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SOCIO-ECONOMIC BEHAVIOR ANALYSIS OF POST-UMRAH PILGRIMS: A STUDY IN PASAR BANTAL VILLAGE, TERAMANG JAYA DISTRICT, MUKOMUKO REGENCY

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Abstract

This study aims to identify and analyze the socio-economic behavior of pilgrims after performing Umrah in Pasar Pillow Village, Teramang Jaya District, Muko-Muko Regency, as well as the factors influencing it. This research used a qualitative method with a phenomenological approach to understand the experiences and behavioral changes of pilgrims after performing Umrah. Data collection techniques were carried out through in-depth interviews, observations, and documentation involving people who had performed Umrah. The results of the study indicate that Umrah worship has an influence on changes in the socio-economic behavior of pilgrims, such as increased religious activities, social awareness, charitable behavior, and a simpler lifestyle with greater caution in earning a livelihood. However, these changes did not occur even among all pilgrims because they were influenced by internal and external factors, such as the level of religiosity, personal motivation, economic conditions, and social environment. Thus, the spiritual experience during Umrah has an influence on the socio-economic behavioral changes of pilgrims in their daily lives.

Keywords: Socio-Economic Behavior, Umrah Pilgrims, Post-Umrah, Religiosity, Social Change.

1. Introduction

Umrah is an Islamic pilgrimage performed by visiting the House of Allah (the Kaaba) in Mecca, performing a series of rituals such as ihram, tawaf, sa'i, and tahallul. Unlike the Hajj, Umrah is not time-bound and can be performed throughout the year. Many Islamic jurisprudence studies describe Umrah as a sunnah or obligatory act of worship according to some schools of thought. It aims to draw closer to Allah and has spiritual and social value for Muslims. Umrah is a sacred act of worship that is a dream for Muslims today.

This form of worship also has a powerful appeal that motivates extensive preparation, both materially, mentally, physically, and spiritually. Furthermore, the Umrah pilgrimage requires physical presence, requiring a visit to the House of Allah. The spiritual experience of completing this pilgrimage is certainly unlike any other form of worship. This is what makes the Umrah so special for Muslims in practicing their religious beliefs.

Many changes occur in the daily lives of pilgrims after performing Umrah, one of which is changes in their socioeconomic behavior, such as how they manage their finances and how they socialize. Several studies show that experiences during the Hajj or Umrah have a positive, transformative effect on a person's character, including generosity and social participation.

Based on initial observations conducted by researchers through direct interviews with the Pasar Bantal community, the Umrah pilgrimage contains many secrets and wisdom which ultimately have a great influence in improving the quality of one's life, both in improving relationships with oneself, relationships with others, relationships with nature and with God. Every person who performs the Umrah pilgrimage must experience an inner experience that is beneficial for him. This all makes every Muslim aware of understanding his existence as a creature of Allah whose life is solely shown to worship him. According to the explanation, some Umrah pilgrims in Pasar Bantal Village after returning from the holy land of Mecca, some of them do not reflect the wisdom and benefits received or felt when performing Umrah. The behavior of the Umrah pilgrims in the Pasar Bantal Village community has a form of problem, namely the problem of their social and religious behavior.

The problem of social behavior of Umrah pilgrims in the community of Pasar Bantal is that some of them lack interaction with other communities, lack of social interaction with other communities, one example is when there are social activities or activities such as mutual cooperation and other activities, Umrah pilgrims who should be examples or social controllers to other communities, but inversely, some of the Umrah pilgrims in the community of Pasar Bantal are less concerned or lack of participation in participating in these social activities. while the religious behavior of Umrah pilgrims in the community of Pasar Bantal is like, when there are religious activities carried out in the village, such as religious study activities, Islamic holy days, some Umrah pilgrims in the community of Pasar Bantal are reluctant to participate or attend these activities and appear to lack congregational prayers at the mosque.

In essence, Umrah is not merely a symbol of umrah clothing; it must also be articulated in a realistic and humanistic way of life. Umrah should be understood to have a greater impact on social life. The more people who perform Umrah, the more the upholding of humanitarian values should shine. However, Umrah pilgrims must also be agents of change and progressive social control within society. Therefore,

the results of this study are expected to provide theoretical and practical contributions, both in developing an understanding of the social impact of Umrah and as a basis for developing more sustainable post-Umrah development programs.

2. Literature review

A. Islamic Consumer Behavior

1. Consumer behavior from an Islamic perspective

Consumer behavior, from an Islamic perspective, is an individual's use of goods and services based on sharia values derived from the Quran and Hadith. It aims not only to fulfill worldly needs but also to achieve prosperity in the afterlife (*maslahah*). In Islamic economics, consumption behavior is not driven solely by desires (*wants*), but rather by needs (*needs*) that comply with sharia law. This demonstrates that consumption in Islam has moral and spiritual dimensions.

2. Principles of Islamic Consumer Behavior

a. Principles of Halal and Thayyib

In Islam, consumption must fulfill the elements of halal (permissible) and thayyib (good).

The evidence of the Qur'an:

إِنَّهَآلَكُمْ عَدُوٌّ مُّبِينٌ God bless you God willing

"O people! Eat of the halal and good (food) found on earth and do not follow the steps of Satan. Indeed, for you he is a real enemy." (QS. Al-Baqarah: 168)

This principle emphasizes that Muslim consumers are obliged to choose products that are not only legally halal, but also good for health and life.

b. The Principle of Moderation (Israf)

Islam prohibits excessive consumption behavior.

The evidence of the Koran: لَا يُحِبُّ أَلَمْ يُبَيِّنْ عَادَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْرَفِينَ prayer

"Do not exaggerate. Indeed, Allah does not like people who exaggerate." (QS. Al-A'raf: 31)

Consumption behavior must be carried out in a reasonable manner and not wastefully, because wastefulness is a behavior that is prohibited in Islam.

c. Principle of Balance

Consumption in Islam must be balanced between worldly and afterlife needs.

The evidence of the Qur'an: وَلَا تَتَّبِعْ أَهْوَآءَ النَّفْسِ الَّتِي حَادِيَثَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ may Allah bless him and give him peace and blessings God bless you



" And, seek what Allah has bestowed upon you (rewards) in the land of the afterlife, but do not forget your share in this world. Do good (to others) as Allah has done good to you and do not cause damage on earth. Indeed, Allah does not like those who do damage" (QS. Al-Qasas: 77)

This principle teaches that consumption should not only be oriented towards material things.

3. The Purpose of Consumption in Islam

The purpose of consumption in Islam is not only for satisfaction, but includes:

- a. Achieving benefits
- b. Obtaining Allah's pleasure
- c. Maintaining a balance in life
- d. As a form of worship

Thus, consumption in Islam has worldly and hereafter dimensions.

B. Socio-Economic Behavior

1. Max Weber's Theory of Social Action

Max Weber was one of the German sociologists and historians, born in Erfurt, April 21, 1864 and died in Munich, June 14, 1920. Weber was a professor in Freiburg (1894-1897), Heidelberg (since 1897), and Munich (1919-1920). Weber saw sociology as a study of social action between social relations and that is what is meant by the understanding of the social definition paradigm and that is what is meant by the understanding of the definition paradigm or social science when the action is directed at others.

Weber's main problem as an exemplar of this paradigm defines sociology as the study of social action between social relations. These two things are what he thinks are the main problems of sociology. The core thesis is the "meaningful action" of the individual. What he means by social action is the individual's action as long as the action has a subjective meaning or significance for him and is directed towards the actions of others. On the other hand, individual action directed towards inanimate objects or physical objects alone without connecting it to the actions of others is not a social action. Max Weber said, human individuals in society are creative actors and social reality is not a static tool rather than the coercion of social facts. This means that human actions are not entirely determined by norms, customs, values, and so on which are included in the concept of social facts.

Although Weber ultimately acknowledged that society has social structures and social institutions, he argued that social structure and social institutions are two interrelated concepts that shape social action. Max Weber defined sociology as the science of social institutions. Weber's sociology is the science of social behavior. He argued that there is a shift in

emphasis toward beliefs, motivations, and goals within members of society, all of which inform and shape their behavior. Weber used the term "behavior" to describe actions in which the actor has a subjective meaning. The actor seeks to achieve a goal or is driven by motivation. According to Weber, behavior becomes social only when and to the extent that the subjective meaning of the behavior makes individuals think and demonstrate a more or less consistent uniformity.

Max Weber, in introducing the concept of the *verstehen* approach to understanding the meaning of one's actions, assumed that when someone acts, they not only carry it out but also place themselves within the environment of the thoughts and behaviors of others. This approach is more directed at an action motivated by the goal to be achieved, or *in order to motive*.

Social interaction is a behavior that can be categorized as a social action. Where social action is a process of actors involved in subjective decision-making about the means and methods to achieve certain chosen goals, these actions concern all types of human behavior. Which is aimed at the behavior of others, past, present, and expected in the future. Social action *is* an action that has a *subjective meaning* for the actor who does it. Social action is all human behavior that has a subjective meaning for the actor who does it. Whether open or closed, expressed outwardly or secretly, which is directed by the actor towards its goal. Therefore, social action is not a random behavior but one that has a certain pattern and structure and a certain meaning.

Weber specifically classified social actions that have subjective meanings into four types. Based on the rationality of social action, Weber differentiated human social action into four types. The more rational the social action, the easier it is to understand.

a. Instrumental Rationality Action (*Zwerk Rational*)

This action is a social action carried out by a person based on conscious considerations and choices related to the purpose of the action and the availability of tools used to achieve it.

b. Value Rational Action (*Werk Rational*)

Meanwhile, rational value action has the characteristic that the existing tools are only conscious considerations and calculations, while the goals already exist in relation to individual values which are *absolute*.

c. *Affective* Action

This type of social action is dominated by feelings or emotions without intellectual reflection or conscious planning. Affective actions are spontaneous, rational, and emotional expressions of the individual.

d. *Traditional* Action



In this type of action, a person exhibits certain behavior because of habits acquired from ancestors, without conscious reflection or planning.

The latter two types of action often involve only automatic responses to external stimuli. Therefore, they are not considered the meaningful actions targeted by sociological research. However, at certain times, these two types of action can transform into meaningful actions that can be justified and understood.

According to Max Weber, social action is an individual's action as long as it has subjective meaning or significance for him and is directed towards the actions of others. An individual's action directed towards an inanimate object is not included in the category of social action, an action will be said to be a social action when the action is truly directed towards another person (another individual). Although it is not uncommon for social action to be an inner or subjective action that occurs due to the positive influence of a particular situation. Sometimes an action can even be repeated intentionally as a result of the influence of a similar situation or in the form of passive consent in a particular situation. Starting from the basic concept of social action and between social relations, Weber put forward five main characteristics that are the target of sociological research, namely:

1. If human actions according to the actor contain subjective meaning and this can include various real actions.
2. The real action can be completely internal.
3. The action can come from the positive influence of a situation, an action that is deliberately repeated, or an action in the form of tacit approval from any party.
4. The action is directed towards a person or several individuals.
5. The action is paying attention to the actions of others and is directed towards others.

In addition to the characteristics mentioned above, social action has other characteristics. Social action can also be distinguished from a temporal perspective, such that some actions are directed at the present, past, or future. In terms of their target, the target of the actor's social action can be an individual or a group of people. By defining an action as social, other actions are excluded from sociological investigation. Real action is not considered social if it is specifically directed at an inanimate object. Therefore, Weber excluded several types of social interaction from his theory of action.

Some of the fundamental assumptions of action theory include;

1. Human actions arise from one's own awareness as a subject of an external situation in one's position as an object.
2. As a subject, humans act or behave to achieve certain goals.
3. In acting, humans use technical procedures, methods and tools that are considered suitable for achieving these goals.
4. The continuity of human action is limited only by conditions that cannot be changed by itself.
5. Humans choose, assess, and evaluate actions that are happening and that are being carried out.
6. Moral standards, rules or principles are expected to emerge when making decisions.
7. The study of social relationships requires the use of subjective discovery techniques.

Individual actors orient their behavior toward certain norms or expectations, which are generally accepted or strictly enforced, or even prohibited by law. According to Weber, not all actions are social. Social actions are those carried out with consideration for the behavior of others and are oriented toward others. For example, someone singing a little song to entertain themselves is not an action.

However, if the goal is to attract the attention of others, then it is a social act. Another example is a person motivated to avenge a past insult, orienting his actions toward others; that is social behavior. According to Weber, social behavior is also rooted in individual consciousness and stems from there. Individual behavior and stems from there. Individual behavior is the unity of sociological analysis, not the family, the state, parties, etc. Weber argued that the study of social life that examines social institutions and structures from the outside, as if there were no *incident-story*, and therefore ignores self-direction by the individual, does not reach the main and fundamental *elements* of social life. Sociology itself must strive to explain and explain human behavior by serving and understanding the full meaning of subjective systems.

2. Socio-Economic Behavior

Socio-economic conditions are a position that rationally and determines a person in a certain position in society, which has the following characteristics:

- a. More educated
- b. Having a social status that is characterized by the level of life, health, work and self-awareness of the environment
- c. Have a greater degree of upward mobility
- d. Have a large field
- e. More oriented towards the commercial economy of products



- f. Have a more attitude regarding credit
- g. More specific work.

Langumadi and Harudu further explained in their research that a community's socioeconomic status can be assessed by its level of education, housing conditions, health, income, and employment. The explanation above examines education, capital ownership, business, health, housing, income, and employment as indicators of a person's socioeconomic status within society.

Meanwhile, in their research, Basrowi and Juariyah explained that socioeconomic conditions are the position of individuals and groups in relation to generally accepted averages regarding education, possession of goods, and participation in group activities within their community. This opinion adds the element of social interaction that can be manifested in participation in group activities.

According to Sukirno, socio-economic conditions are the same as discussing an aspect of the life of the community concerned, this is considering that the reality of life is not solely determined by economic factors but is also determined by non-economic factors or social factors, it can even be said that *social factors* can also determine a person's economic level and vice versa, economic factors determine a person's social status in their social environment. This opinion emphasizes that social factors and economic factors influence each other in the life of society.

In the context of Muslim society, this behavior is heavily influenced by Islamic teachings, which emphasize the importance of balance between this world and the afterlife, as well as responsibility to others. Social economic theory explains that humans do not always act based on narrow economic motives such as maximizing profit, but are also driven by social and moral norms.

For example, an Umrah pilgrim after returning from Mecca tends to be more frugal in spending and sets aside more money for charity. This change is not due to economic pressure, but rather to a heightened spiritual awareness of the function of wealth as a trust from Allah SWT. From an Islamic perspective, socioeconomic behavior is guided by the principle of *tazkiyah al-mal* (purification of wealth) through *zakat*, *infaq*, and *sadaqah*. Wealth spent for good deeds does not diminish, but rather becomes a means of cleansing the soul and increasing blessings. After performing the Umrah pilgrimage, many pilgrims feel "cleansed" spiritually, thus strengthening their drive to share.

Furthermore, *the multicultural* experience during the pilgrimage also fosters a strong sense of social empathy. Observing firsthand the poverty, ethnic diversity, and solidarity of Muslims from various countries makes

pilgrims more sensitive to social conditions in their own communities. This drives changes in consumption patterns and spending priorities after the Umrah.

Thus, the socio-economic behavior of pilgrims after Umrah cannot be analyzed only from a conventional economic perspective, but must consider the spiritual, social, and religious dimensions that are the main drivers of this change.

C. Umrah

1. Understanding Umrah

Umrah comes from the Arabic word العتَمَار, meaning to travel. In Islamic jurisprudence (fiqh), umrah is defined as traveling to the House of Allah (Baitullah) to perform a series of Umrah rituals, namely tawaf (circumambulation) and sa'i (circumambulation). In other words, coming to the House of Allah (Baitullah) to perform Umrah under certain conditions. Therefore, the definition of Umrah consists of four essential elements: traveling, the House of Allah (Baitullah), the pillars of Umrah (a series of Umrah rituals), and the requirements of Umrah.

2. Evidence for the Permission of Umrah

In the Al-Qur'an surah al-Baqarah verse 196 Allah SWT. Mention

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

" And complete the Hajj and 'Umrah for the sake of Allah."

In the Hadith, the Prophet mentions several hadiths regarding Umrah itself.

may Allah bless him and give him peace and blessings

" Umrah in the month of Ramadan is equivalent to Hajj" Hadith (Bukhari and Muslim)

Allah bless him and give him peace and blessings وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا

" Between the 1st Umrah and the next, it becomes an atonement for the sins between the two Umrahs. And the reward for a prosperous Hajj is heaven." Historical Hadith (Bukhari and Muslim).

3. Umrah Law

Fiqh experts agree on the legality of Umrah from a sharia perspective and it is obligatory for people who are prescribed it to complete it. However, they differ in their opinions regarding the law in terms of whether it is mandatory or not, into the following two streams of opinion. First, the sunnah mu'akkadah. This is the opinion of Ibn Mas'ud, Imam Abu Hanifah, Imam Malik, Imam Ash-Shafi'i, Imam Ahmad according to one version of the opinion, also Abu Tsaur and the Zaidiyah sect. Their opinion is based on the words of the Prophet SAW when asked about Umrah, whether it is obligatory or not? He answered, "No. But if you perform Umrah, then that is better,"

Also based on the words of the Prophet Saw: الْحَجُّ جِهَادٌ، وَالْعُمْرَةُ تَطَوُّعٌ

Hajj is jihad, while Umrah is just tathawwu'

Another reason is that Umrah is a form of worship whose implementation is not timed, so it is not obligatory like the mujarrad tawaf. Secondly, it is obligatory, especially for those who are required to perform Hajj. This opinion is held by Imam Ash-Shafi'i according to the most valid version of his two opinions, Imam Ahmad according to another version, Ibn Hazm, some scholars of the Maliki school, the Imamiyyah school, Ash-Sha'bi, and At-Tsauri. This opinion is also the opinion of the majority of scholars from among the companions and others, and they agree that it is performed only once in a lifetime, like Hajj.

4. Conditions for Umrah

The mandatory conditions that must be fulfilled in carrying out the Hajj and Umrah pilgrimages are the same, therefore the following clarifies the mandatory conditions for the Hajj and Umrah:

- a. To be a Muslim, one must be a Muslim to perform the Hajj and Umrah pilgrimages, as this is an absolute requirement. Therefore, non-Muslims are not required to perform the Hajj and Umrah pilgrimages.
- b. Reasonable, that is, being able to differentiate between what is good and bad.
- c. Puberty or adulthood, for men, puberty occurs when a wet dream occurs, while for women it occurs when menstruation occurs. If before puberty someone performs the Hajj or Umrah, then the Hajj or Umrah is accepted and gets a sunnah reward. And when someone reaches puberty, it is mandatory for a person to perform the Hajj pilgrimage. As the Prophet Muhammad said in his hadith: "Any child who performs the Hajj and then reaches maturity (to the point where he is considered sinful), then it is obligatory for him to carry out the Hajj at the next time of the Hajj." (Hadith History of Thabrani)
- d. Freedom, in this case what is meant is not being a slave. Because slaves were responsible for fulfilling their master's duties, slaves were not obliged to perform the Hajj.
- e. Ability (Isthitha'ah)

5. Pillars of Umrah Worship

Ihram is the intention to start the Umrah pilgrimage by wearing ihram clothes in the miqat, tawaf is 7 times going around the Kaaba, sa'i is seven times walking slowly between the hill of shafa and the hill of marwah, tahallul is shaving at least three strands of hair, orderliness is the pillars of umrah that must be done in sequence.

6. Obligatory Umrah Worship

- a. Ihram at Miqat, Ihram from Miqat is the intention to perform the Hajj or Umrah.



b. Abandoning unlawful behavior when performing Ihram

7. Social and Economic Benefits of Umrah

The performance of the Umrah pilgrimage has a significant impact, both socially and economically. Socially, the Hajj fosters a sense of brotherhood and solidarity among Muslims. The gathering of millions of pilgrims from various countries, cultural backgrounds, and languages creates a sense of togetherness that strengthens the unity of Muslims globally. Economically, the Hajj and Umrah pilgrimages contribute to economic growth in both sending and destination countries. Travel, transportation, accommodation, and services for pilgrims drive the development of related economic sectors. Furthermore, interactions between pilgrims expand trade networks and economic relations between countries.

D. Socio-Economics of Umrah Pilgrims

1. Socio-Economic Concept

Socio-economics is a condition that describes the position of individuals or groups in society based on social and economic aspects, such as income, education, work, and social status.

According to socio-economic theory:

- a. Social aspects include interactions, status, and roles in society.
- b. Economic aspects include income, consumption, and financial capacity.

In the context of Umrah, socio-economics is related to:

- a. ability to finance travel
- b. social status after performing worship
- c. changes in the social and economic behavior of the congregation

2. Theory of Religious Consumption Behavior

Umrah can be analyzed through the theory of religious consumption, namely consumption behavior driven by religious values.

Its characteristics:

- a. Consumption is not only for worldly needs, but also spiritual ones.
- b. Contains elements of worship and reward

However, in practice it can develop into symbolic consumption (social status).

Research shows that Umrah today is also influenced by modern consumer culture and religious lifestyle.

3. Social Stratification Theory

Social stratification is the grouping of society based on social class.

In the context of Umrah pilgrims:

- a. The majority come from the upper middle class
- b. Umrah becomes an indicator of social class and prestige
- c. Umrah degree or experience can increase status in society



This is in line with research on the social status of Hajj/Umrah in society.

E. Factors Influencing the Socio-Economic Behavior of Pilgrims After Umrah

Changes in the socioeconomic behavior of pilgrims after performing the Umrah pilgrimage are influenced by several factors, both internal and external. These factors play a role in shaping individual behavior patterns after gaining spiritual experiences during the Umrah pilgrimage.

1. Internal Factors

Internal factors are factors that originate from within the individual that influence changes in the socio-economic behavior of pilgrims after Umrah, including:

a. Level of religiosity

A person's level of religiosity influences behavioral changes after the Umrah pilgrimage. Individuals with a strong understanding and appreciation of religion tend to experience more positive behavioral changes.

b. Self-awareness

Self-awareness after performing the Umrah pilgrimage encourages individuals to improve the quality of their worship, social behavior, and ways of earning a living.

c. Individual habits and character

Behavior before performing Umrah also influences the changes that occur. Individuals who already have religious habits tend to experience more consistent changes.

d. Understanding religion

The level of understanding of religious values influences how individuals apply Islamic teachings in social and economic life.

2. External Factors

External factors are factors that originate from outside the individual that influence the socio-economic behavior of pilgrims after Umrah, including:

a. Social environment

A religious community environment can encourage individuals to be active in social and religious activities.

b. Economic conditions

Economic conditions influence individual behavior, especially in terms of charity, consumption patterns, and daily economic activities.

c. Family influence

Support and habits within the family also influence changes in behavior after performing the Umrah pilgrimage.

d. Social interaction

Interaction with the surrounding community can influence an individual's social behavior patterns, both in religious and social activities.

e. Experience during the Umrah pilgrimage

The spiritual experience gained while in the holy land is one of the factors that influences changes in individual behavior after returning to the community environment.

3. Research methods

This research is a field research using a qualitative approach and descriptive analysis. The phenomenological approach was used to deeply understand the changes in the socio-economic behavior of Umrah pilgrims after performing the Umrah pilgrimage. This research was conducted in Pasar Bantal Village, Teramang Jaya District, Muko-Muko Regency for three months, starting from the initial observation on January 6, 2026, until the specified time limit. The research subjects were selected using a purposive sampling technique, namely people who have performed the Umrah pilgrimage at least once, departed for Umrah within the last two to three years, and are aged around 25–60 years.

The data sources in this study consist of primary and secondary data. Primary data were obtained through direct interviews with residents who had performed the Umrah pilgrimage in Pasar Bantal Village regarding changes in the socio-economic behavior of pilgrims after the Umrah pilgrimage, while secondary data were obtained through books, journals, articles, and documents related to the research. The data collection techniques used were observation, interviews, and documentation. Observations were conducted by directly observing the social behavior of pilgrims in community life. In-depth interviews were conducted with informants to obtain data relevant to the research. Documentation was used to supplement the research data in the form of photographs, archives, and other supporting documents. Data analysis techniques used in this study included data reduction, data presentation, and drawing conclusions.

4. Results and Discussion

A. Research result

Based on interviews with several Umrah pilgrims in Pasar Bantal Village, data shows that the Umrah pilgrimage has an impact on their socioeconomic behavior. These changes are evident in both social and economic aspects, although the changes vary for each individual depending on their understanding, economic circumstances, and social environment.

1. Social Behavior of Pilgrims After Umrah

In terms of social aspects, changes in pilgrims' behavior after the Umrah pilgrimage are evident in their social interactions, participation in community activities, social status, and individual roles within the community. Some informants indicated an increase in religious activities and social interactions



after performing the Umrah pilgrimage. This is evident in increased participation in congregational prayers and religious activities within the community. As stated by Ms. Umi Kalsum:

"Before leaving for Umrah, I prayed diligently, but only at home. After completing Umrah, I often prayed in congregation at the mosque without any compulsion, purely from my heart, seeking Allah SWT's blessing."

Based on the interview results, it can be analyzed that the Umrah pilgrimage has an impact on changes in the socio-religious behavior of the congregation. Before performing the Umrah pilgrimage, the informants were not fully active in congregational worship and other religious activities. However, after the Umrah, there was an increase in religious awareness that influenced the patterns of individual social interactions in society. From the perspective of Max Weber's theory of social action, this action is considered a value-oriented rational action (*wertrational*), namely an action carried out based on belief in religious values.

Furthermore, the social status of pilgrims after performing the Umrah pilgrimage also changes within society. Pilgrims who have performed the Umrah tend to receive greater respect and appreciation from the community because they are perceived to have a higher level of religious experience. This leads to the expectation that Umrah pilgrims can set an example in their behavior and social life.

However, not all informants experienced an increase in community social participation. This is evident in Ms. Armaida's statement:

"After I carried out the Umrah pilgrimage, thank God, I became more diligent in praying at the mosque and performing other sunnah prayers as well. But when there are activities such as mutual cooperation or majlis taklim that are held, I am less interested in participating in events like that. For me, just carrying out the worship is not that important."

This statement indicates that changes in social behavior after the Umrah pilgrimage did not occur across all pilgrims. Although there was an increase in personal worship, not all informants experienced changes in social relationships and community involvement. Based on the interview results, it can be analyzed that spiritual experiences during the Umrah pilgrimage are interpreted differently by each individual. In Max Weber's theory, social actions are influenced by the subjective meaning an individual attaches to their experiences.

Thus, the social aspects of post-Umrah pilgrims show changes in social interactions, religious participation, social status, and roles in society, although these changes are varied.

2. Economic Behavior of Pilgrims Post-Umrah



Economically, changes in pilgrims' behavior after the Umrah pilgrimage are evident in their consumption patterns, livelihood methods, financial management, and charitable giving. Before performing the Umrah pilgrimage, some informants were more focused on economic gain and fulfilling their daily needs. However, after performing the Umrah pilgrimage, some informants demonstrated a shift in economic behavior toward simplicity and a greater emphasis on seeking blessings in their pursuit of sustenance. This is evident in Ms. Eni Sukmawati's statement:

"Alhamdulillah, after I returned from Umrah, my sustenance is sufficient, so I no longer go overboard in trading, as long as it is enough for food and charity, that is enough. Now I am more careful in seeking sustenance, as long as it is halal and blessed."

The interview results show that the Umrah pilgrimage influences individuals' perspectives on economic life. Informants are no longer solely profit-oriented, but have begun to adopt a simpler lifestyle and feel content with their income. From the perspective of Max Weber's theory of social action, this behavior is considered value-oriented rational action because it is based on the individual's religious beliefs.

Furthermore, financial capability is also a crucial factor in the economic behavior of Umrah pilgrims. The Umrah pilgrimage requires significant costs, so those who can afford it generally have relatively stable financial circumstances. After performing Umrah, some pilgrims become more cautious in their financial use and consider the blessings of their spending.

Changes in economic behavior are also evident in charitable giving. Ms. Ratnawati stated:

"After returning from Umrah, besides being more diligent in worship, I also feel lighter in giving alms because I feel that the sustenance we have has the rights of others in it."

This statement shows that after performing the Umrah pilgrimage, some pilgrims experienced an increase in social awareness through sharing behavior with others.

However, not all informants experienced the same economic changes. This is evident in Mrs. Juni's statement:

"After performing Umrah, thank God, I've become more diligent in praying in congregation at the mosque and enjoy participating in religious study groups, the Prophet's birthday celebrations, and other religious events held here. However, I only give charity occasionally. I'm more focused on meeting my own needs first."

Based on the interview results, it can be analyzed that economic conditions and living needs influence individual economic behavior after the Umrah pilgrimage. In Max Weber's theory, these actions are considered

instrumentally rational (zweckrational), namely actions taken based on considerations of personal goals and needs.

Thus, the economic aspects of post-Umrah pilgrims demonstrate changes in consumption patterns, financial management, livelihood behavior, and almsgiving. However, these changes are not uniform, influenced by each individual's economic circumstances and understanding.

3. Factors Influencing the Socio-Economic Behavior of Pilgrims After Umrah

Based on the research results, changes in the socioeconomic behavior of pilgrims after performing Umrah in Pasar Bantal Village are influenced by internal and external factors. These factors influence how individuals interpret their spiritual experiences during the Umrah pilgrimage, resulting in varying behavioral changes among each pilgrim.

a. Internal Factors

Internal factors are factors that originate from within the individual, such as level of religiosity, self-awareness, personal motivation, and understanding of religion.

Before performing the Umrah pilgrimage, some informants were not fully consistent in carrying out sunnah worship and other religious activities. However, after performing the Umrah pilgrimage, most of the informants experienced an increase in religious awareness, demonstrated by the habit of praying in congregation, praying Tahajud, praying Dhuha, and increasing gratitude in their daily lives. This change was evident in Ibu Umi Kalsum's statement that after the Umrah, she more regularly performed worship without any coercion, but purely out of a desire to draw closer to Allah SWT.

Based on the interview results, it can be analyzed that the spiritual experience during the Umrah pilgrimage fosters self-awareness and enhances an individual's understanding of religion. From the perspective of Max Weber's theory of social action, these changes are influenced by the individual's subjective meaning of their religious experience. Individuals who interpret the Umrah as a means of self-improvement tend to experience more significant behavioral changes.

Furthermore, personal motivation also influences changes in pilgrims' behavior after the Umrah. Informants who intended to improve themselves after the Umrah showed more significant changes than those who viewed the Umrah solely as an act of worship. Individual habits and character before performing the Umrah also influence these changes. Individuals with pre-existing religious habits tended to maintain positive changes more easily after returning from the Holy Land.

However, not all informants experienced significant changes in social behavior. This is evident in Ms. Armaida's statement that, although

she experienced an increase in personal worship, she was not active in socio-religious activities such as religious study groups and mutual cooperation. Based on the interview results, it can be analyzed that behavioral changes after the Umrah are greatly influenced by the individual's awareness and willingness to apply the values acquired during the Umrah pilgrimage.

b. External Factors

Apart from internal factors, changes in the socio-economic behavior of pilgrims after Umrah are also influenced by external factors, such as economic conditions, social environment, family, and the habits of the surrounding community.

Before performing the Umrah pilgrimage, some informants were still focused on fulfilling their economic needs and making a profit from trading. However, after performing the Umrah pilgrimage, some began to exhibit changes in their economic behavior, such as living a more modest life, being more careful in seeking sustenance, and prioritizing blessings over mere profit. This is evident in Mrs. Eni Sukmawati's statement that after performing the Umrah, she no longer indulges in excessive trading and feels content with her current income.

Based on the interview results, it can be analyzed that spiritual experiences during the Umrah pilgrimage influence individuals' perspectives on economic life. However, economic conditions also influence individual behavior after the Umrah pilgrimage. Informants with better economic conditions tend to be more willing to give alms and help others than those who prioritize personal needs.

This is evident in the behavioral differences between Ms. Ratnawati and Ms. Juni. After performing Umrah, Ms. Ratnawati became more diligent in giving alms because she felt that some of her wealth belonged to others. Meanwhile, Ms. Juni stated that she still prioritized personal needs and therefore had not yet become a regular almsgiver. Based on the interview results, it can be analyzed that economic conditions and priorities for living expenses influence the socioeconomic behavior of pilgrims after Umrah.

In addition to economic conditions, the social environment is also a factor influencing changes in individual behavior. A community active in religious activities can encourage individuals to be more active in social and religious activities. Conversely, a less supportive environment can lead to low social participation in individuals, even those with high levels of religiosity.

Thus, it can be concluded that changes in the socioeconomic behavior of pilgrims after performing Umrah in Pasar Bantal Village are

influenced by interrelated internal and external factors. Internal factors include religiosity, self-awareness, personal motivation, and religious understanding, while external factors include economic conditions, social environment, family, and local customs. These factors then influence individuals' social behavior after performing Umrah.

B. Discussion

Based on the research results, the Umrah pilgrimage has influenced changes in the socioeconomic behavior of pilgrims in Pasar Bantal Village. These changes are visible in both social and economic aspects, although the degree of change varies from individual to individual.

In terms of social aspects, some pilgrims experienced an increase in worship and religious activities after performing the Umrah. Before performing the Umrah, some informants had not regularly performed the Sunnah prayers and were not active in religious activities. However, after performing the Umrah, the pilgrims became more diligent in performing congregational prayers, Sunnah prayers, and other religious activities. According to Max Weber's theory of social action, this behavior is considered a value-oriented rational action (*wertrational*), namely an action carried out based on the values and religious beliefs held by the individual. Pilgrims make behavioral changes due to personal awareness after gaining spiritual experiences during the Umrah pilgrimage.

However, not all congregants experienced an increase in social participation. Some congregants only experienced changes in personal worship without a corresponding increase in involvement in social activities such as mutual cooperation (*gotong royong*) and religious study groups (*majelis taklim*). This suggests that spiritual experiences are interpreted differently by each individual, resulting in varying social behaviors.

Economically, changes in pilgrims' behavior are evident in simpler lifestyles, greater prudence in seeking sustenance, and a greater prioritization of blessings over mere profit. Before performing the Umrah, some informants were primarily focused on economic gain, but after performing the Umrah, pilgrims began adopting simpler lifestyles and expressing gratitude for their blessings.

Furthermore, some congregants have also experienced an increase in their charitable giving and social concern for the surrounding community. However, these changes in economic behavior are not uniform, as they are influenced by each individual's economic circumstances and living needs.

In Max Weber's theory of social action, this behavior falls under instrumental rationality (*zweckrational*), that is, actions undertaken based on considerations of personal goals and needs. Congregants with better economic circumstances tend to be more willing to give alms than those still focused on meeting their daily needs.

4. Conclusion and Suggestions

A. Conclusion

Based on the results of research and discussion regarding changes in the socio-economic behavior of the post-Umrah congregation in Pasar Bantal Village, Teramang Jaya District, Muko-Muko Regency, the following conclusions can be drawn:

1. Socio-Economic Behavior of Pilgrims After Umrah in Pasar Bantal Village

Based on the research results, the socioeconomic behavior of post-Umrah pilgrims in Pasar Bantal Village has changed for the better, although these changes vary across individuals. Socially, some pilgrims experienced an increase in religious activities, such as congregational prayer, voluntary prayers, and other religious activities. Furthermore, pilgrims who have performed Umrah also gained a better perspective and social status in the community. However, not all pilgrims experienced an increase in social participation, such as attending religious study groups and community service activities.

In terms of economics, some congregants have shown changes in their lifestyle and perspective on sustenance. They have become more modest, more careful in seeking sustenance, and prioritize blessings over profit.

Furthermore, some congregants have also experienced an increase in their charitable giving and social awareness. However, these changes are not uniform, as they are influenced by economic circumstances and individual needs.

2. Factors Influencing the Socio-Economic Behavior of Pilgrims After Umrah

Based on the research results, the factors influencing the socioeconomic behavior of pilgrims after performing Umrah consist of internal and external factors. Internal factors include the individual's level of religiosity, self-awareness, personal motivation, and religious understanding. The spiritual experience during the Umrah pilgrimage encourages some pilgrims to improve the quality of their worship and behavior in their daily lives.

Meanwhile, external factors include economic conditions, social environment, family, and local customs. Economic conditions influence pilgrims' behavior in managing finances and giving alms, while the social environment influences their level of participation in social and religious activities in the community. Thus, changes in pilgrims' socioeconomic behavior after Umrah are influenced by their spiritual experiences and individual socioeconomic conditions.

B. Suggestion

1. For Umrah pilgrims, it is hoped that they can maintain positive behavioral changes after performing the Umrah pilgrimage, both in social and economic



aspects so that the values obtained during the Umrah can be applied in everyday life.

2. For the community, it is hoped that they can provide support and a good environment so that post-Umrah pilgrims can be more active in social and religious activities in the community.
3. For future researchers, it is hoped that they can conduct more in-depth research on the socio-economic behavior of post-Umrah pilgrims with a larger number of informants and broader discussions.

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