



HAJJ AND UMRAH AS A MEDIUM FOR MORAL EDUCATION IN ADDRESSING NARCISSISTIC TENDENCIES IN THE MODERN ERA

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Submitted: 29 September 2024	Revised: 30 November 2024	Accepted: 30 December 2024	Published: 2 January 2025
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Abstract: In the modern era, the phenomenon of narcissistic tendencies has increasingly permeated the performance of Hajj and Umrah, obscuring the purpose of spirituality and replacing it with more secular motives. This raises concerns about the quality of moral education provided by the pilgrimage. The article aims to investigate the emerging phenomenon of narcissistic tendencies among Hajj and Umrah pilgrims, examining the underlying factors that drive such behavior and exploring effective strategies to address these challenges while preserving the spiritual essence of the pilgrimage. This study employed a qualitative research approach, utilizing in-depth interviews and direct participant observation to comprehensively explore the manifestations of narcissistic behaviors among Hajj and Umrah participants. Data analysis techniques using the Milles and Huberman models. The findings show that factors such as social pressure, the drive for social recognition, and the influence of social media play a significant role in encouraging narcissistic tendencies behavior among Hajj and Umrah pilgrims. However, it was also found that a holistic moral education approach by KBIHU Al-Multazam Waymili, including fostering spiritual values, providing moral material, personal counseling, strengthening habituation, being wise in using social media, and cultivating simplicity and self-reflection, can mitigate the negative impact of this phenomenon. In conclusion, the phenomenon of narcissistic tendencies in the Hajj and Umrah is a real challenge to maintain the values of spirituality and morality. However, this phenomenon can be overcome with the right moral education approach at the individual and community levels. Hajj and Umrah can remain strong mediums for moral education.

Keywords: Moral Education; Hajj and Umrah; Narcissistic Tendencies

Abstrak: Dalam era modern, fenomena pamer semakin telah masuk ke dalam pelaksanaan ibadah Haji dan Umrah, mengaburkan tujuan spiritualitas dan menggantikannya dengan motif yang lebih sekuler. Hal ini menimbulkan kekhawatiran akan kualitas pendidikan moral yang terkandung dalam ibadah tersebut. Penelitian ini bertujuan untuk menyelidiki dan mengungkap faktor-faktor yang mendorong perilaku pamer di antara peserta Haji dan Umrah, serta mengeksplorasi strategi untuk mengatasi masalah ini dan memperkuat pendidikan moral dalam konteks ibadah Haji dan Umrah. Penelitian ini menggunakan

pendekatan kualitatif, dengan data yang dikumpulkan melalui wawancara mendalam dan observasi langsung terhadap peserta Haji dan Umrah. Data kemudian dianalisis menggunakan teknik analisis data menurut Milles dan Huberman. Temuan penelitian menunjukkan bahwa faktor-faktor seperti tekanan sosial, dorongan untuk mendapatkan pengakuan sosial, dan pengaruh media sosial memainkan peran signifikan dalam mendorong perilaku pamer peserta Haji dan Umrah. Namun, juga ditemukan bahwa pendekatan pendidikan akhlak yang holistik oleh Kelompok Bimbingan Ibadah Haji dan Umrah (KBIHU) *Al-Multazam Waymili*, berupa pembinaan nilai-nilai spiritual, pemberian materi akhlak, konseling pribadi, penguatan, pembiasaan, bijak bermedia sosial, penanaman kesederhanaan dan refleksi diri, dapat mengurangi dampak negatif dari fenomena ini. Kesimpulannya, fenomena pamer diri dalam pelaksanaan Haji dan Umrah adalah sebuah tantangan yang nyata dalam upaya mempertahankan nilai-nilai spiritualitas dan moralitas. Namun, dengan pendekatan pendidikan akhlak yang tepat, baik di tingkat individu maupun komunitas, fenomena ini dapat diatasi dan ibadah Haji dan Umrah dapat tetap menjadi media pendidikan akhlak yang kuat.

Kata kunci: Pendidikan Akhlak; Haji dan Umrah; Pamer

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Introduction

The practice of Hajj and Umrah has experienced a significant increase in recent years. This can be seen from the increasing number of travel Hajj and Umrah service providers, the increasing income of the community, and the increasing number of people who carry it out.¹ The main purpose of this act of worship is not only an obligation to fulfill the pillars of Islam but also an opportunity for the moral development of Muslims. This spiritual journey provides a means for Muslims to reflect on their actions and intentions, as well as an effort to build closeness to Allah SWT. In Almuhrzi's research, it is explained that the biggest motivation for Muslims to carry out the pilgrimage and Umrah is to be grateful for Allah's blessings and get closer to Him.² However, the current phenomenon shows that the primary purpose has shifted. This is demonstrated by the increasing practice of taking selfies in front of the Kaaba during the worship ritual.³ This phenomenon also occurs among pilgrims from Indonesia, not only limited to taking selfies,⁴ In addition to taking photos, there is also a significant occurrence of pilgrims videotaping their worship practices in front of the Kaaba. Some parties have cautioned against excessive recording, which may interfere with their worship.

The phenomenon of narcissistic tendencies to worship, known as *Riya* in Islamic terms, is increasing in this modern era. With the rise of social media and the desire for

¹ Hartini Tahir, "Praktik Haji Dan Umrah Sebagai Gaya Hidup: Pertumbuhan Bisnis Perjalanan Suci Di Kota Makassar," *Al-Qalam* 22, no. 2 (2016): 127–39, <https://doi.org/http://dx.doi.org/10.31969/alq.v22i2.315>.

² Hamed Mohammed Almuhrzi and Abdulaziz Mohammed Alsawafi, "Muslim Perspectives on Spiritual and Religious Travel beyond Hajj: Toward Understanding Motivations for Umrah Travel in Oman," *Tourism Management Perspectives* 24 (2017), <https://doi.org/10.1016/j.tmp.2017.07.016>.

³ S. Yasuda, "The Selfie in Islamic Pilgrimages as a Communication Tool in Hajj and Umrah,," in *Spiritual and Religious Tourism: Motivations and Management*, 2019, <https://doi.org/10.1079/9781786394163.0051>.

⁴ Dede Mercy Rolando and Rahmah Ningsih, "From Mecca With Selfie' Phenomena: Deconstruction of Hajj and Umrah in Da'Wah Management," *Multazam: Jurnal Manajemen Haji Dan Umrah* 3, no. 1 (2023): 67, <https://doi.org/10.32332/multazam.v3i1.7099>.

validation and appreciation, many people perform acts of worship such as Hajj and Umrah not solely for the sake of Allah but to showcase their religious observance to others. The increase in show-off behavior during worship is a matter of great concern as it contradicts the essence of sincerity and humility, which are essential components of faith. Therefore, it is crucial to delve into the root causes of this phenomenon and explore how Hajj and Umrah can be utilized to address and rectify the issue of narcissistic tendencies in the modern era.

There have been many studies that examine the pilgrimage and Umrah, covering the essence of Hajj and Umrah,⁵ and making Hajj a means of developing self-control skills,⁶ Hajj and Umrah management,⁷ and how they are used as a practice of commodification of religion,⁸ the educational dimension of Hajj and Umrah⁹ is also examined, as well as the selfie phenomenon,¹⁰ and studies about guiding Hajj and Umrah pilgrims before departure, during implementation, and even after the completion of the worship.¹¹ However, no research specifically focuses on the phenomenon of narcissistic tendencies in Hajj and Umrah by examining the essence of Hajj and Umrah as a means of moral education in the modern era. By examining the psychological and sociological implications of narcissistic tendencies behavior in the context of worship, we can gain a deeper understanding of its impact on individuals and society. This in-depth analysis will allow us to develop effective strategies to foster sincere intentions and humility among Hajj and Umrah pilgrims.

The novelty of this study that distinguishes it from other studies is examining the uniqueness of the KBIUH Al-Multazam An-Nur Walbarokah in Waymili Village, Gunung Pelindung District, East Lampung strategy to guide the congregation on the essence of the Hajj and Umrah as a medium for moral education to overcome narcissistic tendencies behavior. The phenomenon of narcissistic tendencies among Hajj and Umrah pilgrims also occurs among pilgrims at KBIHU Al-Multazam An-Nur Walbarokah in Waymili Village, Gunung Pelindung District, East Lampung. KBIHU Al-Multazam An-Nur Walbarokah is one of 62 Hajj and Umrah guidance groups officially registered with the Indonesian Ministry of

⁵ Azalia Mutammimatul Khusna, "Hakikat Ritual Ibadah Haji Dan Maknanya Berdasarkan Pemikiran Willian R. Roff," *An-Nas: Jurnal Humaniora* 2, no. 1 (2010): 132–45, <https://media.neliti.com/media/publications/283226-hakekat-ritual-ibadah-haji-dan-maknanya-c91f1e3e.pdf>; Muhammad Ridha et al., "Sheikh Abdul Aziz Bin Abdullah Bin Baz 's Study of Hajj and Umrah Fatwas," *International Journal of Religion Education and Law* 2, no. 1 (2023): 23–31, <https://doi.org/10.57235/ijrael.v2i1.164>.

⁶ Uswatun Hasanah, "Nurturing Self-Control Through Spiritual Journey: Analysis of Islamic Educational Philosophy in The Hajj," *Multazam: Jurnal Manajemen Haji Dan Umrah* 3, no. 2 (2023): 37–44, <https://doi.org/https://doi.org/10.32332/multazam.v3i2.8122>.

⁷ Abdurrahman Mansyur and Nurul Hudaya, "Manajemen Haji Dan Umrah Dalam Pemetaan Bibliometrik," *Multazam: Jurnal Manajemen Haji Dan Umrah* 3, no. 2 (2023): 83–99, <https://doi.org/https://doi.org/10.32332/multazam.v3i2.8162>.

⁸ Sahlul Fuad, "Commodification of Religious Rituals: A Potrait of The Meaning of Hajj and Umrah in Indonesia," *Mimbar Agama Dan Budaya* 38, no. 2 (2021): 165–78, <https://doi.org/10.15408/mimbar.v38i2.25165>.

⁹ Muhaemin B Muhaemin, "Dimensi Pendidikan Dalam Ibadah Haji (Telaah Tentang Aspek Pendidikan: Tauhid, Etika, Moral, Sosial Yang Tersirat Dalam Pelaksanaan Ibadah Haji)," *Jurnal Adabiyah* 13, no. 2 (2013): 214–22, <https://journal.uin-alauddin.ac.id/index.php/adabiyah/article/view/322>.

¹⁰ Yasuda, "The Selfie in Islamic Pilgrimages as a Communication Tool in Hajj and Umrah." in *Spiritual and Religious Tourism: Motivations and Management*, 2019, <https://doi.org/10.1079/9781786394163.0051>

¹¹ Rolando and Ningsih, "From Mecca With Selfie' Phenomena: Deconstruction of Hajj and Umrah in Da'Wah Management." *Multazam: Jurnal Manajemen Haji Dan Umrah* 3, no. 1 (2023): 67, <https://doi.org/10.32332/multazam.v3i1.7099>.

Religious Affairs.¹² Furthermore, the mentors at KBIHU Al-Multazam have successfully implemented preventive strategies to guide and resolve this problem. This has sparked researchers' interest in conducting research at KBIHU Al-Multazam An-Nur Walbarokah. Therefore, this study aims to comprehensively examine the phenomenon of narcissistic tendencies in Hajj and Umrah by exploring aspects of moral education to restore the essence of worship.

Theoretical Approach

The foundation of this research draws from Al-Ghazali's theory of moral education in Islam. Al-Ghazali sees good manners as "a well-established behavior that drives the person to act without thinking."¹³ Which emphasizes the purification of the soul (tazkiyat an-nafs) through religious practices. According to Al-Ghazali, moral education involves three essential elements: knowledge (ilm), practice (amal), and spiritual state (hal).¹⁴ This framework is particularly relevant as Hajj and Umrah combine all these elements, providing a comprehensive platform for moral development.

Theory of Religious Experience used Rudolf Otto's concept of the "numinous" experience in religion to help explain how sacred rituals like Hajj and Umrah create transformative moral experiences. Otto's concept of the "Numinous," which refers to a sense of divinity or sacredness that transcends rational understanding, is central to this exploration. He describes the Numinous as something "mysterious," "ineffable," and "awesome," evoking feelings of both fear and awe, summarized in the term *mysterium tremendum et fascinans*.¹⁵ This concept emphasizes the distinctive nature of religious experiences as encounters with the sacred that lies beyond the reach of reason or conventional language. From a phenomenological perspective, such experiences are considered highly individual and subjective, molded by one's spiritual condition and personal life path.

Drawing from Twenge and Campbell's work on narcissism in contemporary culture, this study examines how traditional religious practices can address modern narcissistic tendencies. Their theoretical framework helps us understand how religious rituals can reinforce or counteract narcissistic traits in the digital age.¹⁶ This theoretical framework provides a comprehensive lens through which to analyze how Hajj and Umrah can serve as effective mediums for moral education while addressing the growing challenge of narcissistic tendencies in religious practice. The integration of classical Islamic thought with contemporary social and psychological theories allows for a nuanced understanding of the

¹² Kementerian Agama RI Ditjen Penyelenggara Haji dan Umrah, *Data Dan Profil KBIHU (Kelompok Bimbingan Ibadah Haji Dan Umrah)*, 1st ed. (Jakarta: Kementerian Agama Republik Indonesia, 2021).

¹³ N Al-Azzam, A Matalaqa, and E Rababa'a, "The Moral Education in Al-Ghazali's View and Its Relationship with Sufism and Contemporary Applications," *Almanara Journal* 1, no. 20 (2014): 445–64.

¹⁴ Mohammed Hassan Al-Awamreh, "Al-Imam Al-Ghazali's View of Moral Education: Its Purposes and Pillars," *US-China Education Review B* 6, no. 5 (2016): 311–17, <https://doi.org/10.17265/2161-6248/2016.05.004>.

¹⁵ Farid Farid, "The Concept of Religious Experience by Rudolf Otto: A Phenomenological Approach," *Jurnal Filsafat* 34, no. 2 (2024): 235, <https://doi.org/10.22146/jf.92141>.

¹⁶ Jean M. Twenge and W. Keith Campbell, "The Narcissism Epidemic," Brian Johnson's Philosophers Notes, 2009, <https://www.sakkyndig.com/psykologi/artvit/twenge2009.pdf>.

challenges and opportunities of using religious practices to address modern moral issues. can counteract narcissistic tendencies by fostering genuine humility.

Methods

This qualitative research uses a case study approach at KBIHU (Hajj and Umrah Guidance Group) Al-Multazam An-Nur WalBarokah in Way Mili Village, Gunung Pelindung District, East Lampung Regency. Researchers use interviews as the primary data collection technique. The informants in this study were five people. 2 people were mentors guiding hajj and Umrah pilgrims, and 3 were KBIH pilgrims. This study uses non-participant observation is used as reinforcement. The data will be analyzed using the Miles and Huberman model. Data analysis stages start with data collection and reduction, followed by data display, and the final stage of conclusion.¹⁷ The validity of the data will be tested using triangulation of techniques and sources. Through this research, Hajj and Umrah pilgrimages can truly function as a medium to form noble character, strengthen faith, and overcome the problematic phenomenon of narcissistic tendencies in the modern era.

Research Result and Discussion

Narcissistic Tendencies Phenomenon Becomes a Modern Dilemma in Religious Practice

In the modern era, the phenomenon of narcissistic tendencies as a form of *Riya'* (ostentation) in religious practice has become quite a dilemma. With the rise of social media and the constant need for validation and recognition, individuals often perform religious rituals such as Hajj and Umrah to demonstrate their devotion and piety publicly. The act of narcissistic tendencies or seeking praise from others (*riya'*) can occur in the performance of Hajj and Umrah through various means. One way is by excessively and inappropriately uploading and publicizing these worship activities on social media platforms. By showcasing spiritual moments such as Hajj and Umrah on social media, there is the potential that it is not done with the sincere intention of getting closer to Allah but rather as an attempt to gain attention, praise, and recognition from others for what has been done.¹⁸ This modern dilemma not only distorts the essence of these sacred acts but also hinders the potential of individuals to improve and exercise self-morals from their experiences. The focus shifts from sincere worship and self-improvement to seeking external approval and admiration, leading to a superficial understanding of the fundamental moral principles these religious practices seek to instill.

To address the phenomenon of narcissistic tendencies in this modern era, the utilization of Hajj and Umrah as a medium for moral education is very important.¹⁹ The impact of narcissistic tendencies behavior is not only limited to individual intentions but

¹⁷ Jhon W Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research* 4e, 4th ed. (Prentice Hall India Learning Private Limited, 2015).

¹⁸ Muhammad Husni Tamami, "Hati-Hati Riya, Ini Hukum Pamer Haji Dan Umrah Di Medsos," *Liputan6.Com*, 2023, <https://www.liputan6.com/islami/read/5335195/hati-hati-riya-ini-hukum-pamer-haji-dan-umrah-di-medsos>.

¹⁹ Khoiruman, "Aspek Ibadah, Latihan Spiritual Dan Ajaran Moral," *El-Afkar* 8, no. 1 (2019): 39–60.

also extends to the larger community.²⁰ This can create a culture of competition and comparison within the Muslim community, ultimately eroding actual spiritual experiences and focusing on outward appearances rather than inner transformation. While the phenomenon of narcissistic tendencies or "*Riya*" is not a new issue in Islam, the rise of social media and the need for external validation has significantly increased its prevalence in the modern era. The pressure to project a curated image of religious observance can lead individuals to perform acts of worship to gain approval and recognition from others instead of seeking spiritual closeness to Allah.

Hajj and Umrah must be well-prepared so that the pilgrims can return with the status of *Mabrur/mabrurroh*, which Allah accepts and approves. In other words, all aspects of supporting the perfection of Hajj and Umrah, not only the rituals of worship but also the essence and purpose of worship and the attitude when performing worship, must also be considered and fulfilled.²¹ Hence, the emphasis is on highlighting the spiritual significance of Hajj and Umrah and promoting a culture of self-reflection and introspection. Through educational and guidance programs, pilgrims can be encouraged to perform Hajj and Umrah with sincere intentions without seeking external validation or recognition. By fostering a deeper understanding of the spiritual dimension of Hajj and Umrah and the importance of cultivating true humility, Muslims can embark on this sacred journey with a renewed focus on personal spiritual growth and devotion to Allah SWT, working towards the mission of moral improvement. Ultimately, this will help them resist the increasing pressure to show off in the modern era.

Understanding Hajj and Umrah as Means of Moral Education

Hajj and Umrah are not only religious rituals but also a means of moral education, which is very important in Islam.²² Based on the results of interviews with Hajj and Umrah ritual supervisors at KBIHU Al-Multazam An-Nur WalBarokah, it is known that in every worship ritual of Hajj and Umrah, starting from *Ihram*, *Wukuf*, *Tawaf*, *Sa'i*, and *Tahalul*, there is training and habituation of commendable morals, as follows:²³

First, Practice patience when carrying out the Hajj and Umrah pilgrimages, as Muslims will face various tests and challenges, such as long journeys, costs, extreme hot or cold weather, fatigue, crowds, and more. This is an opportunity to cultivate patience, perseverance, and resilience in facing all obstacles.²⁴ Furthermore, the benefits of the Hajj and Umrah pilgrimage can educate individuals on self-control.²⁵

²⁰ Anisatul Mardiah, "Fenomena Flexing: Pamer Di Media Sosial Dalam Perspektif Etika Islam," in *C-TiaRS: International Conference on Tradition and Religious Studies* (Palembang: UIN Raden Fatah Palembang, 2022), 310–19.

²¹ Syaikh, "Istitha'ah Dalam Haji (Studi Tematik Tafsir Ahkam Surah Al-Imran Ayat 97)," *El-Maslahah* 10, no. 1 (2020): 15–25.

²² M. Jauharul Ma'arif, "Nilai-Nilai Kependidikan Dalam Ibadah Haji," *At-Thufah* 5, no. 9 (2016): 152–66, <https://doi.org/https://doi.org/10.36840/jurnalstudikeislaman.v5i9.198>.

²³ Wawancara dengan Pembimbing dan Pengajar Manasik Haji dan Umrah KBIHU Al-Multazam An-Nur WalBarokah Way Mili Kecamatan Gunung Pelindung Lampung Timur, 22 Maret 2024, Jam 10.00 WIB.

²⁴ Abdurrahman Muhammad Dausari, *Al-Hajj: Abkamuh, Asraruh, Manafi'uh*, 1st ed. (Riyadh: Dar Ishbiliya, 1421).

²⁵ Uswatun Hasanah, "Nurturing Self-Control Through Spiritual Journey: Analysis of Islamic Educational Philosophy in The Hajj," *Multazam: Jurnal Manajemen Haji Dan Umrah* 3, no. 2 (2023): 37–44, <https://doi.org/https://doi.org/10.32332/multazam.v3i2.8122>.

Second, cultivating and practicing the attitude of *tawadhu* (humility) is manifested through simple ihram clothing, the same rituals for all congregants regardless of social status, and the gathering of Muslims from various parts of the world in one place. On this occasion, each congregation can meet various Muslims from different backgrounds, both physical and character-wise. All these things teach humility and eliminate arrogance. Third, fostering brotherhood between fellow Muslims from various backgrounds. This is a lesson to get to know each other, appreciate differences, and strengthen *Ukhuwah Islamiyah*.²⁶

Fourth, obedience and cleanliness of the soul must be strengthened. Starting from the intention to carry out the Hajj / Umrah pilgrimage, the congregation leaves their family and residence to travel to Mecca to worship. This can be seen as an effort to temporarily leave worldly activities behind and carry out worship rituals according to guidance. It will strengthen a Muslim's obedience and submission to the commands of Allah SWT. The rituals of Hajj and Umrah are designed to purify the soul from sin, hypocrisy, *riya'* (narcissistic tendencies), and other despicable behaviors. A Muslim is expected to return with a purer soul through these rituals.²⁷

Fifth, A profound spiritual experience. During Hajj and Umrah, pilgrims spend all their time performing various acts of worship and praying. This aims to train and rejuvenate Muslims' souls, enabling them to increase their piety and love for Allah SWT. It can be concluded that Hajj and Umrah are not mere physical rituals but also a means of noble moral education. They encompass aspects of patience, humility, strengthening brotherhood, obedience, purification of the soul, and increasing piety. This noble meaning underlies the significance of these two acts of worship.

Strategies KBIUH Al-Multazam An-Nur WalBarokah in Waymili Village, Gunung Pelindung District, East Lampung Regency for Cultivating Humility in Hajj and Umrah Participants

Religious people, especially Hajj and Umrah participants, tend to perceive and apply the concept of humility in a different way than non-religious people, according to their spiritual values and beliefs.²⁸ A strong religious background can, therefore, influence how they live and express an attitude of humility in the context of Hajj and Umrah. Hajj and Umrah are very important spiritual moments for Muslims. However, sometimes there are deviations from their true meaning, such as arrogant behavior, narcissistic tendencies, and seeking popularity. For this reason, several strategies can be applied to foster humility in Hajj and Umrah pilgrims:

First, Education and guidance programs for prospective pilgrims before departure are usually called Hajj and Umrah rituals. Hajj Manasik's guidance is carried out for 7 months, with 15 meetings and closings by test. These programs aim to instill a deep understanding of the meaning, purpose, and noble values of both acts of worship, such as

²⁶ M. Jauhar Ma'arif, "Nilai-nilai Kependidikan Dalam Ibadah Haji." *At-Thufah* 5, no. 9 (2016): 152–66, <https://doi.org/https://doi.org/10.36840/jurnalstudikeislaman.v5i9.198>.

²⁷ Muhaemin, "Dimensi Pendidikan Dalam Ibadah Haji (Telaah Tentang Aspek Pendidikan: Tauhid, Etika, Moral, Sosial Yang Tersirat Dalam Pelaksanaan Ibadah Haji)." *Jurnal Adabiyah* 13, no. 2 (2013): 214–22, <https://journal.uin-alauddin.ac.id/index.php/adabiyah/article/view/322>.

²⁸ D.R Van Tongeren et al., "Religious Differences in Reporting and Expressing Humility.," *Psychology of Religion and Spirituality* 10, no. 2 (2018): 174–84, <https://doi.org/https://doi.org/10.1037/rel0000118>.

humility, unity, and sincerity. **Second**, Emphasize Spiritual Aspects. During worship, guides and spiritual advisors should emphasize spiritual aspects and minimize luxury elements or an excessive lifestyle. They must remind pilgrims that Hajj and Umrah are not occasions to show off wealth or social status.²⁹

Third, the religious instructors in the hajj and Umrah manasik deliver the moral material before the hajj material. The strategy of religious instructors in educating the morals of Hajj/Umrah pilgrims by focusing on delivering adab material before Hajj material involves several important aspects. They emphasize the importance of manners in worship, provide basic adab material first, use gradual learning methods, and integrate adab aspects into explaining Hajj rituals. They use concrete examples, provide opportunities for practical exercises, encourage reflection and discussion, and strengthen pilgrims' spiritual motivation.

This approach aims to prepare pilgrims thoroughly, not only in the ritual aspect but also mentally and spiritually, so that the Hajj/Umrah can be performed more meaningfully and positively impact daily life.³⁰

Fourth Promote Modesty. Simple ihram clothing is a symbol of equality before Allah SWT. Organizers can promote and encourage pilgrims to apply the principle of simplicity in all aspects of worship, including accommodation, transportation, and consumption. **Fifth**, Avoiding Social Media Exploitation. Authorities can establish rules and campaigns on the wise use of social media during Hajj and Umrah. This aims to avoid excessive narcissistic tendencies and popularity-seeking behavior on social media, which can disrupt the solemnity of worship.³¹ Hajj or Umrah pilgrims use technological media such as cell phones for communication purposes, not for narcissistic tendencies.³²

Seventh, religious instructors in Hajj and Umrah play an important role in preparing pilgrims through three main approaches, namely personal counseling, repeated reinforcement, and habituation. Mentors can address each pilgrim's specific issues or concerns through personal counseling, providing tailored emotional and spiritual support. Repeated reinforcement is done by constantly reminding and emphasizing important aspects of worship and adab, ensuring a deep understanding and better retention of information.³³ Meanwhile, habituation involves regular practice of the rituals and behaviors expected during Hajj or Umrah, helping pilgrims develop positive habits and preparing them for the experience in the holy land. Combining these three approaches helps ensure the pilgrims' readiness, knowledge, mentality, and practice. Furthermore, by creating an

²⁹ "Interview with the Religious Instructors in KBIUH Al-Multazam Annur Walbarakah Gunung Pelindung Lampung Timur, 10 Juni 2014," n.d.

³⁰ Mohammad Dauda Goni, "A Confirmatory Factor Analysis of the Knowledge, Attitude and Practice Questionnaire towards Prevention of Respiratory Tract Infections during Hajj and Umrah," *BMC Public Health* 20, no. 1 (2020): 1–16, <https://doi.org/10.1186/S12889-020-09756-5>.

³¹ "Interview with the Religious Instructors in KBIUH Al-Multazam Annur Walbarakah Gunung Pelindung Lampung Timur, 10 Juni 2014."

³² Ahmad Showail, "Solving Hajj and Umrah Challenges Using Information and Communication Technology: A Survey," *IEEE Access*, 2022, <https://doi.org/10.1109/access.2022.3190853>.

³³ "Interview with the Religious Instructors in KBIUH Al-Multazam Annur Walbarakah Gunung Pelindung Lampung Timur, 10 Juni 2014."

environment that encourages self-reflection and introspection, Hajj and Umrah can serve as effective means of moral education.³⁴

Conclusion

The phenomenon of narcissistic tendencies (riya') in Hajj and Umrah is a real challenge in the modern era that can obscure the spiritual and moral essence of worship. However, a case study at KBIHU Al-Multazam An-Nur WalBarokah proves that with the right moral education approach, such as pre-departure guidance programs, emphasis on spiritual aspects, and delivery of adab material before Hajj material, this phenomenon can be overcome. This research confirms that Hajj and Umrah still have great potential as a strong moral education medium in the contemporary era. This research implies the importance of developing holistic and integrated moral education strategies in the context of Hajj and Umrah. Practical steps can be taken to increase awareness of spiritual values and reduce the negative influence of narcissistic tendencies in performing these acts of worship to maximize the potential of Hajj and Umrah to form noble morals in the modern era. Suggestions for further researchers can develop technology-based moral education strategies to answer the challenges of the digital era. Further research can also expand the scope to other KBIHUs in different regions to compare the effectiveness of moral education approaches in overcoming this phenomenon.

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