitian ini menemukan bahwa: (1) Motif spiritual jemaah haji di Wadi Fatimah didorong oleh kesadaran pribadi, bukan tekanan sosial atau pencarian status, dengan kelompok ini memainkan peran penting dalam mengintegrasikan *maqāṣid al-syarī‘ah* dan ekonomi Islam, yang didukung oleh tata kelola etis dan pemberdayaan komunitas; (2) Makna haji telah berkembang dari ritual menjadi praktik sosial, dengan kelompok ini membentuk ketiaatan spiritual serta kesadaran sosial-ekonomi melalui nilai-nilai Syariah dan kolaborasi dengan hukum negara; (3) Keefektifan*

*pembimbingan haji terletak pada kemampuannya untuk membangun model kelembagaan yang holistik dan responsif terhadap dinamika sosial. Wadi Fatimah berhasil mengintegrasikan spiritualitas, pendidikan, literasi ekonomi, dan jejaring sosial untuk menjembatani maqāṣid al-syārī‘ah dengan regulasi negara.*

**Kata kunci:** *Dimensi Sosial-Spiritual; Ibadah Haji; Kelompok Pembimbing Haji, Muamalah, Maqāṣid al-Syārī‘ah*

## Introduction

From a fiqh perspective, hajj etymologically (*speak up*) comes from Arabic *al-hajj* which mean *al-qasd*, namely “going to”, “intending”, or “deliberately” (Munawwir & Munawwir, 1997). This term reflects a deep meaning about the intention, sincerity, and spiritual orientation of a Muslim towards the House of Allah (Albarra et al., 2025). In terms of *shar'iyyah*, Hajj is defined as a journey to the Ka'bah to perform a specific series of worship at a specific time, place, and with certain conditions and pillars that have been determined by sharia (Az-Zuhaili, 1989). Therefore, the Hajj pilgrimage cannot be viewed as merely a physical activity, but rather as a multidimensional form of worship because it contains very deep spiritual, social and symbolic elements.

Additionally, to perform the Hajj pilgrimage requires extensive preparations involving various supporting sectors. Therefore, when studying Hajj, it should not only be viewed from the perspective of the ritual worship but also from the perspective of *muamalah* (social interactions and economic transactions), highlighting the comprehensive nature of this important Islamic duty (Jumena et al., 2018).

In the context of Islamic history in Indonesia, the enthusiasm of Muslims in performing the Hajj pilgrimage has been recorded for a long time (Hasanah, 2023). Even when modern transportation was not yet available, people were willing to travel by sea for months to fulfill the sacred call to the Holy Land. This fact is strong evidence that the Hajj pilgrimage is not only a ritual obligation, but also an expression of strong Islamic faith and identity. Until now, Indonesia has consistently been the country with the largest number of Hajj pilgrims in the world. This condition reflects the diversity of motives behind the desire to perform the Hajj, ranging from sincere spiritual motivations, social and economic drives, to the symbolic meaning attached to the status of "hajj" in society.

The advantages of the Hajj pilgrimage are an undeniable attraction (Falah & Rusydiyah, 2022). Among its advantages are the elimination of sins, the hope of obtaining Allah's love and forgiveness, and the strengthening of the values of Islamic brotherhood and solidarity in building the welfare of the world and the hereafter (Ayyub, 2002). As the fifth pillar of Islam, the Hajj pilgrimage is obligatory for those who have the financial ability and are in adequate

physical and spiritual condition (Direktorat Jenderal Kelembagaan Agama Islam, 2003). This worship also leaves a deep spiritual impression because every practice carried out is not only meaningful ritual, but also full of symbolic values that internalize inner consciousness. Even in the same situation, place, and time, each congregation can experience a different impression, depending on the extent to which they live each pillar of worship carried out (Direktorat Jenderal Kelembagaan Agama Islam, 2003). Therefore, understanding and experiencing the Hajj pilgrimage is important in order to achieve the predicate of accepted Hajj.

However, amidst the high enthusiasm of the community in carrying out the Hajj pilgrimage (Agustin & Muhajarah, 2024), there are social dynamics that are worth observing, especially in the Kedawung District, Cirebon Regency. The phenomenon of the increasing number of prospective pilgrims through the Wadi Fatimah Hajj Guidance Group is interesting because the majority of people in this area are classified as having a lower middle income. Meanwhile, the cost of carrying out the Hajj pilgrimage or the Hajj Cost (ONH) continues to experience a significant increase. This condition gives rise to an interesting social interpretation, that for some people, the Hajj pilgrimage is not only seen as carrying out religious obligations, but also as a symbol of higher social status. The title "hajj" is often associated with the image of religiosity, moral nobility, and an increase in status in the social structure of society.

Nevertheless, behind the high spirit of the community in performing the Hajj (Subair, 2018), there are problems which show that this worship has not been fully experienced as a process of forming social piety (Darojatun, 2018). Not infrequently, the Hajj is perceived as a form of social prestige that leads to status symbolism, so that the spiritual meaning and moral values that should be the main spirit of the worship are marginalized. In this condition, the role of guidance institutions such as the Hajj Guidance Group becomes very strategic, especially in forming the congregation's awareness of the meaning of worship that is more substantial and transformative.

In terms of regulation, the state is present and takes an active role in organizing the Hajj pilgrimage through a clear legal guidance, as mandated in Law Number 8 of 2019 concerning the Implementation of the Hajj and Umrah Pilgrimages. Article 3 of Law Number 8 of 2019 emphasizes that the main purpose of organizing the Hajj pilgrimage is to provide guidance, services, and protection to pilgrims so that their worship is carried out in accordance with sharia principles. Article 2 of Law Number 8 of 2019 also emphasizes the principles of implementation which include justice, welfare, safety, professionalism, transparency, and accountability (Article 2), all of which are designed to ensure the quality of the implementation of the Hajj pilgrimage as a whole and with integrity.

In the institutional context, the existence of the Hajj Guidance Group has strong legal legitimacy in Law Number 8 of 2019, especially in Articles 52 to 56. In these provisions, the Hajj Guidance Group is required to have an official permit, undergo a periodic accreditation process, and provide guidance that meets national standards. This shows that the role of the Wadi Fatimah Hajj Guidance Group in Kedawung District cannot be separated from the national policy framework which aims to improve the quality of hajj rituals, religious understanding, and the spiritual and social readiness of the congregation. Thus, the phenomenon of increasing interest in performing the hajj through the Hajj Guidance Group is not only a local issue, but also part of the process of implementing religious policies at the national level.

Although various regulations and coaching programs have been implemented, a major challenge remains, namely ensuring that the spiritual values obtained during the implementation of the Hajj pilgrimage are truly internalized in everyday social life. The Hajj pilgrimage, as a meaningful spiritual journey, is ideally able to create a character transformation towards a Muslim person who cares more about others, upholds social solidarity, and becomes a role model in building a dignified society. Previous relevant studies, such as those conducted by Suma et al. (2024), Fahham (2016), and Yasin (2024) shows that post-hajj spiritual piety is often not accompanied by adequate social commitment, due to the weakness of the community-based coaching system. This fact shows that post-hajj transformation has not been fully realized among the congregation (Saputra et al., 2025). Different from a number of previous studies that tend to focus on the ritual and personal spiritual aspects of post-Hajj in general, this study emphasizes the importance of an integrated analysis of departure motives, the transformation of the social meaning of worship, and the contribution of the Hajj Guidance Group guidance system in forming socially impactful piety. Therefore, a more in-depth study is needed to comprehensively understand how these three aspects contribute to the piety of the congregation that is not only ritualistic, but also social.

Based on the background, this study seeks to address a gap in existing research by exploring three key questions: (1) How do the spiritual motives of pilgrims drive innovation in guidance at the Wadi Fatimah Cirebon Hajj Guidance Group? (2) How does the transformation of Hajj's meaning occur through the internalization of Sharia socio-economic values within the group? (3) How is the integration of a holistic, community-based Hajj guidance model achieved at Wadi Fatimah? While previous studies have focused mainly on the ritual and personal spiritual aspects of Hajj, this research introduces a novel approach by examining the social impact of Hajj through community-based guidance, bridging the gap between ritual and social transformation. This study is significant as it contributes to a deeper understanding of how Hajj

guidance can foster not only spiritual piety but also socio-economic awareness, creating lasting social change.

## Methods

This study uses a qualitative approach to deeply understand the social reality and subjective experiences of pilgrims in the practice of the Hajj pilgrimage, especially in the Wadi Fatimah Hajj Guidance Group, Kedawung District, Cirebon Regency. This method is descriptive *value-laden* (Salim et al., 2021), because it starts from the view that reality is formed by social interaction and the construction of meaning by social actors (Creswell, 2017). Thus, this approach is very relevant in examining the social motives underlying the pilgrims' participation in the Hajj pilgrimage, both from spiritual, cultural, and socio-communitarian aspects.

As an epistemological basis, this study adopts an interpretive approach (*verstehen*) as developed by Max Weber, which allows researchers to capture the meaning of the social actions of the pilgrims as symbolic expressions directed at others. Through this approach, the interpretation process is carried out by delving into the personal and spiritual experiences of the pilgrims, and linking them to the social structure and cultural context that surrounds them (Ritzer, 1985). Along with that, this study also utilizes a juridical-normative approach to link field findings with relevant legal frameworks, especially Law No. 8 of 2019 concerning the Implementation of the Hajj and Umrah Pilgrimages. This juridical approach is used to examine how state regulations, such as the obligation to accredit Hajj Guidance Groups, congregation guidance, and certification of Guides, are an integral part of shaping behavior and social meaning towards the Hajj pilgrimage (Zaini, 2011).

The data sources in this study consist of primary and secondary data (Ørngreen & Levinsen, 2017). Primary data were obtained through direct interaction with pilgrims members of the Wadi Fatimah Hajj Guidance Group and have performed the hajj. The focus is on the perceptions, experiences, and motives behind their pilgrimage. Meanwhile, secondary data were obtained from various relevant documents, including Law No. 8 of 2019, scientific articles, books, journals, encyclopedias, and previous research reports related to the theme of this research.

To support the data collection process, three main techniques are used, namely observation, interviews, and documentation (Nasution, 2009). Observations were conducted directly in the field to capture the emotional expressions, behavior, and social dynamics of the pilgrims in the Hajj coaching and journey activities (Sugiyono, 2013). Interviews were

conducted in a structured and in-depth manner in Kertawinangun Village, with the aim of gaining a holistic understanding of the religious and social motivations of the congregation (Moleong, 2019). Meanwhile, documentation is used to collect secondary data in the form of photos, brochures, program documents, and other written materials relevant to the research object (Koentjaraningrat, 2000).

Data analysis in this study was carried out interactively according to the Miles and Huberman model as quoted by Yusuf (2016), which includes three main stages, namely data reduction, data presentation, and drawing conclusions. Data reduction is used to simplify and focus raw information to align with the focus of the research. Data presentation is arranged in narrative form and thematic visualization to clarify patterns and relationships between categories. Conclusions are drawn inductively through in-depth interpretation of field findings (Bogdan & Taylor, 1992), by considering the validity and interconnectedness of social, spiritual and legal variables found in the Hajj pilgrimage practices of the Wadi Fatimah Hajj Guidance Group.

### **Spiritual Motives of the Congregation as a Driver of Innovation in Guidance in the Wadi Fatimah Cirebon Hajj Guidance Group**

Motives are basic drives that trigger individuals to carry out an action (Harahap & Nirwana, 2024), including in the context of the Hajj pilgrimage. In socio-religious practices, especially the Hajj pilgrimage, motives play an important role in shaping the intention, orientation, and sincerity of carrying out the pilgrimage. Based on findings on Hajj Guidance Group Wadi Fatimah, Kedawung District, Cirebon Regency, various motives emerged that encouraged the pilgrims to perform the hajj pilgrimage. However, these motives are not uniform, but are closely related to the psychological condition, social environment, and spiritual dimension of each individual.

One of the tendencies that is apparent is the dominance of pure religious motives, namely the desire to get closer to Allah SWT and perfect the fifth pillar of Islam (Idris, 2017). This motive is often found in pilgrims who have spiritual maturity and consistency in practicing religious values in their daily lives. This is in contrast to the common phenomenon often associated with repeated hajj, such as “religious hedonism,” where worship is performed to gain social prestige. However, based on in-depth observations and interviews, this motive was not found in the community of pilgrims of Hajj Guidance Group Wadi Fatimah because most of them perform the Hajj pilgrimage only once in their lifetime, with sincere intentions and not oriented towards social-external interests.

To analyze these motives systematically, a classification of three types of motives is used as explained in the theory of needs: (1) biogenetic motives, which are related to human biological needs; (2) sociogenetic motives, which are influenced by social and cultural interactions around; and (3) theogenetic motives, namely spiritual drives that originate from the individual's relationship with God (Ahmadi, 2002). The three are used as a framework in reading the personal narratives of the interviewed congregation.

First, biogenetic motives emerge in the form of a deep drive from within to perform the Hajj pilgrimage as a form of fulfilling existential needs. For example, Mr. Untung Hidayat, in an interview on October 12, 2021, said that his desire to perform the Hajj pilgrimage arose from an internal drive without social pressure or other external factors. The same thing was expressed by Moch. Salmon Alfarizi (interview October 25, 2021), who described the difficult spiritual and physical struggles during the Hajj pilgrimage, but did not dampen his enthusiasm to perfect the pillars of Islam. From these testimonies, it appears that biological drives, in this case a deep religious desire, play a major role as the main motivator. This also shows that biogenetic motives in the context of the Hajj pilgrimage can go beyond physical needs, becoming a form of spiritual drive that is naturally inherent in the soul of a Muslim.

Second, sociogenetic motives, namely the drive that comes from social pressure or influence, which shows a relatively small role in the decision of pilgrims to go on the Hajj. This is emphasized by the statement of Mr. Abdullah Zen (interview October 26, 2021), who stated that the title "hajj" is not considered a marker of social status, but rather a moral responsibility to maintain purity. Thus, it can be concluded that the motives for performing the hajj are not solely shaped by societal expectations, but rather are determined by individual awareness of the meaning of worship itself. The hajj culture in this community seems to emphasize more on the values of personal piety and social contribution, rather than on artificial social symbolism.

Third, theogenetic motives emerged as the most dominant motive among the pilgrims. This motive is reflected in the testimony of Mr. Sumarna M. Hasyim (interview October 27, 2021) who stated that the purpose of the Hajj is solely to fulfill the call of Allah SWT and hope for His forgiveness. A similar thing was also expressed by Takbir Ikhsanul Karim, who conveyed a deep longing to worship at Baitullah as a form of true devotion and confirmation of repentance. This motive confirms that for most pilgrims, the Hajj is not only a ritual obligation, but also a spiritual journey that reunites humans with their nature as servants of God.

Overall, from the three classifications, it appears that theogenetic and biogenetic motives are interrelated in forming the pilgrims' desire to perform the Hajj (A. R. Saputra, 2016). These two motives not only prove the strength of the spiritual dimension in the pilgrimage process,

but also indicate the existence of strong religious autonomy within the individual. Meanwhile, sociogenetic motives only play a small role and are not a dominant factor in making decisions about worship (Zulfahmi, 2024), which shows a fairly high level of spiritual independence among the congregation of Hajj Guidance Group Wadi Fatima.

In the framework of further analysis, it is important to place Hajj guidance institutions such as Hajj Guidance Group Wadi Fatimah as not only a spiritual facilitator, but also an institutional actor with transformational capacity. Religious motives that drive pilgrims to perform the Hajj pilgrimage, as previously described, need to be supported by a structured and value-based coaching system. Therefore, the study of Hajj coaching should not only focus on the motivational aspect, but also on how these values are manifested in institutional governance that reflects sharia principles.

In this context, institutional transformation is a necessity. Hajj Guidance Group as a religious entity, should develop its role from merely being a technical implementer of Hajj rituals to an institution that internalizes *maqāṣid al-syari’ah* in the entire coaching process. This means that coaching the congregation is not enough to only prepare the ritual aspects, but must also involve ethical, social, and managerial dimensions. The application of the principles of Islamic economic law such as justice, openness, responsibility (*mas’ūliyyah*), and avoidance of obscurity and usury practices, is an important foundation in building institutional governance that is healthy in terms of Islamic law and administration.

Although the practice of Hajj rituals in Hajj Guidance Group Wadi Fatimah has been running systematically, but there has not been any apparent explicit integration with *Mu’amalah* fiqh in the institutional managerial aspect. In fact, the potential for strengthening institutions based on sharia values can provide stronger legitimacy, both formally in the eyes of the state and substantively from a religious perspective. Therefore, internal regulations based on *Mu’amalah* fiqh needs to be structured consistently to ensure accountability and sustainability of development programs that are oriented towards the welfare of the community.

Furthermore, the current challenges faced by Hajj Guidance Group are not only related to the aspect of organizing worship, but also on how this institution is able to respond to the socio-economic dynamics of the congregation. Post-hajj economic development, utilization of social religious funds such as *zakat* and *waqf*, and cooperation with Islamic financial institutions are strategic dimensions that can expand the spiritual impact of the hajj into the realm of social empowerment. This kind of institutional transformation requires a clear institutional direction, with a participatory and inclusive vision rooted in Islamic values.

From a normative aspect, Law Number 8 of 2019 concerning the Implementation of the Hajj and Umrah Pilgrimages actually provides space for strengthening institutions based on *maqāṣid al-syari'ah* (Zulfahmi, 2024). The provisions in the law not only emphasize the technical accuracy of the implementation, but also emphasize the importance of transparency, accountability, and public welfare as the basic principles of the implementation of the Hajj. If these principles can be translated operationally into program design, organizational structure, and internal evaluation systems of Hajj Guidance Group, then this institution will function not only as an administrative entity, but also as a catalyst for the development of an empowered and dignified people.

Thus, Hajj Guidance Group Wadi Fatimah can be used as a model for how the hajj guidance institution can be developed sustainably and transformatively. Religious functions are not reduced to just performing rituals, but must be developed towards a comprehensive socio-economic role. Ideally, the direction of future congregation guidance is based on distributive justice, empowerment of the people's economy, and the sowing of public ethics that originate from the epistemology of Islamic law. This is the theoretical and practical foundation that is the basis for further discussion regarding the actualization of sharia values in the institutional system of hajj worship.

### **Transformation of the Meaning of Hajj through Internalization of Sharia Socio-Economic Values in the Wadi Fatimah Cirebon Hajj Guidance Group**

The meaning of the Hajj pilgrimage in society has tended to focus on the ritualistic aspect which emphasizes the success of the congregation in completing the entire series of rituals in the Makkah (Fau et al., 2024). The title of "hajj" that is held upon returning to one's homeland is often interpreted as individual religious prestige (Anuar et al., 2023). However, this kind of approach leaves an empty space in the social dimension of the Hajj pilgrimage, which is the core of Islamic teachings as a religion that prioritizes compassion and social justice (Alhasbi et al., 2024). In the context of holistic Islam, the Hajj pilgrimage does not only build a vertical relationship with Allah SWT, but also strengthens horizontal relations between fellow human beings, emphasizing the values of solidarity, equality, and social responsibility.

This view is not only born from theological construction, but is also accommodated in state policy. Article 8 of Law Number 8 of 2019 concerning the Implementation of the Hajj and Umrah explicitly places the guidance of the congregation as the main objective of organizing the hajj. In addition, Article 2 of Law Number 8 of 2019 includes normative principles such as justice, professionalism, transparency, accountability, welfare, and gender equality as the main

principles of organizing the hajj. Thus, the hajj is not merely an administrative spiritual activity, but also an instrument for forming character and social solidarity in the lives of Muslims.

The reality of the implementation of the social dimension of the Hajj pilgrimage can be seen in the reflective experiences of the pilgrims of the Wadi Fatimah Hajj Guidance Group, Kedawung District, Cirebon Regency. Based on the results of the interviews, most of the pilgrims experienced a change in meaning in carrying out the Hajj pilgrimage. They no longer see the Hajj as merely a ritual obligation, but as a spiritual process that strengthens social involvement. As expressed by Mr. Ali Mas'um and Irsyad Saadi, the Hajj has become a starting point for new awareness for them to increase concern for others and encourage community empowerment after returning from the Holy Land. This shows that the understanding of piety is no longer limited to the personal aspect, but extends to a more transformative social realm.

The Hajj rituals they undergo are also given deeper meaning (Kahfi, 2024). Clothes *ihram* not only interpreted as a uniform for worship, but also as a symbol of simplicity and the elimination of social barriers (Huriani et al., 2022). Mr. Moh. Alwi Sudiyo stated that wearing *ihram* is a form of readiness to leave egoism, wealth, and social status in order to achieve equality before Allah. Likewise, *tawaf* is understood as a symbol of togetherness in circling the spiritual center of Muslims which reflects the connectedness and solidarity of the people. *Sa'i* is interpreted as a representation of struggle and hard work for the common good, not just individual exemplars. This symbolic interpretation strengthens the connection between worship and social responsibility.

*Wukuf* or endowment in Arafah is seen as the pinnacle of spirituality and a representation of universal equality in Islam (Monib & Bahrawi, 2011). Uniformity of dress, similarity of activities, and togetherness of millions of pilgrims from various nations affirm the principle of equality without discrimination. Mr. Damin called this moment a real experience of cross-border brotherhood. *Tahallul* or shaving hair is not seen as a formality, but rather a symbol of readiness to return to social life with a new spirit, free from arrogance and social deviation (Mulia, 2011). According to Mr. Subiya, this is the beginning of an ethical commitment to improve oneself and provide benefits to society. This series of meanings confirms that the Hajj, in essence, holds great social energy if interpreted contextually and deeply.

This meaning is also intertwined with the socio-religious reality that is developing in society. The title "hajj" sociologically plays a role as *achieved status* or status obtained through long spiritual, economic, and physical struggles. In the Kedawung District community, hajj pilgrims often receive more trust in various religious activities. However, this respect is selective and depends on how they reflect the values of the hajj in social life. Several informants

said that without internalizing social values, the title "hajj" would lose its weight and become just an empty symbol that is powerless to shape change.

The transformation of the meaning of the Hajj pilgrimage towards a more social direction cannot be separated from the guidance framework provided by the state. Articles 52–56 of Law No. 8 of 2019 provide legitimacy to the Hajj Guidance Group to carry out an educational and mentoring role systematically. Hajj Guidance Group must be accredited, have certified instructors, and follow the established *manasik* or hajj rituals standards. In this case, Hajj Guidance Group Wadi Fatimah has demonstrated institutional capacity in transforming *manasik* coaching from merely a technical ritual into an educational process that instills Islamic social values substantively. This coaching process becomes a strategic space to foster reflective awareness of the congregation about social responsibility as the fruit of spiritual piety.

One of the important contributions Hajj Guidance Group Wadi Fatimah in the guidance of the Hajj pilgrimage lies in its ability to form ethical and collective awareness among the congregation through a consistent and systematic educational process. The guidance carried out does not only emphasize the technical aspects of the ritual, but also builds religious *habitus* values that are full of sharia values such as honesty, equality, sincerity, and social concern. In this context, the relationship between the guide and the congregation is not merely an instructional relationship, but develops into a pattern of interaction that fosters spiritual and social integrity. This shows that the function Hajj Guidance Group cannot be seen narrowly as an implementer of *manasik*, but rather as an institutional agent in public ethics education that forms Islamic and Indonesian character.

The construction of this function is in line with the spirit contained in Law Number 8 of 2019 concerning the Implementation of the Hajj and Umrah Pilgrimage, especially Article 3 and Articles 52 to 55, which underline the importance of coaching, serving, and protecting the congregation. The state explicitly mandates Hajj Guidance Group not only to accompany the implementation of worship, but also to foster the congregation as a whole, both from a spiritual, educational, and social perspective. Within this framework, coaching in *manasik* becomes the gateway to instill moral awareness and social responsibility, so that the Hajj does not stop at individual success, but continues to a real contribution to social and national life.

If we look at it from the perspective of Islamic economic law, then all coaching activities by Hajj Guidance Group ideally reflects the basic principles of Islamic economics, such as distributive justice (*'adalah*), trust management (*amānah*), and the prohibition of exploitation in all its forms (Mufid, 2021). These values are actually implicitly contained in the principles of the implementation of the Hajj which are regulated by law, such as transparency,

professionalism, accountability, and welfare. However, translating these values into institutional practices requires epistemic awareness and deep understanding from the managers of Hajj Guidance Group so as not to get caught up in mere procedural routines. Ethical and substantial coaching must be the main orientation in building an institutional ecosystem for the Hajj that is in harmony with *maqāṣid al-syari’ah*.

Further, the construction process carried out Hajj Guidance Group Wadi Fatimah has formed the orientation of the congregation towards the importance of social utility values after performing the hajj. The awareness not to stop at individual spiritual achievement, but to continue the spirit of the hajj in the form of social charity, concern for others, and empowerment of the people's economy, shows the success of internalizing Islamic values in a modern context. Although there is no explicitly structured post-hajj economic development program, the developing institutional culture has opened up a large space for the integration of these social values. By adopting the framework *maqāṣid al-syari’ah*, especially the aspect of *taqwayat al-ummah* (community strengthening) and *hifz al-māl* (protection of property), Hajj Guidance Group has the potential to become a pioneer of sharia-based social transformation at the grassroots level.

At this point, it is important to emphasize that the meaning of the Hajj pilgrimage within the framework of national regulations and Islamic economic law not only affirms its ritualistic aspects, but also places the Hajj pilgrimage as a pillar of civilization that has collective value. Hajj Guidance Group as the main entity in the development of the congregation is in a strategic position to bridge the transcendental dimension of Islam and the normative framework of the state. The synergy between formal legal instruments and sharia ethics can be realized through institutional practices that make the development of the congregation a vehicle for transformation, both spiritual and social. Thus, the function of Hajj Guidance Group is not only administratively legitimate, but also morally legitimate in encouraging the formation of a dignified, just and competitive people.

### **Integration of Community-Based Holistic Hajj Guidance Model in the Wadi Fatimah Cirebon Hajj Guidance Group**

In the dynamics of organizing the Hajj pilgrimage, the problem of coaching the congregation is inevitable, reflecting the complexity of the organization and the diversity of participant characteristics. Variations in age, educational background, physical readiness, and level of religious literacy require an adaptive and inclusive coaching approach. The resolution of this problem cannot be left to one party alone (Rakman & Syufa’at, 2023), but must be done

collaboratively and oriented towards the principle of benefit. The approach is based on *maslahat* enabling the development of preventive and sustainable solutions through synergy between the Hajj Guidance Group, government, pilgrims, and health workers (V. Salim & Farisi, 2024). On the contrary, the *taghrīr* approach, namely a solution without knowledge or mature planning that risks causing dysfunctional services and even creating new tensions in institutional and spiritual relations.

Hajj Guidance Group Wadi Fatimah is a real example of an institution that has successfully integrated three fundamental aspects, namely Islamic values, technical professionalism, and compliance with regulations. According to Mr. Kanandi, the secretary of Hajj Guidance Group Wadi Fatimah, the effectiveness of coaching is largely determined by the readiness of human resources, mature technical strategies, and the collective awareness of the congregation in following the organizer's directions (interview, November 2, 2021). The implementation of this proactive coaching model is in line with the provisions of Article 52–56 of Law Number 8 of 2019, which places Hajj Guidance Group as a strategic partner of the government in serving and assisting pilgrims according to national standards.

One of the initial challenges faced by Hajj Guidance Group Wadi Fatimah is the low participation of the congregation in the *manasik* session, as well as the disparity in understanding the guidance material. The reasons for participants' absence vary, ranging from health problems to minimal awareness of the importance of spiritual preparation. To answer this challenge, Hajj Guidance Group prioritizing a humanistic educational approach. Mr. Sumarna Hasyim explained that the *manasik* material was delivered repeatedly, supported by personal consultation sessions, and intensive mentoring outside the official schedule (interview, November 12, 2021). This approach reflects the *Ta'yin* principle (adjustment of needs) and the spirit of inclusivity as stated in Article 3 of Law Number 8 of 2019.

When entering the departure phase, the challenges change into logistical, administrative, and health issues for the pilgrims. Some participants experience physical difficulties, bring prohibited items, or do not prepare essential needs. In this case, Hajj Guidance Group Wadi Fatimah demonstrates institutional readiness through structured actions that include medical referrals, airport education, and negotiations with relevant authorities. According to Mr. Moh. Alwi Sudiyo and Mr. Kanandi (interviews, November 30 and December 1, 2021), the approach used was not only administrative, but also prioritized empathy and spiritual understanding, thus creating a safe and meaningful departure experience.

Upon arrival in Makkah, the complexity of the challenges increases exponentially. Pilgrims face various obstacles such as getting lost, breaking their ablution during *tawaf*, or

making a mistake in their intention during *wukuf*. In this situation, the effectiveness of the coordination system becomes a crucial element. Mr. Miftahuddin emphasized the importance of a real-time reporting system and hierarchical communication between guides, team leaders, and group leaders to ensure order and solemnity of worship (interview, December 3, 2021). This practice reflects the implementation of the *Mas'ūliyyah* principle (institutional responsibility) as emphasized in Article 2 of Law Number 8 of 2019.

When the congregation returned to their homeland, new problems arose, especially regarding excessive or inappropriate baggage. In this context, Hajj Guidance Group Wadi Fatimah continues to carry out its educational function through intensive socialization regarding baggage regulations and the formation of awareness of consumer efficiency. Practical guidance on how to pack and the limits of goods is delivered systematically. According to Mr. Kanandi (interview, December 6, 2021), this effort proves that guidance does not stop in the Holy Land, but extends to the post-pilgrimage stage, covering logistical and psychosocial dimensions.

The results of this entire series of guidance are not only visible in the administrative or spiritual aspects of the individual, but are also clearly visible in the changes in social behavior in the community after the Hajj. Many of them have undergone a transformation into more disciplined individuals, active in religious activities, and become role models for the community. This change indicates that the Hajj is not just a pilgrimage, but a social investment that strengthens the collective ethics of the community. This concept is in line with the message of the letter al-Hajj verses 27-28, which emphasizes the dimensions of worldly and afterlife benefits from carrying out the Hajj in its entirety.

In the midst of the increasingly complex dynamics of modern congregations, the role of Hajj Guidance Group becomes increasingly vital. The increasing age of the congregation, the high number of comorbid diseases, and the diversity of social and cultural backgrounds demand a multidimensional approach that integrates spiritual, medical, educational, and psychological aspects. Hajj Guidance Group Wadi Fatimah responded to this challenge by continuing to increase institutional capacity through training, mentor certification, and cross-sector collaboration, as mandated in Article 54 paragraph (2) of Law Number 8 of 2019.

More than that, Hajj Guidance Group Wadi Fatimah does not only carry out administrative or technical tasks, but also instill character values such as patience, discipline, tolerance, and responsibility. In dealing with interpersonal conflicts that may arise during the implementation of worship, the *islāh* approach (peaceful reconciliation) is implemented, reflecting a commitment to the values of dialogue and civility. This places Hajj Guidance Group as a moral actor in the formation of the social capital of Muslims.

From the institutional side, the principles of transparency and accountability are also consistently maintained. Post-Hajj evaluations are conducted through open deliberation and consultation forums, where pilgrims can convey criticism and input. This process shows the partisanship of Hajj Guidance Group on the values of deliberation and continuous efforts to improve quality (Wagiu et al., 2015). This transparency is the foundation of public trust in Hajj Guidance Group Wadi Fatimah, while strengthening its position as a coaching institution that is not only effective, but also has integrity.

In the context of Hajj development in Indonesia, Hajj Guidance Group Wadi Fatimah displays a crucial dimension that is often overlooked in institutional discourse, namely its ability to maintain the spiritual continuity of pilgrims through strengthening active and transformative socio-religious networks. Rather than being limited to technical teaching of *manasik*, this institution develops an approach that emphasizes the formation of an inclusive and productive post-hajj community. Pilgrims do not simply become alumni, but rather part of a social ecosystem involved in religious activities, philanthropy, and strengthening the sharia-based economy. This pattern shows that the values of the hajj have undergone a transformation into real and sustainable social solidarity.

This success is certainly inseparable from the socio-cultural roots of the Cirebon community, which is known to have a strong religious tradition and a high spirit of collectivity. In this kind of social landscape, the process of internalizing the values of the hajj finds a fertile medium to grow and develop (Wagiu et al., 2015). Alumni of the congregation who previously received coaching are now agents of change, such as becoming leaders of religious studies, initiators of sharia-based social communities, and managers of zakat and waqf at the local level. This kind of social relationship forms social capital which strengthens the Hajj pilgrimage as the moral and ethical foundation of Cirebon's Muslim community.

The contribution of Hajj Guidance Group Wadi Fatimah is also seen in the mainstreaming of Islamic economic literacy among the congregation through cooperation with Islamic financial institutions such as Islamic Banking. However, its approach does not emphasize the financial aspect alone, but rather more on education of values and practices. This education takes place contextually, through religious discussions, savings simulations, and the habituation of Islamic principles in everyday life (Wilis & Aziz, 2022). Thus, the economic construction function performed by Hajj Guidance Group not only technocratic, but also pedagogical and ethical, in line with *maqāṣid al-syari'ah* value in the aspect of *hifz al-māl* and *taqwayat al-ummah*.

Therefore, Hajj Guidance Group Wadi Fatimah should be seen as a model of Islamic social organization based on community and values. This role is very significant amidst the increasing social fragmentation and value disorientation faced by modern Muslims. Through a participatory approach and based on local wisdom, Hajj Guidance Group Wadi Fatimah is able to harmonize religious knowledge and social practice, thus creating a living dialectical space between ritual and reality. This approach makes Hajj Guidance Group not just an institution that organizes Hajj guidance, but an agent of social change that is relevant to the needs of the times.

Institutional performance like this shows that state regulations, such as Law Number 8 of 2019, have great potential when implemented through a value-based institutional model. The provisions in the law, especially those concerning sustainable development, institutional strengthening, and welfare-based services, acquire substantive meaning in the institutional practices carried out by Hajj Guidance Group Wadi Fatimah. By integrating the principles of Islamic law within a formal legal framework, Hajj Guidance Group successfully bridges the gap between transcendental ethics and the demands of modern regulation.

Thus, it can be asserted that the main strength Hajj Guidance Group Wadi Fatimah does not lie solely in the technical effectiveness of Hajj guidance, but in its ability to build social ecosystem which facilitates long-term changes in values and behavior. Through this model, Hajj Guidance Group Wadi Fatimah transformed into a space of synthesis between ritual and practice, between spirituality and social development, and between state norms and ideals of *maqāṣid al-syari’ah*. This is the most obvious form of holistic Hajj construction, which not only leaves a spiritual imprint in the individual, but also instills value in the structure of the collective life of the people.

## Conclusion

At the end of this research, three conclusions can be drawn from the analysis above. First, the motif of pilgrims' pilgrimage Hajj Guidance Group Wadi Fatimah is dominated by spiritual urges and sincere personal awareness, not social pressure or status seeking. This shows the depth of religiosity that underlies the implementation of worship. Hajj Guidance Group Wadi Fatimah plays an important role in directing this motivation through coaching that is not only ritualistic, but also transformative, by integrating values of *maqāṣid al-syari’ah* and the principles of Islamic economic law. In order for its function to be more optimal, the Hajj Guidance Group needs to strengthen governance based on Islamic ethics, economic empowerment, and response to the social dynamics of the community.

Second, the Hajj pilgrimage which was originally understood in a ritualistic and individual way has now undergone a transformation in meaning into a social practice with a collective dimension, especially through coaching from Hajj Guidance Group Wadi Fatimah. With an educational approach based on sharia values and support from state regulations, Hajj Guidance Group Wadi Fatimah does not only shapes the spiritual piety of the congregation, but also encourages social awareness, economic empowerment, and community strengthening. This transformation reflects the synergy between *maqāṣid al-syari’ah* values and positive law, and placing the Hajj pilgrimage as a pillar in forming a just and empowered Islamic civilization.

Third, effective and meaningful hajj guidance does not only lie in technical success in delivering *manasik* materials, but especially in its ability to build a holistic institutional model, rooted in Islamic values, and responsive to socio-congregational dynamics. Through the integration of spiritual values, educational approaches, moral leadership, and strengthening socio-religious networks and sharia economic literacy, Hajj Guidance Group Wadi Fatimah is able to bridge the regulatory demands of the state with *maqāṣid al-syari’ah* substantively. Its success in creating a transformation in the behavior of post-Hajj pilgrims, encouraging the formation of productive social communities, and mainstreaming the principle of *maslahat* in service, makes Hajj Guidance Group Wadi Fatimah not only a practitioner of religious rituals, but also an agent of social change who re-establishes the relationship between religion, society and the state in a single, transformative and sustainable Islamic practice.

The scope of this study is focused on analyzing the transformation of the meaning of Hajj through the guidance provided by the Wadi Fatimah Hajj Guidance Group in Cirebon, emphasizing the social-spiritual aspects of pilgrims and the integration of *maqāṣid al-syari’ah* values and principles of Islamic economic law. This study is limited to the experiences of pilgrims participating in the guidance program at Wadi Fatimah and does not cover other Hajj guidance institutions. Additionally, the study primarily highlights the changes in the social and economic behavior of pilgrims post-Hajj and how Hajj guidance plays a role in shaping social, spiritual, and economic awareness among pilgrims from the perspective of Islamic law.

## Bibliography

Agustin, T. M., & Muhajarah, K. (2024). Evaluasi Pelayanan Petugas Haji Ramah Lansia Tahun 2023 Kantor Kementerian Agama Wilayah Jawa Tengah. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 7(01). <https://doi.org/10.30868/im.v7i01.6131>

Ahmadi, A. (2002). *Psikologi sosial*. Rineka Cipta.

Albarra, A., Nawawi, A., & Tasbih, A. (2025). Quranic Values In Embedded Parenting In

Improving The Quality Of Children's Education: Nilai-Nilai Al-Qur'an Pada Pengasuhan Melekat Dalam Peningkatan Kualitas Pendidikan Anak. *Civilization Research: Journal of Islamic Studies*, 4(1), 173–200. <https://doi.org/10.61630/crjis.v4i1.80>

Alhasbi, F., Fathurrahman, M., & Ahmad, A. A. M. (2024). Agama sebagai Anugerah Semesta: Memahami Makna Islam Rahmatan lil'Alamin. *Pawarta: Journal of Communication and Da'wah*, 2(2), 113–132. <https://doi.org/10.54090/pawarta.718>

Anuar, M. K., Rahmawati, N., & Syafitri, R. (2023). Makna Gelar Haji Bagi Masyarakat Kelurahan Kasu Kecamatan Belakang Padang Kota Batam. *Aufklarung: Jurnal Pendidikan, Sosial Dan Humaniora*, 3(2), 163–168.

Ayyub, S. H. (2002). Pedoman Menuju Haji Mabrur. *Alih Bahasa Said Agil Husein Al-Munawar, Jakarta, Wahana Dinamika Karya*.

Az-Zuhaili, W. (1989). *al-Fiqh al-Islamiy wa Adillatuhu*. Dar al-Fikr.

Bogdan, R., & Taylor, S. J. (1992). *Pengantar Metoda Penelitian Kualitatif*. Usaha Nasional.

Creswell, J. W. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. SAGE Publications.

Darojatun, R. (2018). Tren Produk Halal, Gaya Hidup Syar'i dan Kesalehan Simbolik: Studi Tentang Muslim Kelas Menengah. *Wardah*, 19(2), 135–157. <https://doi.org/10.19109/wardah.v19i2.2816>

Direktorat Jenderal Kelembagaan Agama Islam. (2003). *Pondok Pesantren dan Madrasah Diniyah Pertumbuhan dan Perkembangannya*. Departemen Agama RI Direktorat Jenderal Kelembagaan Agama Islam.

Fahham, A. M. (2016). Penyelenggaraan Ibadah Haji: Masalah dan Penanganannya. *Kajian*, 20(3), 201–218.

Falah, F., & Rusydiyah, E. F. (2022). Evaluasi Media Pembelajaran Articulate Storyline Dalam Pembelajaran Fiqih. *Akademika*, 11(01), 13–22. <https://doi.org/10.34005/akademika.v11i01.1683>

Fau, F. W., Nase, N., & Rustandi, R. (2024). Manajemen Strategik Bimbingan Manasik dalam Membangun Kemandirian Jemaah Haji Di KBIHU PP Persis. *Mabrur: Academic Journal of Hajj and Umra*, 3(1), 91–114. <https://doi.org/10.15575/mjhu.v3i1.37306>

Harahap, W. D., & Nirwana, H. (2024). Building Motivation In Learning For Academic Success. *Journal Of Psychology, Counseling And Education*, 2(1), 22–30.

Hasanah, A. U. (2023). Kolonialisasi Gelar Haji: Inisiasi Belanda Waspada Perlawanannya. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 17(4), 2712–2723. <https://doi.org/10.35931/aq.v17i4.2402>

Huriani, Y., Zulaiha, E., & Dilawati, R. (2022). *Implementasi moderasi beragama bersama penyuluh perempuan di Bandung Raya*. Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung.

Idris, S. (2017). Konstruksi Ritual Ibadah Haji Pada Masyarakat Sekitar Gunung Bawakaraeng Kab. Gowa. *Al-Qalam*, 23(2). <https://doi.org/10.31969/alq.v23i2.427>

Jumena, J., Bustomi, I., & Fatimah, S. (2018). Hak jamaah Haji atas hasil pengelolaan setoran awal biaya penyelenggaraan ibadah Haji. *Al-Mustashfa: Jurnal Penelitian Hukum Ekonomi Syariah*, 3(2), 237–253.

Kahfi, A. (2024). Analisis Penerapan Buku'Umrah Mabruroh'dalam Praktik Spiritual Journey Umrah sebagai Sarana Hijrah dan Transformasi Diri: Analysis of the Application of the Book'Umrah Mabruroh'in the Spiritual Practice of Umrah Journey as a Means of Migration and Self-Tr. *QULUBANA: Jurnal Manajemen Dakwah*, 5(2), 314–337. <https://doi.org/10.54396/qlb.v5i2.1559>

Koentjaraningrat. (2000). *Pengantar Ilmu Antropologi*. Rineka Cipta.

Moleong, L. J. (2019). *Metodologi Penelitian Kualitatif* (Revisi). Remaja Rosdakarya.

Monib, M., & Bahrawi, I. (2011). *Islam & hak asasi manusia dalam pandangan Nurcholish Madjid*. Gramedia Pustaka Utama.

Mufid, M. (2021). *Filsafat hukum ekonomi syariah: Kajian ontologi, epistemologi, dan aksiologi akad-akad muamalah kontemporer*. Prenada Media.

Mulia, S. M. (2011). *Membangun surga di bumi*. Elex Media Komputindo.

Munawwir, A. W., & Munawwir, A. W. (1997). *Kamus al-munawwir Arab-Indonesia terlengkap*.

Nasution, S. (2009). *Metode Research (Penelitian Ilmiah)*. Bumi Aksara.

Ørngreen, R., & Levinsen, K. T. (2017). Workshops as a research methodology. *Electronic Journal of E-Learning*, 15(1), 70–81.

Rakman, F. F., & Syufa'at, S. (2023). Alternatif Penyelesaian Sengketa (Aps) Perspektif Al-Qurán Dan Hadits. *Al-Mustashfa: Jurnal Penelitian Hukum Ekonomi Syariah*, 8(1), 42. <https://doi.org/10.24235/jm.v8i1.11947>

Ritzer, G. (1985). *Sosiologi: ilmu pengetahuan berparadigma ganda*. Rajawali.

Salim, E. F., Judiasih, S. D., & Yuanitasari, D. (2021). Persamaan Syarat Usia Perkawinan sebagai Wujud Kesetaraan Gender dalam Meminimalisir Perkawinan Bawah Umur di Indonesia. *ACTA DIURNAL Jurnal Ilmu Hukum Kenotariatan*, 5(1), 1–19. <https://doi.org/10.23920/acta.v5i1.519>

Salim, V., & Farisi, A. (2024). Implementasi Metode Iterative Enhancement dalam

Pengembangan Aplikasi Web dan Mobile Terintegrasi bagi Kelompok Bimbingan Ibadah Haji dan Umrah (KBIHU) di Kota Palembang. *Jurnal Sistem Informasi (E-Journal)*, 6(2), 294–312.

Saputra, A., Mulyadi, M., Putra, F., & Kurniati, K. (2025). Simbolisme Haji dan Emas dalam Falsafah Haji Bugis: Perspektif Hukum Islam. *ALADALAH: Jurnal Politik, Sosial, Hukum Dan Humaniora*, 3(2), 68–82. <https://doi.org/10.59246/aladalah.v3i2.1232>

Saputra, A. R. (2016). Motiv Dan Makna Sosial Ibadah Haji Pada Jamaah Masjid Darussalam Perumahan Wisma Tropodo Waru Sidoarjo. *Kodifikasi*, 10(1), 144165.

Subair, S. (2018). Simbolisme Haji Orang Bugis Menguak Makna Ibadah Haji Bagi Orang Bugis Di Bone Sulawesi Selatan. *Ri'ayah: Jurnal Sosial Dan Keagamaan*, 3(02), 17–29.

Sugiyono. (2013). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*. Alfabeta.

Suma, M., Misbah, I., Sosrohadi, S., & Dalyan, M. (2024). The Influence of Language Use toward the Implementation of Public Service Ethics. *Journal on Interdisciplinary Studies in Humanities*, 7(4).

Wagi, V. B., Kaunang, M., & Londa, V. Y. (2015). Community Participation in Village/Sub-district Development Planning Deliberations in Airmadidi District, North Minahasa Regency. *Jurnal Ilmiah Society*, 1(17), 115–126.

Wilis, R. A., & Aziz, A. (2022). Kewirausahaan dan teknologi di era generasi Z. *Jurnal Ilmu Siber (JIS)*.

Yasin, A. A. (2024). Analisis Interaksi Tingkat Pendidikan dan Kesadaran Beragama pada Kesiapan Wanita dalam Rangkaian Ibadah Haji Tanpa Mahram. *Rayah Al-Islam*, 8(4), 1772–1795. <https://doi.org/10.22212/kajian.v20i3.625>

Yusuf, A. M. (2016). *Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan*. Prenada Media.

Zaini, Z. D. (2011). Implementasi pendekatan yuridis normatif dan pendekatan normatif sosiologis dalam penelitian ilmu hukum. *Pranata Hukum*, 6(2), 117–132. <https://doi.org/10.36448/pranatahukum.v6i2.102>

Zulfahmi, S. A. G. (2024). Penerapan Artificial Intelligence Melalui Aplikasi Muslim Pro Dalam Pendidikan Agama Islam. *Jurnal Azkia: Jurnal Aktualisasi Pendidikan Islam*, 20(1), 127–140.