

## RELATIONSHIPS BETWEEN RELIGIOUS BACKGROUNDS, BEHAVIORS AND EMOTIONS OF MU'TAMIR DURING UMRAH RITUALS

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**ABSTRACT** - Umrah is one of the compulsory worship in Islam and the rituals can only be performed at Kaabah and Masjidil al-Haram, Mecca. Muslims from all over the world going to Mecca for this ritual and as a result witnessed crowds of Muslims (mu'tamir). As year by year, the quantity of mu'tamir is accelerating and getting bigger in quantity. This scenario set up a situation of crowds especially during tawaf and saie rituals, which consequently create some negative behaviors and emotions from them. Instead of crowds, negative behaviors and emotions were also influence by the other factors which exists at that time such as, hot weather, limited space, pushing attitudes and scramble for certain place. Therefore, the study was engaged to examine mu'tamir's behaviors and emotions during the rituals and to show a relationship of both items with religious backgrounds. At this stage, the study was at aim to scrutinize the function of religious backgrounds in preparing a mu'tamir before, during or after performing the rituals. Therefore, a study was carried out by interviewing some respondents from Malaysia and Indonesia. It was found that the religious backgrounds have given a significant influence to the mu'tamir which prepared them mentally and physically to be a good Muslims, as the intention for umrah is for worship. Therefore, they chose to evade every negative behaviors and emotions and focused in achieving the success of worship in preferred form.

**Keywords:** *Religious backgrounds, behaviors, emotions, umrah, crowds* (\* - correspondent author)

### INTRODUCTION

This study will discuss the relationship between religious backgrounds with behaviour and emotion for each *mu'tamir*, a person who perform umrah. The umrah ritual does not cover an inner observance such as zikrs and prayers *per se*, but also involved physical activities such as travelling from halal land to haram land, tawaf, sa'i and tahallul. The ritual also encompasses a special place to worship, which involving lot of people who gathering at the limited place for performing the same intention. Hence, the place become narrower and crowded especially the meeting place such as mataf (tawaf area) and mas'a (sa'i area). As a result, variant behaviour could take place due to the crowds, for instance body pushing, elbowing, bulldozing and stepping on others. Therefore, the study will examine the extent of religious background to handle the challenge of performing the umrah.

In Islam, religion is a way of life. The way which provides direction in arranging ones' life, including having a good behavior and moral. Without religion, humans life has no discipline which results oscillating and wobbling. With the beliefs, there is a value in every aspect of life that can be measured by right or wrong, noble or nasty. That's why; Sayid Sabiq (1982) concluded that religion is a government or source of power in ones' body which function as a control agent of the heart and soul. The character of human

being was mostly related to the value that embedded in the individuals' soul. Under religious control, character and emotion of individual could work on every place and time, even when individuals are alone as the beliefs guiding them directly. The beliefs of rewards and retaliation will institute a person, for instance a mu'tamir to observe the rituals in a very humble and obedient. They will set in their mind that all the rules and regulations of Allah should be comprehend and abide fully.

In Islamic history, and religious revelation does not only related to the question of faith and obedience, but also led to the development and achievement to a better life. Yusuf Al-Qaradawi (1999) asserts that Islam brings civilization to humans where it becomes as a "power" that serve to control every soul, physical as well as mental in behaving in a well and good manner. In other words, every person has to have a good moral which could be seen in two attributes, which is the outward (*zahir*) and inward (*batin*). *Zahir* is an act that can be seen by the human faculty, but *batin* is something that cannot be known by others as hindred in ones' mind. Apparently, the batin will control the zahir and every zahir conduct can be judge as the intention of the batin. However, sometimes an apparent act of someone does not fully portray the inner intention, as the batin trying to delude the zahir outlook. Therefore, the function of religion in ones' beliefs is an utmost things to posses, as the beliefs have a relationship with the character of human being. Hence, the study was embark on the mu'tamir who performing umrah to analyze the relationships of religious backgrounds towards behaviour and emotions of mu'tamir.

## METHODOLOGY

This study was conducted through interviews in Mecca and Medina, involving congregation of Muslims who performing umrah (mu'tamir). Several respondents was interviewed, totally 23 *mu'tamir* who originating from Malaysia and Indonesia, consisting of men and women. They were interviewed independently in a special place with an open and a flexible questions pertaining to the rituals and crowds. The motive to conduct interviews at the study area was the best plan which believed to provide the best perspective of answers from respondents.

23 respondents were consisting of 14 male and 9 female, who were chosen randomly. Twelve of them are Malaysian and eleven are Indonesian. From Malaysian, the respondents consist of eight male and four female. While from Indonesian, the respondents consist of six male and five female, as was portrayed by the table below:

Country	Sex	Number	Total
Malaysia	Male	8	12
	Female	4	
Indonesia	Male	6	11
	Female	5	
Total		23	23

Although the respondents are exclusively from the two Asian countries, they are actually varied in term of groups of race as consisted of 6 groups of origin which seven of them are Indonesian, eleven are Malays, and each of the rest are Bugis, Javanese, Minang and Indian Muslims. The background of their race constituted the variety of

Malay Archipelago ancestry who are coming from Peninsular Malaysia such as Terengganu, Penang, Kuala Lumpur and Johor; including from Malaysia Borneo such as Sarawak, and Indonesia such as Medan, Bandung and Surabaya.

The respondents have different backgrounds who coming from various academic levels and backgrounds. Some of them are in their first visit at the Holy Land, while the others are in their second and few times. As well as some of them have experienced in performing hajj (pilgrim) and some of them have not. They also come from different travel agencies which provide different package either bound from Medina to Mecca, or otherwise. These variants backgrounds will produce appealing data which will portray their angle of perspective from different range of knowledge as well as their experience.

Most of them were told pertaining to the aim of the study. Obviously, every mu'tamir also has a clear motive on what they are doing at the Holy Land, performing an Umrah which a compulsory task once in their life. In assisting them, most of them were supplied with a handbook of Umrah in order to facilitate them to do the rituals at the Holy Land successfully. Apart from that, everyone also has attended at least two hours of talks pertaining to the Umrah rituals, including the dos and don'ts during the worship. Those information were important for them as its can provide readiness in term of physical or mental.

## **LITERATURE REVIEW**

There are a few studies that have been conducted relating to the theme of this paper, which triggering on the "influence of religion" and "the ritual of umrah or hajj".

A study done by Budi Anto Mohd Tamring (2008), entitled "The influence of religion in the interaction and inter-ethnic tolerance: A Case Study of Sabah's Native Students at Universiti Malaysia Sabah ", found out that different in beliefs or the level of religiosity of such person does not affect the level of interaction and inter-ethnic tolerance among students. It was resulted from the importance factors for students which is a social interests through interaction and tolerance among themselves, and this took place in a rational and pragmatic surroundings in the field of academic studies

A research by Ahmad Johari bin Hj Sihes, Abdul Rahim bin Hamdan, Jamaluddin bin Ramli and Nor Salis Bte Samingan (2006) from Faculty of Education, Universiti Teknologi Malaysia Johor, entitled "The Influence of Religious Knowledge Towards Religious Practices and Muslim Students' Life Style in Universiti Teknologi Malaysia" shows that there is a significant relationship between religious knowledge and the practice of religion even though only at a low degree. This is due to the high level of Islamic religious knowledge of the students, but only at a moderate level in terms of religious practice. The priority dwelled in the students' lifestyles that emphasize on academic and leadership matters. This situation suits the background of prospective university students who looking for jobs and become future leaders in the communities

A study by John K. Cochran and Leonard Beeghly (1991), entitled "The Influence of Religion on Attitudes Toward Nonmarital sexuality: A Preliminary Assessment of Reference Group Theory", found that there is an interactive interactions between religion and the level of religiosity of a persons towards their sexual attitudes. In this case, level of sexual attitude of a person was really controlled by his level of religiosity, and vice-versal.

A writing by Shireen J. Jejeebhoy and Zeba A. Sathar (2001), entitled "Women's Autonomy in India and Pakistan: The Influence of Religion and Region", found out that although religious giving an autonomy to women in certain matters, but this influence does not affect women in India and Pakistan, particularly in certain regions such as Uttar Pradesh or Punjab. Those societies which much dominated by customary and tradition have restricted women to participate in some areas such as decision-making, mobility and economic power in a family. It was very clear that religion have different interactions when dealing with customary practice, especially in the region that influenced by customs strictly like South Asian.

Based on the studies above, religious background does not necessarily have a relationship or giving an influence to ones' character in their daily life. It was clearly portray that a matter that involve the normal life-style, such as friendship and principle as university student will not influence by the level of religiosity. Except the matter that within the religious teaching such as worship, find the right friend and human life-style. However in some region where customary practices are overwhelming, religious teaching are abandoned from monitoring the conduct of the society. Therefore, customary backgrounds also have an influence towards society's life-style amidst religious beliefs among the people. Based on these facts, the study is at aim to trigger on how far the relationship between religious background towards behaviours and emotions of mu'tamir during umrah rituals.

## **RESULT AND DISCUSSION**

The behavior and emotions that appears during the ritual among mu'tamir can be divided into two, positive or negative. Particularly when doing worship with a crowd of mu'tamir who concentrated in a narrow area with limited space, the act of pushing, elbowing, bulldozing and stepping is among common behaviors that appear. These acts have caused variants emotion such as anger, worry, discomfort and fear among other mu'tamir.

### ***Preparation***

In this case, the readiness of mu'tamir in facing this situation and reality is an important issue. If a mu'tamir really prepared before going to Mecca or Medina and could picture the situation during the worship, then he could manage the behaviour and emotion during the ritual. High mental preparation can provide a mu'tamir to be a good follower by evading bad behavior and grumpy emotion. With this readiness, a mu'tamir will be able to give a positive respond to any situation during rituals, especially at a crowded area where attended by millions of Muslims from all over the world, with different race

and skin colour. As we can foresee, the possibility to have an uncomfortable situation should be aware by every mu'tamir at early days before they manage to go for Umrah. Hence, their mind will be set to face all kind of crowds scenario and able to deal with the reality well. However we cannot deny the disturbed feeling that will emerge when some of the mu'tamir behaves with indiscipline conducts and annoying.

From interviews, it was found that most of the mu'tamir have done their own preparations before travel such as by attending course, have a discourse with experience friends, study some references regarding the Umrah and the steps that should be taken during the ritual. Therefore, some mu'tamir from abroad were found to have done a number of similar activities while performing Umrah, for instance by having a uniformity of dress in which some women have wearing same colour of ribbon on their veil, or wearing same colour of veal, or wearing special ihram which stated their belonging country. As a result, it was easier for their team and others to recognize each team and the country of origin. Some of them do body-chain together during tawaf and sa'i by crossing their arms one to another, in order to avoid from lost or left at behind. All these preparations are more prominent on security measures for each group, which is to avoid undesirable events.

Together with the preparation is to have a good intention on the motive to go to Mecca and Medina. Therefore, to set an intention is a kind of preparation. When you intend to do something, you have to prepare the needs and requirements in doing the things. A Muslim who understood the purpose of their presence in the Holy Land, surely prepare himself to be a better Muslim. Hence, he will behave well during the ritual. This is due to the intention to perform worship for Allah. In achieving the purpose, the dos and don'ts from the God have to be abided including to act in a good character and avoid any evil attitudes to others.

### ***Behaviour***

The most obvious behavior that occurred during Umrah, especially during tawaf is pushing, bulldozing, and elbowing among mu'tamir. Meanwhile who tawaf using wheelchair, sometime they are hitting others in front or at the both side. Even in the vacant or easy conditions which not at the peak time, the habit of pushing still occurred when they are trying to move faster or pushing the wheelchair carelessly. It was found from the interviews, some of mu'tamir from Middle-East and South-Asian is likely to behave with harsh, rough and pushing. Apart from they are bigger and taller in size, probably there have two main purposes that makes them to behave like that, firstly, to protect their family members such as women or the elderly, and secondly, to get a comfortable space or clear way out from mataf area. The most places that took place of this behaviour are in front of the Black Stone (*hajar aswad*) or parallel to the green light at mataf area, which function as the beginning or ending point of the tawaf ritual. All those behaviours that were mentioned could lead to various negative emotions; such as anger, hatred, annoyed, mad, noisy and may caused other mu'tamir to fall or feeling drown after being crushed. Similarly, provocation from the other mu'tamir may trigger a quarrel and fights. Ironically, at the same time they are doing a worship to ask forgiveness from Allah. However for those who have religious consciousness, this negative behaviors are avoided strictly, moreover at the Holy Land.

During mataf area, the normal attitude of some mu'tamir is doing tawaf by chaining their hand together, and keeps togetherness in walking in their groups. By doing so, the group will push whoever in front of them and squeezing people around who does not belong to the group. All these behaviors may affect focus on the rituals among members of the groups as well as the other mu'tamir surroundings. As a result, apart from thinking of praying, some of them are also channeled to think about their groups, togetherness and always in state of bonded. Perhaps they feared to be separated from the group or their parents, are primer than their focus in doing the ritual. All those behavior should be avoided because clearly disturbing the other mu'tamir. As we know during tawaf, mu'tamir should focus fully on the ritual with prayers and focus to Allah. While the issue of lost and detached from the group is a management matter which should be plan earlier as the mataf area is an exclusive place. They can arrange the meeting point before and after the ritual without doing negative behaviour which interfere the other mu'tamir. Therefore, an awareness of mu'tamir pertaining to the preparations before tawaf should be stressed by every travel agency, to ensure the worship that are carried out are in a proper manner that order by religion.

There is also situation where mu'tamir has miss-apply a religious advice. Normally, religious advice is an advice for others to obey the religion and in this case the adviser has to be an example for others. However in this case, the advice was used for the adviser's own benefit as he prioritizes himself to get certain priority and at the same time disregard others. For example, when there is congestion at the entrance of the Grand Mosque, one of the mu'tamir recommend people in front him to be patient, but at the same time he serves himself to escape from the congestion without prioritizing people in wheelchairs or elderly. The selfish behaviors are obviously seen in front of the Black Stone, the Multazam and Hijr Ismail. For the mu'tamir, as long as he can do worship well, he don't bother about others who deliberately was mistreated by him. As one of my respondent have reported that:

“...he was saying be patience,...and we thought that he is going to help us,... cover us and let us pass through...but (actually) he was saying be patience to us because he wanted to go out first!”

By facing these kind of behaviour, the main focus of others mu'tamir during worship can also be disrupted. Especially when looking at the conduct of certain mu'tamir that shows some strange and weird with comparison to the teaching of Sunnah. For example, some of the mu'tamir holding as well as hanging at the cloth of the Kaaba. Despite that, they are hanging at the terrace of the door of Multazam. They saw very emotional and seem to be so enthusiastic with what they are doing. Furthermore, some of them have tendency stepping over the others body in order to go in front or to go through. Similarly, the habit of snapping photo and ignoring the others mu'tamir who perform solat or tawaf are the bad attitudes. If they have religious backgrounds, all those situations that have established negative emotions on the other pilgrims would be avoided. In the Holey Land, they should behave in a proper manner, respect and honor others.

In the point of religious knowledge, it was found out that, a small number of the mu'tamir does not have basic knowledge pertaining to the rituals including the basic of Islamic teaching. It is not surprising to find illiterate among congregation especially in reading the Qur'an, more over to read and understand prayers in Arabic. Therefore, we found some of them reciting *zikir* in their mother tongue language. While some of them

just following the prayers that recited by the mutawwif appointed by their group. In order to listen, they are walking close to each other, walking in a group and chaining their hand together. The recitation of the mutawwif and the character of congregations' team might disturb some other mu'tamir which not belongs to them. The concentration and the focus of other mu'tamir were taken away by the conducts of these groups and may interfere the focus of worship to Allah. The group's members just blindly followed the Mutawwif movement and recitation which most likely they do not understand the meaning of the rituals. Another behavior that we can see during the rituals is some mu'tamir will sit close to the reader of the Qur'an in order to listen to verses, which the behaviour was encouraged in Islam (Q39: 18). Whether the listener is illiterate or not, someone who listen to words of al-Quran will be rewarded by Allah, as mentioned by Propeht Muhammad p.b.u.h.:

Allah's Messenger said to me, "Recite (of the Qur'an) for me," I said, "O Messenger of Allah! Shall I recite it to you although it had been revealed to you?" He said, "I like to hear (the Qur'an) from others." So I recited Surah an-Nisa' till I reached: Then the Prophet said, "Stop!" And behold, his eyes were overflowing with tears! (Bukhari (6): 106). Imam Ahmad have also said, "'Whoever listens to even one verse of the Qur'an will be given double the rewards; and for the one who reads, it will become as light on the Day of Resurrection".

### **Emotional**

Having a good religious background may provide a person to be the best Muslim under the teaching of al-Quran and al-Sunnah. In the case of umrah, a Muslim who have good religious background will behave in a good manner during the rituals. No negative behaviours as well as emotions will be emerged during the rituals if all Muslim behave under the control of religious consciousness. Based on interviews, positive emotions and behaviours will be appeared when one have a correct intention at the Holy Land. As was said by one of the respondents, "my aim to be here is for umrah (worship) and i must be patience, so in the case that causing me to be emotional, I'm no that's emotional". Obviously, by cultivating such motive (intention to worship), it will produce an individual who surrender and trusts to Allah for every situation during the rituals. A noble emotion from mu'tamir is to assume every difficulty during rituals as the test of Allah towards His servants and trying to be the best servants among other mu'tamirs. For comparison, we can imagine the right attitude someone should behave while visiting our friend's house with the Holy Land as the House of Allah (baytuLlah). In this case, a good Muslim has to behave in the very best manner as taught by the religion.

Some congregations have a good quality of comparison in order to get mercy and blessings from Allah. For them, if worship at the Holy Land will be given multiple reward till 100,000 times, the same quantum will be given if a person commits sin or wrongdoing, they will be fined for 100,000 times. One respondent have stated;

"... here is your sin 100 times amplified, 100 thousand times ... as your reward..."

This comparison's awareness allows one mu'tamir to behave in a good manner. Another emphasis by the most of the respondents were, "...we come here for worship". For those who concern about the worship, their considerations are not in completing doing the rituals *per se*, but also the consideration of sufficient the worship was

performed before Allah? In this case, religious background plays a vital function in giving better awareness to every mu'tamir during the rituals.

The most important emotion that a mu'tamir should possess is patience. Without patience, a lot of situations during rituals may cause argument and anger by some other mu'tamir. The quality of patience that instill in the mind of religiosity mu'tamir will allow him to behave nicely and ignore all negative provocation around him. The patience mu'tamir does not bother with the time taken. For example, the time to complete the tawaf, to reach certain destination or even to get an escalator. Patience also come with a good plan, which is one must have to plan himself in completing the rituals, either to complete the task with observing all the dos and donts or complete the task ignoring the dos and donts. Therefore, a good mu'tamir should avoid causing anger of others, come early to the mosque, or avoid crowded at some places and times.

In order to control the crowds and negative behaviours as well as emotions among mu'tamir, the authorities are urged to place a proper signage in certain place, especially the place that always witness crowds. The signage should follow by verses of al-Quran or traditions from the Prophet preaching about ethics or steps in worshipping. It is vital to organize the movement of the mu'tamir at the Holy Land and at the same time to commemorate their intention of coming here. The signage should also propose an alternative place and time to do the rituals, which is of lesser crowds. The movements of women and men have to be improving by having a proper signage to segregate them, avoiding jammed or u-turn in a one way direction. These signages are deemed appropriate to educate them while doing the worship.

The other side of awareness is to have a courtesy feeling to others, especially those who are older, weaker and younger. One of respondent have said that, "people from all over the world come here" and they are coming from different background of knowledge, wealth, political post or colour. This ritual gathered all Muslims from all over the world come and get together in the limited place, wearing the same colour of clothes. Mu'tamir has to accept the diversity of ethnic and their origins while living together in the Holy Land. An attitude of acceptance and forgiveness should stand as an *akhlaq* of mu'tamir. Here, Allah will not value His servant by their colour or rank, but on their obedience and observant to the Allah's command. For one who comprehends the command, they will avoid all negative feelings which will denied the meaning of unification. Physically, no comfort zone or zone for special people would be found in the Holy Land as everyone are at the same level before God. The comfort should be place in their mind and soul, as all mu'tamir should appreciate their Muslims brothers and sisters while they are being together. In this case, the unity of Muslims must be nurtured during the worship instead of bringing cultural selfish and ignoring the existence of other people.

Some mu'tamir who lack of religious background shows a feeling of tired and phobias to come again for umrah or hajj, after experiencing crowds and negative behaviours as well as emotions. For them, the rituals revealed them with difficulties, hatred and exhaustion. The attitudes of squeezing and pushing among mu'tamir during tawaf and sa'i make them fear and anxiety. Probably due to the transformation of their life which before in wealth and comfortable space. On the other hand, some of mu'tamir



expressed a pleasure and fortunate to be at the Holy Land despite of crowds and difficulty. They accept the situation as it was and considered as trials and challenges from Allah in carrying their responsibility as servants to the Lord. For the latter, they accept whatever circumstances they are facing because that was the nature of worship. For them, both physical and mental should be ready in performing the rituals. A mu'tamir should be prepared since at their home town in order to be the most obedient servant.

Therefore, a number of respondents who were interviewed suggested that every mu'tamir should attend a special course or training before travel for umrah or hajj. This is to build their soul and mental at the right level which needed while performing the rituals. The ritual of hajj which is the fifth pillars of Islam, and the umrah which is known as the "small hajj" were a special worship which comprised of physical, mental and wealth. Thus, only a prepared Muslim could go through the rituals and succeed as observant servants of God. In order to achieve this, some enrichment programme should be set to educate Muslims all around the world, amidst the variant of religious background among us nowadays.

## **SUMMARY**

The study is looking into the relationship between religious background of mu'tamir and their behaviour and emotions during umrah. It was clearly found out that, the highest religious backgrounds of mu'tamir will provide them to be a better person during the rituals. The knowledge will lead the mu'tamir to behave in a good manner, as well as to have an attractive ethics and emotions to every situation. In this case, a mu'tamir who have good religious background will set a correct intention while going to the Holy Land. They know the place where they are heading to, and fulfill themselves with needed characters and emotions. Therefore, religiosity background will segregate mu'tamir, the best from the bad. They come with full of patience, smiling, helpful, have courtesy, give priority to elderly, weaker and younger. For them, every difficulties are challenges and trials from Allah to test their beliefs and obedient. Therefore, the heavier of the challenges, the more observant they are.

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## APPENDIX