



**TRAINING AND GUIDANCE FOR HAJJ MANASIK FOR TEENAGE CHILDREN
OF THE UBUDIYAH MOSQUE RUMBAI PEKANBARU CITY**

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Abstract: This article is the result of dedication regarding training and guidance on Hajj rituals for teenagers at the Ubudiyah Mosque, Rumbai District, Pekanbaru City. Hajj is a form of worship that involves making oneself available to visit the Kaaba, to carry out certain acts of worship, or in other words visiting certain places, at certain times, and with certain acts of worship.. The Ubudiyah Mosque as a location for service has a youth mosque community, but they rarely provide guidance and training, especially regarding the Hajj rituals. For this reason, this activity needs to be carried out so that they can understand how to do it. This service is carried out using a practical approach after providing the material in this service activity. The results achieved after carrying out training and guidance on the Hajj rituals were that the teenagers of the Ubudiyah Mosque could become active again, so that they could develop their potential.

Keywords: Training, Guidance, Hajj Manasik

Abstrak: Artikel ini merupakan hasil pengabdian tentang pelatihan dan bimbingan manasik haji bagi remaja Masjid Ubudiyah Kecamatan Rumbai Kota Pekanbaru. haji merupakan ibadah yang menyajakan diri untuk mengunjungi ka'bah, untuk melaksanakan amal ibadah tertentu, atau dengan kata lain mengunjungi tempat-tempat tertentu, pada waktu-waktu tertentu, dan dengan amal ibadah tertentu. Masjid Ubudiyah sebagai lokasi pengabdian telah memiliki komunitas remaja masjid, namun jarang diberikan bimbingan dan pelatihan khususnya tentang manasik haji. Untuk itu, kegiatan ini perlu dilakukan agar mereka dapat memahami bagaimana cara. Pengabdian ini dilaksanakan dengan menggunakan pendekatan praktik setelah pemberian materi yang dalam kegiatan pengabdian ini. Hasil yang dicapai setelah melaksanakan pelatihan dan bimbingan manasik haji ini adalah anak-anak remaja Masjid Ubudiyah dapat kembali aktif, sehingga mereka dapat mengembangkan potensi dirinya.

Keyword: Pelatihan, Bimbingan, Manasik Haji

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Introduction

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

It can be seen that historically, starting from the time of the Prophet SAW or in the period after, mosques have become the center or central and strategic activities of Muslims. Activities in the government sector, for example, which include ideology, politics, economics, social, justice and military are discussed and resolved in mosque institutions. Mosques also function as centers for the development of Islamic culture, especially when special buildings for this purpose have not yet been erected. The mosque is also a place for discussion, a place to recite the Koran, and deepen religious or general knowledge. (Moh. E. Ayub, 1996; 2)

Apart from that, the mosque is also a strategic place to carry out guidance and training activities in order to increase knowledge and insight for Muslims, especially in the religious field, and one of the activities that needs to be developed in developing the quality of the community, especially among teenagers, mosques, knowledge about Hajj rituals. It is well known that Hajj is an obligatory pilgrimage for Muslims who are able to carry it out. The sequence of the Hajj pilgrimage occupies the last position in the pillars of Islam, this shows that this pilgrimage is not enough to be physically and spiritually capable, but also economically and safely capable (Arifin, 2019). Sheikh Wahbah Az-Zuhaili defines Hajj as a form of worship that involves making oneself available to visit the Kaaba, to carry out certain acts of worship, or in other words visiting certain places, at certain times, and with certain acts of worship (Hidayatullah, 2019). Based on this definition, it can be concluded that the Hajj is a worship that requires intensive guidance so that there are no mistakes in its implementation. (Adudin Alijaya et al, accessed 2024)

Hajj is essentially a sacred activity whose implementation is required by Allah SWT for all Muslims who are capable of it. It is called a sacred activity because the entire series of activities is worship. Hajj is also called the peak which symbolizes total obedience and surrender to Allah SWT both physically, materially and spiritually. Hajj is obligatory for Muslims who can afford it once in their lifetime.

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

Therefore, so that the Hajj pilgrimage can be carried out well in accordance with the provisions of the Shari'a, it is necessary to introduce and provide understanding to teenagers about the Hajj pilgrimage and the procedures for carrying out the Hajj pilgrimage from an early age. The aim is so that they can know why the Hajj pilgrimage is mandatory and when they are obliged to carry it out and how to carry out the pilgrimage. Another aim of this is to motivate themselves, instill their religious spirit from an early age, so that when they grow up they will express this motivation into actions to carry out the Hajj pilgrimage.

Method

The methods for carrying out service activities are: to society regarding Hajj rituals for teenagers are as follows; **First**, conduct a survey of several mosques in Rumbai Pekanbaru District and determine the location and mosque that will be the target of service. **Second**, after getting a mosque as the target of service, the service team held a meeting with the mosque administrators and youth administrators to submit a proposal for a guidance program for the Hajj rituals and this proposal received a positive response with the formation of an activity implementation committee by the mosque administrators. **Third**,

make a letter requesting permission to the mosque management as the party responsible for managing and maintaining the comfort of the mosque and after obtaining permission, the service team prepares materials that will be distributed to training participants. **Fourth**, providing material by resource persons using a method that is easy to understand, namely practice. Deepening the material through lecture method, demonstration method, question and answer method, assignment method, and practice or drill method, then continued by appointing several participants to practice. This practical training also serves as evaluation material for the participants' understanding of the material that has been presented previously. Meanwhile, the method of implementing this service prioritizes developing the assets or potential possessed by mosque youth. The aim is to explore the abilities possessed by teenagers and develop them together with the community. A community, including teenagers, always has potential, because potential is not always synonymous with material things. Without realizing it, many things that teenagers have are part of their potential, because potential is an advantage that teenagers themselves already have. The diversity of communities that exist among teenagers is also a very valuable potential possessed by society.

Results and Discussion

1) Understanding Guidance

Etymologically, the word guidance is a translation of the word "guidance" which comes from "to guide", a word which has the meaning of showing, guiding, or help. In accordance with the term, in general guidance can be interpreted as assistance or guidance. Guidance means providing assistance to a person or group of people in making wise choices and in determining adjustments to the guidelines. life (Hallen, 2005: 3).

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

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

2) Hajj Manasik

The term manasik comes from the word "*manasik*" which etymologically means worship (Al-Munawir, 1984; 1414). Manasik is the procedure for carrying out the Hajj and Umrah according to the guidance of Rasullullah Saw (Syafii Antonio, 2015; 5). Linguistically, manasik is a *jama'* from the words *mansik* or *mansak* which means worship, worship, place of worship, or time of worship. Meanwhile, in sharia terms, manasik means the variety of

worship carried out during the Hajj and Umrah or the various places used to carry out the rituals of the Hajj and Umrah (Muhfid AR, 2015; 8).

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

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

3) Terms, Pillars and Obligations of Hajj

a) Hajj Conditions

1. Islam
2. Balligh
3. Mature
4. Sensible
5. Sane
6. Independent
7. Capable

b) Pillars of Hajj

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

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

c) Hajj is mandatory

1. Starting ihram
2. Throwing a jumrah
3. Mabît in Mudzalifah
4. Mabît in Mina
5. Tawaf wada' (farewell tawaf)

If one of the obligatory Hajj is abandoned, then the Hajj is still valid, but you have to pay a dam (fine).

4) Implementation of the Hajj (Hajj Manasik)

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

a) Performing ihram

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

b) Wukuf at Arafah

Held on the 9th of Zulhijah, the time starts after the sun sets until dawn on the day of nahar (the day of slaughtering the sacrifice) on the 10th of Zulhijah. During wukuf, there are several things that must be done, namely: the plural prayers of taqdim and qashar zuhur-asr, praying, reciting dhikr together, reading the Koran, the plural prayers of taqdim and qashar maghrib-isyâ.

c) Mabît in Muzdalifah

The time is shortly after midnight to before dawn. Here, take 49 or 70 pebbles to throw the juror at Mina, and perform the morning prayer at the beginning of time, followed by leaving for Mina. Then stop briefly at the masy'ar al-harâm (holy monument) or Muzdalifah to recite remembrance of Allah SWT (QS 2: 198), and perform the morning prayer when dawn breaks.

d) Throwing Jumrah 'Aqabah

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

e) Tahalul

Tahalul is to release oneself from the Hajj ihram after completing the Hajj deeds. The initial tahalul is carried out after completing the 'aqobah pilgrimage, by shaving/cutting at least 3 strands of hair. After tahalul, you can wear normal clothes and do all the acts that are prohibited during ihram, except having sex. Those who wish to perform the tawaf ifâdah on that day can go directly to Mecca for the tawaf. By reading the talbiyah, enter the Grand Mosque through the Bâbussalâm (greeting door) and perform tawaf. After the tawaf, it is sunnah to kiss the Black Stone (black stone), then pray 2 rak'ahs near Ibrahim's grave, pray at Multazam, and pray 2 rak'ahs at Hîr Ismail (all in the Grand Mosque complex). Then do sa'i between hills Shafa and Marwa, starting from Hill Shafa and ending at Hill Marwa. Then proceed with the second tahalul, namely shaving/cutting at least 3 strands of hair. In this way, all prohibited actions during ihram have been removed, so that everything is halal to do again. Then return to Mina before sunset to mabît there.

f) Mabît in Mina

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

g) Tawaf ifadah

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

5) Implementation of Service

In this service activity there are several approaches and methods or techniques used, including; First, *inculturation* (introduction). At the introduction stage, even though some of them already know each other, this can be done through a communication process with youth members joining the community and becoming part of all their routine activities. The aim of this stage is for the community to understand the purpose of the presence of the service team as implementers of the service, understand the purpose of the activities devotion, building community trust in the service team, as well as facilitating youth groups to have the ability to develop their communities. Furthermore, the information obtained at this stage is useful in planning service activities and developing the potential around the mosque (Hidayati, 2021). The first step in implementing the service, the service carried out direct observations at the Ubudiyah Mosque to see the real conditions of activities at the mosque. For this reason, the implementer carries out the inculturation (introduction) stage by communicating with the youth in charge to convey the purpose of carrying out the service activities. From the interview data obtained with various considerations, the planners decided on the priority scale which is the main potential that the mosque has because this is what attracts teenagers.

The next stage, namely the discovery stage (disclosing information) which will be carried out on June 7 2024. At this stage, the implementers together with the youth administrators carry out potential mapping by identifying several potentials possessed by the teenagers of the Ubudiyah Mosque. Meanwhile, the third stage is design (knowing the potential). On June 7 2024, the implementers will socialize and explain the potential that teenagers have. Apart from that, it was also explained that knowledge about the Hajj rituals is very important for teenagers even though they have not registered for Hajj.

Table 1. Schedule for Hajj Manasik Training

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

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

Photos of Youth Hajj Manasik Activities at the Ubudiyah Mosque





Activity Results

Even though this Hajj ritual training activity can only be carried out once a week, the enthusiasm of the mosque's teenagers for training remains high. This is proven by their presence in participating in training since the beginning of the first week of training. The location for this Hajj ritual training was held at the Ubudiyah Mosque. This is because after obtaining permission from the management and the community. For this first week of service training, the teenagers' knowledge in carrying out the Hajj rituals was still not perfect, because they had never participated in Hajj rituals training. Therefore, the service provides direction and input to the children to be more enthusiastic about learning the Hajj rituals.

Conclusion

Based on the service that has been carried out at the Ubudiyah Rumbai Mosque, Pekanbaru City, it can be concluded that the enthusiasm of young mosque children in participating in Hajj ritual training needs to be supported and given motivation and appreciation, so that they do not fade in participating in the training. The role of parents and the community is very necessary, because training on Hajj rituals can also increase the enthusiasm of teenagers in enlivening the mosque because they gain new knowledge that they have never had before. Apart from that, the results that have been achieved in this service are that teenagers are expected to be able to continue carrying out Hajj ritual training. So far, the teenage children of the Ubudiyah mosque have been able to increase their potential and develop it well.

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