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## Preliminary Study of Strategies for Developing Tourism Destinations

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**Keywords:** *Tourism, Destination Development, Environmental Management, Indonesia.*

**Abstract:** *Tourism Destinations in Indonesia are experiencing rapid development. This study aims to explain the strategy for developing tourism destinations. This study uses a qualitative method with a descriptive approach. In addition, this research also uses a literature study approach. Research reference data were obtained from journals and reference books related to tourism development strategies. The study results found eight strategies for developing tourism destinations: optimizing environmental management, optimizing potential and community assistance, managing intangible cultural assets, managing tangible cultural assets, fostering surrounding communities, improving product quality, and organizing integrated tourism activities. The government and tourism destination development stakeholders need to respond to the results of this research by optimizing the strategies identified in this study.*

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### Introduction

Indonesia has the potential for tourist attractions that are so common (Bahri & Halmahera, 2023). This tourist attraction must be "turned on" by building the advantages of tourist destinations (Wandik, 2020). Law Number 10 of 2009 concerning Tourism states that tourism development includes the tourism industry, tourism destinations, marketing, and tourism institutions (Elistia, 2020). Elistia (2020) explained that based on the President's mandate delivered at the Early Years Cabinet Meeting on January 4, 2016, 10 Destinations had been determined, namely Mandalika, Morotai Island, Tanjung Kelayang, Lake Toba, Wakatobi, Borobudur, Thousand Islands, Tanjung Lesung, Bromo–Tengger–Semeru, and Labuan Bajo.

Furthermore, the Government is focusing on developing super-priority tourism in five tourist sites, namely Lake Toba in North Sumatra, Borobudur in Central Java, Mandalika in West Nusa Tenggara, Labuan Bajo in East Nusa Tenggara, and Likupang in North Sulawesi (Wandik, 2020). The development of tourist destinations is carried out because it is a sector that promises significant revenues for the country (Songko & Setyawai, 2023) and has the potential to increase the Indonesian economy (Aviolina et al., 2023). Therefore, developing tourist destinations needs to be the concern of all parties.

The development of tourist destinations is related to efforts to identify potential destinations that are well-known and located in remote parts of the country (Berutu, 2023). Berutu (2023) identifies that developing tourist destinations is carried out to provide community welfare, create jobs, and protect and preserve nature and culture. According to Hariyanto (2016), Tourism Destinations are developed based on their characteristics, including Cultural Tourism Destinations, Natural Tourism Destinations, Religious Tourism Destinations, Culinary Tourism Destinations, and Historical Tourism Destinations. The development of tourist destinations is an effort to utilize Indonesia's natural resources (Setiawan, 2019) as a place of education (Priyanto et al., 2018). Ultimately, Tourist Destinations meet the needs of various dimensions, including physical, spiritual, and intellectual tourists (Hariyanto, 2016). Hermawan (2017) explains that four tourist destination stimuli are attractive: uniqueness, beauty, authenticity, and value. The development of tourist destinations needs to be carried out to increase Indonesia's tourism foreign

exchange earnings (Setiawan, 2019). In the end, tourism destinations have a multiplier effect in various sectors. (Setiawan, 2019)

However, the description of the Tourism Destination development strategy needs to be optimally drawn. This condition is due to the limited comprehensive related to tourism destination development strategy. An overview of the Tourism Destination development strategy is essential to achieving the success of a Tourist Destination. Finally, the description of the development of Tourist Destinations could be more optimal. An overview of the tourism destination development strategy is needed to promote and optimize the potential of tourist destinations in Indonesia. One effort must be made to identify a strategy for developing tourist destinations.

Various analyses discuss the strategy for developing tourist destinations. Berutu (2023) analyzes the development strategy of the Seribu Delleng Sindeka Tourist Destination in Pakpak Bharat Regency, North Sumatra—furthermore, research. Hermawan (2017) explores concepts for developing nature-based tourism destinations in the Puspo Ardi area of Kulon Progo. Meanwhile, comprehensive discussion regarding identifying tourist destination development strategies still needs to be improved. In line with this North Sumatra, further research on the identification of tourist destination development strategies needs to be carried out because it can provide comprehensive information about the models of tourist destination development strategy. In addition, the findings obtained can be used as a basis for research in the development strategy of various tourist destinations. The results can also be utilized by the government and related stakeholders who wish to increase the contribution of tourism destinations to development. Therefore, this study aims to identify strategies for developing tourist destinations.

## Method

This study uses a qualitative method related to phenomena (Khumaini et al., 2022). The research approach was carried out in a descriptive and literature study. A descriptive approach explains the results of identifying tourist destination development strategies. Data was obtained randomly from journals, books, and reference documents. The collected data were analyzed descriptively and dimensionally. This study grouped the results into four dimensions: explanation of tourist destinations, multiplied effects of tourist destinations, and strategies for developing tourist destinations.

## Result and Discussion

Contains a description of the results of the community service process, namely an explanation of the dynamics of the mentoring process (various activities carried out, forms of technical action or program action to solve community problems). It also explains the expected emergence of social change, for example, the emergence of new institutions, changes in behaviour, the emergence of local leaders, the creation of new awareness towards social transformation, and so on.

### Explanation of Tourist Destinations

Bafadhal (2018) identified three perspectives on Tourism Destinations: geographical, economic, and psychographic (Dewi et al., 2023). From a geographical perspective, a Tourist Destination is a "tourist spot". Furthermore, based on an economic perspective, Tourist Destinations are synonymous with Tourism products and services, which are not only attractive locations to visit. Meanwhile, from a psychographic perspective, a tourist destination is a place of 'collection of experiences' tourists obtain.

Based on Law Number 10 of 2009 concerning Tourism, Tourist Destinations are related to a geographical area in one or more areas with tourist attractions, public facilities, tourism facilities, accessibility, and interrelated communities that complement the realization of tourism. Indonesian tourist destinations consist of various objects, ranging from natural tourism, artificial

tourism, culture and others (Aviolina et al., 2023). Aso et al (2021) identified four elements in Tourist Destinations: tourist attractions, amenities, accessibility, and ancillary (Qodriyah et al., 2023).

### Multiplier Effect of Tourist Destinations

Various parties develop tourist destinations because it has a multiplier effect, first, as a source of state revenue. Songko & Setyawai (2023) explained that developing tourist destinations is carried out because the tourism sector promises large incomes. Second, developing tourist destinations can improve the economy (Aviolina et al., 2023). Third, tourism activities directly impact people's income (Ramadhan & Rifani, 2023). Fourth, tourism influences the community's economy (Ramadhan & Rifani, 2023).

### Strategies For Developing Tourism Destinations

Raupp & Hoffjann (2012) identified that strategy is often a discourse of quality and professionalization. One of the strategic concepts that has become discourse and professionalization is related to the strategy for developing tourist destinations. Some researchers e.g. Destiana & Astuti (2019), Hermawan (2019), and Sayekti (2019) discuss the strategy for developing Halal Tourism. Furthermore, research on Community-based Tourism development strategies (Andri et al., 2019; Ashley & Garland, 1994; Giampiccoli & Saayman, 2018; Okazaki, 2008; Suta & Mahagangga, 2018), Culture-based Tourism (Prakoso, 2015; Priyanto & Safitri, 2016). Thus, the strategy becomes important for all parties to pay attention to.

In this study, identification of the definition of strategy has been carried out. In detail, this can be seen in Table 1.

**Table 1. Identification of Definitions of Strategy**

Author	Dimension	Description
Porter (1991)	Integration	Strategy is seen as a way of integrating the activities of the various functional departments within an enterprise, including marketing, production, research and development, procurement, finance, and the like.
Ruslan (2000) dalam Permana (2013)	Integration Planning	Strategy is the act of aligning a company and its environment. Strategy is the act of aligning a company and its environment.
Mundir (2016)	Integration	Strategy is an overall approach related to the implementation of ideas, planning and execution of an activity within a certain period of time.
Stewart (2004)	Planning	Strategy is basically self-identification and how to exploit the potential of the organization for policy tasks.

Source: from various sources.

Based on Table 1, there are four dimensions of strategy definition—first, integration. The integration dimension is supported by Porter (1991) and Mundir (2016). Porter (1991) argues that strategy is integrating various functional departments within a company, including marketing, production, research and development, procurement, finance, and the like. Moreover, Porter (1991) emphasizes that strategy principally aligns a firm and its environment. A recent study by Mundir (2016) explained that a strategy is an overall approach to implementing ideas, planning and executing an activity within a certain period. Therefore, one of the dimensions of the strategy is the integration dimension.

Second, is the planning dimension. The integration dimension is supported by Ruslan (2000) (Permana, 2013; Stewart, 2004). Ruslan (2000) explains that Strategy is planning and management to achieve a specific goal in operational practice (Permana, 2013). Then, Stewart

(2004) terms planning dimensions with identification. According to Stewart (2004), Strategy is self-identification and exploiting organizational potential for policy tasks. Therefore, Stewart (2004) identifies three types of strategic thinking: policy strategy, organizational strategy, and managerial Strategy.

Based on the identification results that have been carried out, there are ten strategies for developing tourist destinations. In detail, this can be seen in Table 2.

**Table 2.** Results of Identification of Strategies For Developing Tourism Destinations

Author	Description	Method
Harofah and Mutaqin (2023)	There are four strategies for developing Tourist Destinations, namely: optimizing environmental management, optimizing the potential of home-based businesses and community assistance, managing intangible cultural assets, and managing tangible cultural assets.	SWOT Analysis
Fianto and Santoso (2021)	The strategy for developing tourist destinations is fostering the surrounding community through BUMDes, improving product quality, and organizing tourism activities integrated with other sectors, such as Harper, transportation, SMEs, trade and services, and health.	SWOT Analysis
Burhanudin & Sudarisman (2019)	Tourism Destination development uses the 10Ps strategy. Tourism businesses also use a marketing mix approach. The indicator used is the Tourism Destination indicator.	Systematic literature review

Source: processed from various sources

Based on Table 2, there are eight strategies for developing tourist destinations and first, optimizing environmental management. Harofah & Mutaqin (2023) explains that optimizing environmental management is carried out by creating attractiveness to the public and tourists. Furthermore, Harofah & Mutaqin (2023) explain that this attraction can be created by involving the community and government in preparing tourism development plans. In the end, the attractiveness of tourism destinations includes the existence of cultural tourism routes, the availability of parking spaces, the existence of supporting facilities such as public toilets, tourist attraction information centres, and the existence of spatial regulations (Harofah & Mutaqin, 2023).

The second is optimizing the potential and community assistance. Harofah & Mutaqin (2023) explain that developing tourism destinations must consider the available potential. Harofah & Mutaqin (2023) identified four criteria in determining potential tourism destinations: the beauty of natural scenery, the presence of cultural wealth, traditions and customs, the presence of cultural heritage and monuments of historical value, and the number of types of food. Third, management of intangible cultural assets. Harofah & Mutaqin (2023) explain that intangible cultural assets can become tourism products, for example, cooperation and various games.

Fourth, management of tangible cultural assets through cooperation opportunities. It is done to answer challenges in managing tourist attractions that have yet to receive support from the government. Because tourist sites are not government assets, they need to be financed independently. Fifth, coaching the surrounding community (Fianto & Santoso 2021). The tourism development strategy can be carried out by coaching the surrounding community. Sixth, improve product quality. Fianto & Santoso (2021) explain that improving the quality of tourism products is necessary. Seventh, organizing integrated tourism activities (Fianto & Santoso, 2021). Eighth, the marketing mix (Burhanudin & Sudarisman, 2019).



**Figure 1.** Eight Tourism Destination Development Strategies

Source: processed from various sources

Based on Figure 1, the results of this study have identified eight strategies for developing tourism destinations. It can be used to develop tourism destinations in Indonesia.

### Conclusion

Tourism destinations have an essential role in national development in Indonesia. This research has explained the strategy for developing tourist destinations. The results showed eight strategies for developing tourism destinations: optimizing environmental management, optimizing potential and community assistance, managing intangible cultural assets, managing tangible cultural assets, developing local communities, improving product quality, and organizing integrated tourism activities. The government and tourism destination development stakeholders need to respond to the results of this research by optimizing the strategies identified in this study.

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## **Sharia Smart Card Strategy for Increasing *Sharia* Economic and Financial Literacy**

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**Keywords:** *Sharia Smart Card, Sharia Economic, Sharia Finance, Financial Literacy, Indonesia.*

**Abstract:** *Based on the results of the OJK survey 2022, the level of Sharia financial literacy in Indonesia is still shallow, namely 9.14%. The low level of public literacy regarding Sharia finance is a fundamental problem that must be immediately resolved from its roots. This research aims to increase Sharia economic and financial literacy for students in Indonesia based on a card game called SSD. The method used is Research and Development (RnD) and is reinforced with qualitative description. The research results show that there are 40 SSD cards with ten categories. Each category has four sub-categories that explain Sharia economics and finance. With techniques made to match, SSD makes classroom learning more accessible for students to understand because it uses a fun approach.*

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### **Introduction**

Indonesia is known as the country with the largest *Muslim* population in the world (Adnan, 2023; Fikri et al., 2022; Wilonoyudho et al., 2020). This is an excellent opportunity for the country to maximize the potential of its abundant human resources in various sectors, including the *Sharia* economic and financial sectors. President Joko Widodo and the Minister of Finance Sri Mulyani Indrawati are optimistic about making Indonesia a global *Sharia* economic and financial center (Muljawan et al., 2020). Quoted from a press release from the Coordinating Ministry for Economic Affairs, Indonesia is currently ranked 4th from 5th in the world regarding *Sharia* financial development after Malaysia, Saudi Arabia, and the United Arab Emirates. Meanwhile, *Islamic* financial assets in Indonesia are ranked seventh globally, with total assets of US\$ 99 billion (Coordinating Ministry for Economic Affairs of the Republic of Indonesia, 2021).

However, this great potential has yet to entirely run optimally. This is due to the low *Sharia* economic and financial literacy level in Indonesia. Based on a survey conducted by the Financial Services Authority (OJK), the level of financial literacy in Indonesia is 49.68% (OJK, 2022). This figure is still far below that of other ASEAN countries such as Malaysia (66%), Thailand (73%), and Singapore (98%) (Ningtyas, 2019). Meanwhile, *Sharia* financial literacy in Indonesia is only 9.14% (OJK, 2022). In fact, according to the World Bank, Indonesia is the third country with the weakest level of financial literacy in the world after India and China (Darmansyah et al., 2020).

This shows a need for particular action to increase *Sharia* financial literacy in Indonesia. According to Subardi & Yuliafitri (2019), the government, together with *Sharia* financial institutions, must strive to understand *Sharia* financial literacy among the Indonesian people through financial education. Financial education is a long process that triggers individuals to have financial plans for the future to obtain prosperity through lifestyle patterns and lifestyles they believe in (Tedy & Yusuf, 2020).

So far, in Indonesia, various government and non-government institutions are concerned with increasing *Sharia* financial literacy (Nurfalah & Rusydiana, 2019). The existence of National *Sharia* Economic and Financial Committee (KNEKS) functions as the leading wheel in improving

and developing the *Sharia* ecosystem in Indonesia. Then, the Financial Services Authority (OJK), which also supports the national *Sharia* ecosystem program through licensing legality, Bank Indonesia (BI) which has launched several books on *Sharia* economics and finance and strengthened by the merger of three *Sharia* banks to become Bank Syariah Indonesia (BSI). It is a form of seriousness by the government and various institutions to realize Indonesia's desire to become the world's *Sharia* economic and financial center.

The *Sharia* financial literacy movement is a strategic effort to support the government in educating the public to understand *Islamic* financial products (Gunawan et al., 2019). For example, in Indonesia, Bank Indonesia (BI) publishes financial literacy books for school students and conducts seminars and training on financial literacy (Muljawan et al., 2020). However, of course, more is; there needs to be innovation in increasing *Sharia* financial literacy among the community, especially for students. It is also an effort to create exciting learning using various variations, media, learning strategies, and excellent interactions to reduce students' learning boredom (Darsih & Hermawan, 2022; Nurbaiti et al., 2023).

Seeing the potential and problems related to *Sharia* financial literacy above, the author is interested in studying it more profoundly and offering solutions to increasing *Sharia* financial literacy for students. The solution offered is using a game card, which the author calls Scalls a Smart Card (SSD). SSD was inspired by research by Alfiannur & Arif (2019), who created a history card of the Kutai Kartanegara, which turned out to be effective in increasing high school students' understanding of the Kutai kingdom, which is the oldest Hindu kingdom in Indonesia.

SSD can be a school learning medium as an alternative enrichment in *Sharia* economics and finance subjects. SSD uses techniques for a match. This means that on each card, an image and text will be inserted to explain a material concept presented on each card, and each card has a pair corresponding to the image and text category (Estiani et al., 2015). According to Mardati and Wangid (2015), games make learning more exciting, motivate students to study harder, and can make students enjoy the learning process. Even technique-making a match teaches students to look for partners while studying certain concepts or topics in a fun atmosphere. Based on the background above, the author wants to study SSD in more depth using techniques to make a match as a media to support learning in schools.

## Method

The type of research used is Research and Development (RnD) and qualitative descriptive using literature review. RnD is a research method for developing and testing products that will later be developed in the world of education (Vivekanantharasa, 2022). The conceptual framework was formed based on existing theories and previous research documents collected into one unit (Chen & Chang, 2019). This research qualitatively explains three things: first, it describes the concepts contained in SSD; second, it discusses the steps for implementing how to play SSD; and third, it analyzes the efficiency of SSD in supporting students' understanding of increasing *Sharia* economic and financial literacy. This research uses secondary data, which is then analyzed through four activities: data collection, data reduction, data display, presentation, and conclusion.

## Result and Discussion

SSD is the development of game cards as a form of learning innovation that can be an alternative for increasing students' understanding at school. The SSD in this research is a game card with a technique that is made to match. A simple technique to make a match is a card game that matches images or categories on a card (Mardati & Wangid, 2015). On SSD, we create 40 cards with ten categories. There are four cards in one category, so the total number of cards is 40. Then, for participants in SSD, it is played in groups, starting from 2 to 8 people, with each player getting five cards at the start.

### The Play Rules of SSD

The way to play SSD is as follows: (1) At the start of the game, each player gets five cards; (2) Then, if there are remaining cards, they will be placed at the bottom, which will be taken one by one by the players after playing one round; (3) The first player will say that he wants to guess one of the categories on his card to all his opponents. For example, player A says I have a card in the "Cooperation Agreement" category. He asks all his opponents, "Do you have cards in that category?" (4) After saying this, other players who have cards in the same category will raise their hands or say, "I have." If there are two or more players who have cards in the same category, then the player appoints one of his opponents whose card he will guess; (5) The way to guess is that the opposing player will read the text at the bottom of the card, after that the player guesses; (6) If the player succeeds in guessing correctly, he will take the card from his opponent and if he guesses incorrectly, the player must take the card placed below; (7) After the first player has finished, it continues with the second player using the same method and technique; (8) To determine the winner in this card game, look at the number of players who succeed in guessing and collecting cards in the same category. If the player succeeds in collecting one category of cards in the sense of four cards, the player gets one point, and so on; and (9) The game ends when the players have successfully matched all card categories.

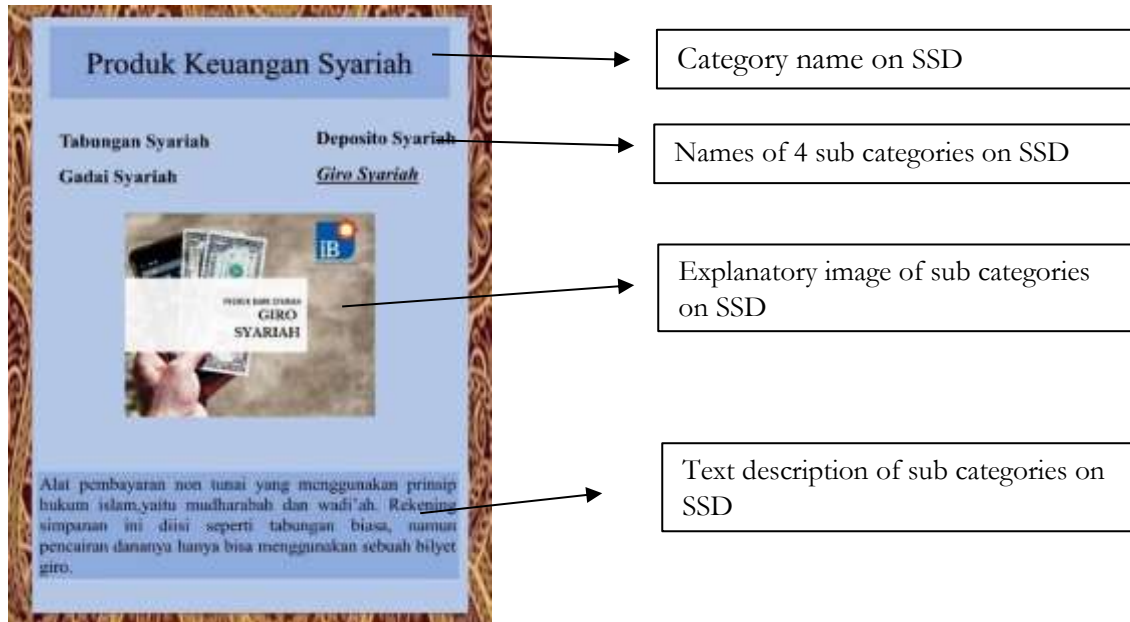
### The Sections of *Sharia* Smart Card

SSD has several sections called categories. Each category in SSD has four subcategories or four cards, for a total of 10 categories with 40 subcategories or 40 cards. Each category in SSD is adapted to the material in the book *Ekonomi Syariah* for class X SMA issued by Bank Indonesia. SSD aims to increase students' *Sharia* economic and financial literacy. The appearance of the designed SSD is as follows.



**Figure 1.** Appearance Category ZISWAF of *Sharia* Smart Card (SSD)

Source: Processed by author (2024)



**Figure 2.** Appearance Part Home of *Sharia* Smart Card (SSD)

Source: Processed by author (2024)

The image above displays the SSD, with category names at the top and four subcategories under each category name. The subcategories in italics and underlined are the card owners. At the bottom of each subcategory name is a supporting image. The last section on the SSD is explanatory text or definitions of the subcategories on the card. The ten categories with 40 cards on SSD are described in the following table.

**Table 1.** Description of Category, Sub Category and Explanatory Text on *Sharia* Smart Card

No	Category	Sub-Category	Information
1	Cooperation Agreement	<i>Wadi'ah</i>	<i>Wadi'ah</i> or better known as entrustment is an agreement between the person who wants to entrust his property to the entrusted person and the person entrusted with it has the right to take it at any time, the entrusted person has the right to receive a service fee for the goods entrusted.
		<i>Mudharabah</i>	A business contract is between the capital owner (Shahibul Mal) and the capital manager (Mudhorib) and there is an agreement that has been agreed upon by both parties.
		<i>Murabahah</i>	Buying and selling cooperation in Islam is called <i>Murabahah</i> . In this form of cooperation, there is a transfer of ownership of goods between the seller and the buyer. This form is the most common form of cooperation in <i>Islamic</i> economics.
		<i>Shirkah</i>	Each party contributes funds with the agreement that profits and losses will be shared together according to the agreement. A simple example is company A partnering with company B.
2	ZISWAF	<i>Zakat</i>	A practice that must be carried out by a Muslim is even found in the pillars of <i>Islam</i> , which can be in the form of property or basic commodities such as rice whose dosage has been determined by <i>Islamic</i> law.
		<i>Infq</i>	A practice carried out by giving some of our wealth to those in need with the aim of getting the reward of Allah SWT,

		<i>Shadaqah</i>	A practice done can be in the form of wealth, energy or even a smile to others with the aim of getting the reward of Allah SWT.
		<i>Waqf</i>	This is a personal right in the form of giving assets or assets that change ownership voluntarily, so that the benefits can be felt by the community.
3	<i>Sharia</i> Financial Products	<i>Sharia</i> Savings	The type of savings carried out based on <i>Sharia</i> contracts based on <i>Islamic</i> law is called <i>Sharia</i> savings because all contracts and transactions use <i>Islamic</i> rules.
		<i>Sharia</i> Pawn	In <i>Sharia</i> pawning, the lender holds one of the borrower's assets as collateral with the aim of ensuring that the borrower gets collateral to be able to take back the receivables.
		<i>Sharia</i> Deposits	Investments that use <i>Sharia</i> principles are <i>Mudharabah</i> . The way it works is to offer a nisbah or profit sharing and invest capital in a <i>Sharia</i> bank which will be passed on to halal businesses.
		<i>Sharia</i> Current Account	Non-cash payment instruments that use the principles of <i>Islamic</i> law, namely <i>Mudharabah</i> and <i>Wadi'ah</i> . This savings account is filled in like a regular savings account, but the funds can only be withdrawn using a giro bill.
4	<i>Islamic</i> Economic Monetary Policy Instruments	Open Market Operations	Transaction activities in the money market within the framework of Monetary Operations carried out by Bank Indonesia with monetary operation participants.
		Minimum Required Reserves	The amount of funds that must be maintained in a current account with the central bank in the form of cash; no flowers given; Commercial banks are required to maintain minimum mandatory reserves at the central bank (reserve requirement).
		Moral Appeal	The Central Bank takes a moral approach to commercial banks and financial players to pay attention to the macroeconomic conditions of their country, not to pursue personal gain.
		Profit Sharing Ratio	It is a replacement instrument for the Central Bank rate. The profit-sharing ratio is the profit-sharing ratio between the Central Bank as fund manager (mudharib) and commercial banks as financiers (dharib).
5	<i>Islamic</i> Economic Fiscal Policy Instruments	<i>Zakat</i> Mal	<i>Zakat</i> is levied on property owned by individuals with the conditions and provisions that have been established by syariah.
		Tax revenue	The principle in Islam is that tax collection is temporary, namely in accordance with the needs of the state. The state's need in this case is to cover the budget deficit.
		Other Government Income	The inclusion of other orders such as income from state assets (fai and ghanimah), community contributions (nawa'ib), property without heirs and fines (kafarat).
		Public and Private Financing Cooperation	The government can collaborate mutually beneficially with the private sector in carrying out the state's role through financing by issuing sukuk or <i>Sharia</i> bonds by the state.
6	<i>Sharia</i> Insurance	<i>Sharia</i> Life Insurance	Based on the principle of mutual assistance and protection among participants through contributions to the Tabarru Fund, which is a collection of benevolent funds from money contributed by <i>Sharia</i> Life Insurance participants who agree to help each other if a risk occurs between them.

7	<i>Sharia</i> Capital Market Products	<i>Sharia</i> Education Insurance	A product that offers life protection as well as savings for education funds while still prioritizing financial management in accordance with <i>Sharia</i> provisions. <i>Sharia</i> insurance products use the principle of mutual cooperation so they are halal and do not contain elements of usury.
		<i>Sharia</i> Health Insurance	Efforts to protect each other and help each other between a number of people. This is done through investment in the form of assets with a return pattern in accordance with <i>Sharia</i> , namely by facing certain risks through contracts or engagements.
		Hajj and Umrah Insurance	Providing financial protection for Hajj/Umrah pilgrims for disasters that occur during the Hajj/Umrah pilgrimage.
		<i>Sharia</i> Shares	<i>Sharia</i> capital market products that implement a capital participation system that is focused on mutual agreement and responsibility between two parties.
		<i>Sharia</i> Mutual Funds	Investors entrust their funds to be managed by an investment manager through a wakalah agreement. Next, the investment manager invests investor funds in <i>Sharia</i> securities that are included in the <i>Sharia</i> Securities List (DES) determined by the OJK.
		<i>Sharia</i> REIT	Real Estate Investment Funds are used to collect funds from the investing public to then be invested in Real Estate (Housing) assets.
8	<i>Sharia</i> Money Market Instruments	EBA <i>Sharia</i>	<i>Sharia</i> Asset Backed Securities are a type of <i>Sharia</i> security whose fixed income is a form of portfolio securitization based on <i>Islamic</i> economic principles.
		SBIS	Bank Indonesia <i>Sharia</i> Certificates are short-term securities based on <i>Sharia</i> principles in rupiah currency issued by Bank Indonesia.
		SBSN	State <i>Sharia</i> Securities, abbreviated as SBSN, are state securities issued based on <i>Sharia</i> principles, as proof of participation in SBSN assets.
		SBIS Repo	SBIS Repurchase Agreement, known as Repo SBIS, is a loan transaction by Bank Indonesia to <i>Sharia</i> Commercial Banks with SBIS collateral.
9	Principles of <i>Sharia</i> Pension Funds	SBSN Repo	SBSN Reverse Repurchase Agreement is a SBSN purchase transaction by the Bank from Bank Indonesia with a promise to resell it by the Bank in accordance with the agreed price and time period.
		Dues	In the <i>Sharia</i> pension fund mechanism, contributions are defined as grants made between leaders and workers.
		Investment	In the principles of <i>Sharia</i> pension funds, the funds collected from the pension program are managed with <i>Sharia</i> investments. The contracts used are <i>Mudharabah</i> and <i>musyarakah</i> .
		Investment Results	Investment returns are carried out by dividing profits in a <i>mudaraba</i> manner, that is, profits are divided between the capital owner and the manager.
		Retirement Benefits	Pension benefits are obtained in accordance with <i>Sharia</i> investment results. Which uses <i>Mudharabah</i> , <i>musyarakah</i> and <i>ijarah</i> contracts

10	<i>Sharia</i> Cooperative Products	Savings	An amount of money that must be paid by members to the cooperative within a certain time, for example every month with the same amount of savings every month.
		Loan	Capital loans provided by cooperative institutions to their members where the loan money comes from cooperative savings.
		Financing	Provision of funds for investment or capital cooperation between the cooperative and its members and the recipient of the financing is obliged to pay off the principal of the financing received in accordance with the agreed contract.
		ZISWAF distribution	Efforts to channel ZISWAF funds that have been collected by competent people in the cooperative so that these funds can actually be received by the right people so that they can improve welfare.

Source: Processed by author (2024)

### Conclusion

SSD is an innovative development in the form of a game card using techniques made to match as a learning medium to increase students' literacy in *Sharia* economics and finance. SSD consists of 10 categories, each with four sub-cards, so the total number of cards in SSD is 40. SSD is played in groups of 2 to 8 people. SSD is a solution to increasing student literacy regarding *Sharia* economics and finance because it uses educational methods in the form of fun games. This makes it easier for students to understand and remember the material studied. Suggestions for future research could be to develop more attractive SSDs in digital form in the form of game applications or similar so that they can be used even without a physical card.

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## The Role of The Islamic Conference Organization and Expectations of The Future Role

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**Keywords:** *Organization of the Islamic Conference, Role of the OIC, World Peace, Conflict Resolution.*

**Abstract:** *The Organization of the Islamic Conference (OIC) is the foundation of Muslims in various dimensions of life. This research aims to identify the role of OIC globally. This research uses qualitative methods with a descriptive approach and a literature study. Research reference data was obtained from journals and reference books related to the role of the OIC. The study's results found ten dimensions of the OIC's role globally: politics, tourism, Islamic diplomacy, conflict resolution, humanity, cooperation for development, human rights, Islamic finance, world peace, and the development of science and technology. The OIC, as an association of countries with an Islamic background, needs to increase its role globally as a solution to various dimensions of problems experienced by OIC members. The implication is that in the future, we need to play an optimal role in population, poverty alleviation, finance, Islamic microfinance, halal economy, humanity and human resources.*

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## Introduction

The Organization of the Islamic Conference (OIC) was founded by the leaders of several Islamic countries at the Conference in Rabat, Morocco, on 22 - 25 September 1969, which agreed to the Rabat Declaration, which affirmed belief in the Islamic religion, respect for the UN Charter and human rights (Kayaoğlu, 2013; Kemenlu, 2022; Nyang, 2021). The formation of the OIC was initially driven by the concerns of Islamic countries over various problems faced by Muslims, especially after the burning of part of the Al-Aqsa Holy Mosque on 21 August 1969 (Ministry of Foreign Affairs, 2022). Azhar (2002) explained that the series of events at the International Islamic Conference meeting up to the burning of the Al Aqsa Mosque was an accumulation of the background to the founding of the OIC in Rabat (Morocco) by as many as 24 Muslim countries.

The existence of the OIC is the foundation of Muslims to overcome various challenges for Muslims globally (Azhar, 2002). The existence of the OIC is very strategic because, globally, it represents more than 1.8 billion people (Ali & Sultan, 2023). Global challenges are increasingly dynamic, and the presence of the OIC is becoming crucial for realising a safe and peaceful world order (Azhar, 2002). Muslims feel the existence of the OIC through various dimensions of its role in protecting and defending the vital interests of Muslims (Puri & Yumitro, 2022). Therefore, identifying the role of the OIC needs to attract the attention of various parties.

The OIC is the only intergovernmental organization representing the world's Muslims (Puri & Yumitro, 2022). Azhar (2002) identified three qualifications for membership of OIC countries: as members (Islamic countries), active participants (not Islamic countries but with a Muslim majority, such as Indonesia) and observer participants, such as members of Mukhtar al-'Alam Islami, Rabithah al-'Alam Islami and the like. As an illustration, at its inception, OK1 consisted of 24 member countries (1969), increasing to 45 countries (1986), totaling 51 countries (1993), and 52 countries (1994) as of December).

However, identifying the role of the OIC has yet to be described optimally. As a result, the picture of the OIC's role globally is limited. This study needs to be carried out to increase the role of the OIC in various dimensions of life. This condition is due to limited research on the role of OIC. An overview of the role of the OIC is needed as a reference for OIC member countries, Muslims and OIC partner countries. One effort that needs to be made is to identify the role of the OIC globally.

Various analyses discuss the role of the OIC globally. Puri & Yumitro (2022) discuss the role of the OIC in Islamic diplomacy. Next, Kharrazi (2022) examines the implementation of Islamic tourism in Muslim countries. Meanwhile, comprehensive discussion regarding the role of the OIC globally still needs to be improved. In line with this information, research on the role of the OIC globally needs to be carried out because it can provide comprehensive information about the role of the OIC globally. In addition, the findings obtained can be used as a basis for research on the role of the OIC globally in various dimensions of life. The OIC, OIC member countries, Muslims, and OIC working partners can also utilise the results to create a safe and peaceful world order. Therefore, this research aims to identify the role of the OIC globally.

### Method

This study uses a qualitative method. Several studies e.g. Bowe (2009), Kusumastuti & Khoiron (2019), and Wiharjo & Wulandari (2023) identified that research using qualitative methods can be carried out through document review. In addition, according to Mason (2017), qualitative research is exploratory, flexible and context-sensitive (Wulan et al., 2019). The approach used in this research is descriptive and literature study. The descriptive approach uses written or spoken words and the behaviour of the observed people (Zahira et al., 2022). A descriptive approach is used to explain the role of the OIC globally. Next, a literature study was used to obtain references from various regulations, journals, and other sources. Data comes from regulations, journals and reference books. Data was obtained through a search on Google Scholar. The research results are described based on the role of the OIC globally.

### Result and Discussion

#### The Role of the OIC

The OIC was founded by 24 Muslim countries in 1969 in Morocco, which was driven by the concerns of Islamic countries over various problems faced by Muslims, especially after the burning of part of the Al-Aqsa Holy Mosque on August 21 1969. The OIC became the only inter-governmental organization representing the world's Muslims. Therefore, optimizing the role of the OIC is an essential concern for various parties. One effort that needs to be made is to identify the role of the OIC in various dimensions of life globally. It is presented in detail in Table 1.

**Table 1.** Dimensions of the OIC Role

No	Dimensions	Description	Source
1	Political	OIC is the second largest organization spread across four continents in the world.	(Ali & Sultan, 2023; Asma, 2019; Kuysinova & Oripovna, 2019)
2	Tourist	OIC has encouraged the implementation and development of Islamic Tourism in Muslim countries since 2000.	(Fahim & Dooty, 2014; Kharrazi, 2022)
3	Islamic Diplomacy	The OIC plays a role in optimizing diplomacy by prioritizing cooperation, peace, and preventing and handling conflict.	(Jati, 2017; Puri & Yumitro, 2022)
4	Conflict Resolution	The Role of the International Conference of Islamic Scholars (ICIS) in Southern Thailand Conflict Resolution.	(Muhammad et al., 2018)
5	Humanity	Undertake humanitarian efforts to support the	(Jati, 2017)

		Rohingya and urge Myanmar to cooperate with UNHCR in returning refugees to their homes (OKI, 2013).	
6	Cooperation for Development	The OIC plays an important role in mediation, cooperation for development, and advancing international cooperation.	(Azhar, 2002; Castillo, 2014)
7	Human Rights	OIC also promotes human rights in the Muslim world	(Kayaoğlu, 2013)
8	Islamic Finance	Increasing Financial Inclusion in Organization of Islamic Cooperation (OIC) countries.	(Mohieldin et al., 2012)
9	World peace	Efforts for peace and the realization of a safe and peaceful world order.	(Azhar, 2002; Puri & Yumitro, 2022)
10	Development of Science and Technology	Promote science and technology. and its application for the development of the Islamic ummah through the Committee for Science and Technology (COMSTECH).	(Choudhary & Yousuf, 1973)

Source: from various sources

Table 1 shows at least ten dimensions of the OIC's role: politics, tourism, Islamic diplomacy, conflict resolution, humanity, cooperation for development, human rights, Islamic finance, world peace, and the development of science and technology.

#### Future Role Agenda

As a large organization that is the support of Muslims globally, in the future the OIC needs to play a more significant role. At least, the roles that need to be carried out in the future are related to the four dimensions of life. In detail, this is presented in Table 2.

**Table 2.** Recommendations for the OIC's Future Agenda

No	Dimension	Deskription	Source
1	Population	The future condition of all Muslim countries is related to population size and strategic Muslim countries.	(Nyang, 2021)
2	Poverty Alleviation	Resolving poverty that occurs in OIC countries. Efforts to eradicate poverty among Muslims through the instrument of zakat.	(Bahri et al., 2023; Fatoni et al., 2019; Mohsin, 2020; Nasim Shah Sirazi Amin Md. Fouad, 2010; Ummulkhayr, 2020)
3	Finance	Financial development for economic growth in OIC countries.	(Hassan et al., 2017)
4	Islamic Microfinance	The development of Islamic Microfinance needs to be carried out because almost all OIC countries are in a condition of taking a small portion of sharia financing instruments.	(Arumsari & Rikawati, 2020; Irfan, 2020)
5	Halal Economy	Development of halal economy in OIC countries	(Fauzi et al., 2022)
6	Humanity	Humanitarian aid efforts through Islamic Philanthropy	(Fauzia, 2017)
7	Human Resources	Efforts to develop the Muslim economy through human resource development. Efforts to increase the competency of Muslim resources	(Bahari & Doktoralina, 2019; Koleva, 2021; Yaacob & Azmi, 2012)

Source: from various sources

Tabel 2 menunjukkan bahwa ada tujuh dimensi peran yang perlu dioptimalkan oleh OKI kedepan: population, poverty alleviation, finance, Islamic microfinance, halal economy, humanity, and human resources

## Conclusion

The Organization of the Islamic Conference (OIC) is the foundation of Muslims in various dimensions of life. The aim of this research is to identify the role of OIC globally. This research uses qualitative methods with a descriptive approach and literature study. Research reference data was obtained from journals and reference books related to the role of the OIC. The results of the study found ten dimensions of the OIC's role globally: politics, tourism, Islamic diplomacy, conflict resolution, humanity, cooperation for development, human rights, Islamic finance, world peace, and the development of science and technology. The OIC as an association of countries with an Islamic background needs to increase its role globally as a solution to various dimensions of problems experienced by OIC members. The implication is that in the future, we need to play an optimal role in population, poverty alleviation, finance, Islamic microfinance, halal economy, humanity and human resources.

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This research has limitations because it is still in the initial study stage, which is identifying the role of the OIC. In the future, a detailed study is needed regarding each OIC role that has been carried out and future roles that need to be carried out.

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## Human and State Security: Case Studies of Indonesian Community in Dealing with The Covid-19 Pandemic

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**Abstract:** *The United Nations Development Programme (UNDP) identified seven components of human security, namely security, economy, food, health, environment, individual, community, and political aspects. Human security aimed to safeguard individuals against various threats to their well-being and was a crucial aspect of state protection in providing a sense of security to citizens. This study delved into the discussion of human security in Indonesia as a protective mechanism encompassing both personal and communal security and its direct influence on national resilience, particularly during the COVID-19 pandemic. The handling of the pandemic revealed the considerable strength of human security within the Indonesian community, facilitating the transition from a pandemic to an endemic phase of COVID-19 while upholding national resilience. Therefore, exploring the potential of human security was imperative, as it aimed to support national resilience beyond the scope of state security alone. This qualitative study concluded that a strong level of human security generally contributed to enhancing national resilience. Therefore, government approaches to implementing human security were expected to address local communities' cultural backgrounds and customs. Human security was also considered a significant and grave concern for the state, particularly in safeguarding national resilience during severe threats to the country.*

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### Introduction

COVID-19 is an extraordinary event that was completely unforeseen by all countries worldwide. Since its discovery in Wuhan in late 2019, the negative impact of the pandemic has been felt by both developed and developing nations. SARS-CoV-2, the virus responsible for COVID-19, quickly spread worldwide, resulting in over 178 million confirmed cases and 3.9 million deaths by June 2021 (Yip & Perasso, 2021). This high mortality rate can be partly attributed to the underestimation of the mild symptoms, leading to delayed and inadequate treatment.

In addition to the disregard for mild symptoms, the ability of the virus to survive in the open air through tiny respiratory droplets played a significant role in its rapid transmission during the early stages (INFEKSIEMERGING, 2020). This characteristic explains the high number of fatalities in crowded places and gatherings. Consequently, almost all countries implemented policies, such as lockdowns and social restrictions, to break the chain of transmission.

The highly contagious nature of COVID-19, coupled with the potential for asymptomatic transmission, has caused substantial disruptions across all aspects of life, particularly the economic sector. Globally, the pandemic worsened the economic conditions of numerous countries, resulting in halted economic activities and increased unemployment rates. For instance, China experienced a negative economic growth rate of 6.80% in the first quarter of 2020 (Kementerian Keuangan, 2023). Several European and Asian countries also reported negative economic growth,

shifting global economic sentiment from optimism to pessimism. Indonesia faced similar challenges, with the pandemic's impact as of June 2023 revealing 6,811,330 confirmed cases, 6,640,002 recoveries, and 161,848 deaths (Sucipto, 2023). The struggling economy was further compounded by various restrictions that hindered economic growth and mobility, resulting in negative economic growth of up to 5.00% (Pratiwi, 2022).

Despite the difficult circumstances, Indonesia has exhibited relatively greater resilience than other countries in managing the pandemic. According to data from the Ministry of Health, Indonesia showed the most controlled increase in COVID-19 cases among five other Asian countries: India, the Philippines, Singapore, Malaysia, and Thailand (Rokom, 2022). Economically, data from the Fiscal Policy of the Indonesian Ministry of Finance showed that the Indonesian economy achieved a growth rate of 3.69% in 2021 (Kementerian Komunikasi dan Informatika, 2022). This surpassed the average economic growth of other ASEAN countries, which stood at 2.9% in the same year. The two indicators in the health and economic fields showed the ability of the Indonesian community to endure and adapt in the face of disaster situations.

Global infectious diseases, with a specific focus on health, were emphasized from the perspective of Human Security (Fuentes, 2016). Health, as a component of human security, directly correlates with state security. The outbreak of the COVID-19 pandemic underscored the importance of effective public health management in ensuring the continuity of state security. The state has a crucial role in safeguarding the well-being of its citizen as part of its responsibility and commitment to maintain their health (Padmi & Fitri, 2015). Moreover, humans are integral to nation-building, ultimately contributing to State Security. This correlation shows the reciprocal relationship between Human and State Security.

The emergence of community-driven initiatives during the pandemic, such as cooperation and concern for fellow individuals, indicates strength within the community. An example of such community concern can be observed in the Jogo Tonggo program implemented in Central Java Province. This government initiative actively involved community participation in addressing the pandemic (Portal et al., 2022). The simple and essential task of the community members was to ensure the patients undergoing self-isolation at home had access to essential supplies and other necessities, preventing them from being stranded.

The various situations experienced also showed that the Indonesian community had a relatively good level of human security, directly impacting national resilience. This observation required further exploration, particularly as Indonesia managed to navigate through the challenges of the pandemic amidst a backdrop of negative global economic growth, relying on human security. Therefore, this study aims to examine the effectiveness of human security within the community in mitigating the impacts of the COVID-19 pandemic and achieving adequate state security. The following research questions were addressed: What are the impacts of COVID-19 on the Indonesian community? How did human security perform when the Indonesian community faced the impacts of the Covid-19 pandemic? What is the effect of human security on the Indonesian community regarding state security?

This study primarily aimed to examine the effectiveness of human security in mitigating the impacts of the COVID-19 pandemic and its contribution to achieving strong state security. By establishing a robust state security framework, national development initiatives to enhance citizen welfare can be effectively and efficiently implemented, even amidst economic contraction caused by the pandemic. In this situation, the concepts of COVID-19 and human and state security will be briefly elucidated in the discussion section to provide adequate understanding.

Covid-19 is an infectious disease caused by SARS-CoV-2, a type of coronavirus, first discovered in the city of Wuhan, Hubei Province, China (Kendal Tanggap Covid-19, 2023; Apriani & Azizah, 2022). Over time, the virus spread across the rest of the world, undergoing various mutations and producing several new variants, some of which proved to be initially lethal. It was

undeniable that specific variants became deadly, which caught the world off guard. Generally, the virus is characterized by transmission through droplets produced when an infected individual, whether symptomatic or asymptomatic, sneezes or coughs (Apriani & Azizah, 2022). These droplets subsequently adhere to contaminated surfaces, becoming carriers of the COVID-19 virus, capable of infecting others upon contact. Common symptoms exhibited by the victims include (1) fever, (2) dry cough, (3) sore throat, (4) headache, (5) fatigue, (6) diarrhea, (7) nausea, (8) loss of appetite, (9) loss of taste and smell, and (10) shortness of breath (Apriani & Azizah, 2022).

The characteristics above of the virus have contributed to its development into a pandemic, not only at the regional level in China but globally. Its highly contagious nature through droplets and contaminated surfaces has caused widespread panic, as people were ill-prepared for a disease that specifically targets the respiratory system, essential for daily life activities. The rapid transmission prompted the World Health Organization (WHO) to officially declare a global pandemic on March 11, 2020 (DeWit et al., 2020). Within approximately two months of its designation as a global pandemic, there were already 3.4 million confirmed cases by May 15, 2020. The complex situation caused by the transmission compelled almost all governments worldwide to implement containment policies to prevent further spread. Some of these policies include (1) implementation of online learning, (2) reduction of outdoor activities, (3) limitation of gatherings, (4) restriction of opening hours or closure of crowded places, and (5) wearing of masks in public spaces (Dharma, 2021).

The COVID-19 pandemic restricted community members' access to economic activities, met their livelihood needs, and achieved improved welfare. The people still had to sustain themselves amidst these challenges, placing the government in a difficult position. This situation became even more complex since domestic consumption is a pillar of a country's economy. Therefore, urgent decisions were necessary to ensure the economy's functionality and the community members' sustenance.

Fundamentally, human security can be defined as the "absence of threats and disruptions to security," such as freedom from fear (fear of physical, sexual, or psychological persecution; fear of violence, persecution, or death) and the freedom to pursue one's choices or desires (meaningful work, access to food, and good health) (Tadjbakhsh & Chenoy, 2007). It also involves protective actions by the state and institutions, assuming significant responsibility and oversight through the empowerment of strategies to enhance the capacities of individuals and communities (Pan American Health Organization, 2012). This approach can help foster resilience and security among individuals and communities.

The above definitions imply that human security is closely related to human rights, as it necessitates freedom from fear and disruptions to security and the freedom to pursue personal goals. Individuals and communities also work in synergy with the state through community empowerment to foster resilience. This construct is evident in daily social activities, where community members strive to meet their basic needs and, in turn, seek to achieve their desired well-being. However, this freedom is contingent upon three aspects that shape the interpretation of human security, namely safety (protection from threats, such as armed conflicts jeopardizing the lives of communities), societal conditions (elimination of poverty and developmental disparities), and dignity (respecting human values and rights) (Nishikawa, 2010). Human security and public health are closely intertwined, as the absence of health protection directly impacts the freedom to live without fear, a crucial aspect of individual and community safety.

One of the threats to the realization of human security is events or a series of events that result in lasting trauma. Previous studies confirmed that events with the potential to cause trauma, such as warfare, natural disasters, or economic crises, often had detrimental psychological impacts (Kimhi, 2014). In this context, COVID-19 undeniably disrupted the economic activities of communities and led to negative growth or a contraction of up to 5.00% below the average

threshold at the national level (Pratiwi, 2022). These concerns have the potential to cause trauma, as the pandemic has severely restricted community mobility for economic activities to fulfill their livelihood needs while striving to survive amidst the onslaught. The government, as the institution managing funds and regulating community mobility, particularly in economic activities, played a crucial role in addressing this situation (Crelinsten, 2021). Therefore, policies were essential in regulating community economic mobility, specifically preventing COVID-19 transmission, ensuring community health, and maintaining economic activities.

Based on the dynamics, policies in the fields of health and economy certainly support the realization of human security within the community. Therefore, policies in both fields significantly facilitated the creation of a conducive environment for human security. This enabled the community to continuously engage in activities, particularly in meeting their livelihood needs and enhancing their well-being, with adequate health measures as a form of self-protection against COVID-19 transmission. Various successful practices implemented to ensure the safety and security of humans during the pandemic exemplified how the concept of state protection and community empowerment strategies by strengthening community capacity was practical. This indicates that the level of community consumption can be maintained to support the national economy through appropriate policy formulation.

State security is the ultimate manifestation of human security within a country's community. It is defined as the social contract the state should fulfill to establish a just and prosperous society (Nishikawa, 2010). This definition emphasizes that the state's role is not to control the community as objects of power but rather to empower the community. The concept of human security serves as a foundation for state security. Hence, human solid security can lead to a vital state. To achieve this objective, individual, community, and national resilience should be considered (Kimhi, 2014). Individual resilience refers to a person's ability to maintain a stable level of performance after a traumatic event and represents the trajectory of their health performance over time. On the other hand, community resilience pertains to the ability to prioritize, engage in, and sustain positive relationships while withstanding and recovering from life pressures and social isolation. National resilience encompasses the strength and sustainability of the community in the face of various challenges.

To achieve robust state security, the following stages should be navigated: (1) Stage One, involving planning, training, preparation, and pre-incident prevention; (2) Stage Two, encompassing the "initial response" or short-term activities focused on rescue and emergency assistance; (3) Stage Three, involving the "second response" or medium-term activities that include recovery and rebuilding efforts; and (4) Stage Four, entailing the "third response" or long-term activities aimed at restoring a region to standard conditions (Clavadetscher, 2009). Although these stages are more closely related to physical development efforts, this approach can still be applied to assess the impacts of a pandemic on various aspects of community life, particularly in health and the economy. The restrictions imposed and the efforts to adapt and survive due to the pandemic present a new situation for communities. This situation is further complicated by the highly contagious nature of Covid-19, transmitted through droplets or contaminated surfaces. This situation necessitates careful planning to ensure that communities are prepared for future similar situations.

Based on the explanations provided above, it is evident that human and state security are two interrelated concepts. Strong human security consequently leads to robust state security, while adequate state security enables optimal human security and the well-being of all citizens. A strong correlation between these two concepts can foster a country with resilient capabilities to face various challenges, particularly the impacts of COVID-19. Therefore, stakeholders need to understand this correlation to ensure their policies through appropriate policy formulation have a broad impact on human security and state security, ultimately realizing a just, prosperous, and

prosperous country.

## Method

This qualitative study used a literature review as the primary data collection method to provide a profound understanding of specific social phenomena (Creswell, 2014). The examined phenomenon encompassed the impact of the COVID-19 pandemic on human and state security. Specifically, this study aimed to examine how the pandemic prompted communities to strengthen their human security through community empowerment and collaboration, ultimately contributing to the realization of solid-state security. The data collection technique involved conducting a thorough literature review, encompassing the search and organization of relevant literature sources about the research problem (Creswell, 2014). These secondary data were obtained from textbooks, journal articles, online media articles, and other scholarly works (Creswell, 2014). The data were explicitly focused on examining the impact of the COVID-19 pandemic on human and state security. Consequently, this study aimed to provide a comprehensive overview of the significance of human and state security within Indonesia's national development framework.

## Result and Discussion

This section focused on the formulated questions that served as the main points of discussion regarding the efforts of the Indonesian community. This seeks to foster solidarity and unity in addressing the challenges posed by the COVID-19 pandemic from human and state security perspectives. The discussion will be organized into three subsections: (1) Covid-19 and Its Impacts on the Indonesian Community, (2) Human Security of the Indonesian Community in Confronting Covid-19, and (3) The Impact of Human Security of the Indonesian Community on State Security.

### Covid-19 and Its Impacts on the Indonesian Community

The COVID-19 pandemic has caused a stagnation of the national economy in Indonesia, leading to negative impacts on the country's short-, medium-, and long-term development. These challenges were inevitable, considering that the pandemic was entirely new to the Indonesian community, and the treatment was still ongoing. As a preventive and mitigating measure against the spread of the virus, the public was required to adhere to health protocols and actively participate in a comprehensive vaccination program, which involved receiving two doses of the regular vaccine. The government also implemented various policies to maximize public protection. For instance, the Large-Scale Social Restrictions (LSSR) was transformed into the Enforcement of Community Activity Restrictions (ECAR) (SMERU Research Institute, 2023).

While these self-protection efforts and restrictive policies aimed to safeguard the public from the COVID-19 pandemic, they had become counterproductive by limiting the mobility of the community, particularly those with lower to middle-income levels, in conducting economic activities to meet their daily survival needs. These protective initiatives also impacted community resilience in the health sector. The pandemic and the accompanying restrictive policies led to three main issues: (1) a decrease in healthcare services coverage due to the rising number of positive cases and deaths, (2) changes in the demand and supply structure of goods and services as economic growth slowed down, and (3) an increase in poverty rates in areas with a high number of vulnerable and nearly low-income families (Aeni, 2021). These challenges were deeply concerning as they placed the public in a desperate predicament and pushed more individuals into poverty since many were unprepared for the sudden loss of their primary sources of income, such as jobs and entrepreneurship (Sembiring, 2020). The negative contraction of the national economic growth by up to 5% during the COVID-19 pandemic further exacerbated this condition (Pratiwi, 2022).

The pressures faced by the public due to uncertain economic conditions and limitations in

collectively providing healthcare services significantly "crippled" their resilience to meet survival needs. The limited mobility resulting from these challenges, in turn, hampered their access to improved well-being and better quality of life. At the same time, these issues had the potential to increase poverty rates as a substantial number of middle-class and upper-class individuals had suddenly lost their income. Their lack of preparedness to cope with and adapt to the pandemic forced them to rely on existing assets for survival, potentially trapping them in poverty. Furthermore, individuals who were already living below the poverty line faced increasingly difficult living conditions, leading to a significant rise in the population of people experiencing poverty. This situation is called the middle-income trap, where Indonesia attains a middle-income level but struggles to progress to an advanced income level (Pratama, 2021). The poverty gap continuously widened due to adverse economic growth. Failure to adequately address this situation could transform Indonesia into a failed state in the long term.

### **Human Security of the Indonesian Community in Facing Covid-19**

The contraction of the national economic growth by minus 5.00% posed a significant burden for the community. This challenging situation was further compounded by the lack of income sources and inadequate access to health services. From a human security perspective, this scenario threatened the human rights and freedom of the Indonesian community. It also had the potential to cause lasting trauma, as economic crises were known to threaten the establishment of sufficient human security. This assertion was in line with the 1998 Monetary Crisis that occurred after the collapse of the Soeharto government, causing significant economic and security disturbances for a considerable period. During this period, the Indonesian economy contracted by up to 13%, and the inflation rate reached 75% (Rachmalia, 2021). The current contraction in economic growth reminded the community of the economic conditions during the 1998 monetary crisis. The fears of an uncertain future and the feeling of powerlessness to achieve prosperity severely undermined the human security of the Indonesian community. Psychologically, this sense of helplessness can lead to heightened mental distress, causing individuals to resign themselves to their circumstances and fate.

Interestingly, despite these challenging circumstances, Indonesians were known for their strong altruism. In simple terms, altruism refers to the attitudes and actions taken to help others experiencing difficulties, and this spirit has emerged as the COVID-19 pandemic continues to erode the human security of the Indonesian community (Nugraha, 2020). Moreover, this behavior aligns with one of the essential characteristics of Human Security, as stated by the UNDP, which highlights the interdependence of humans (Aravena, 2012). Human Security, in essence, involves protecting communities from significant threats and critical situations, ensuring their survival, and shielding them from harm (Commission On Human Security, 2003). The interdependent nature of human beings and the application of local cultural practices, where communities supported one another, were implemented to confront the pandemic. Whether consciously or not, individuals and communities can translate and apply these principles in real-life situations through active participation in community empowerment efforts. This ultimately aligned with the UN Secretary's statement in the 2010 report, which emphasized the need for a comprehensive and preventive human-centered response designed to the context.

Turning to the early stages of the spread of the COVID-19 pandemic in Indonesia, two main events exemplified the emergence of altruism within the community. Firstly, students from a state university took the initiative to introduce their screening tool for detecting individuals with COVID-19 (Astutik, 2021). Secondly, students from another public university initiated an honest work lecture group (KKN) project to transform patchwork waste into cloth masks for self-protection (Prasetya & Hastuti, 2021). This altruistic attitude was also evident within the broader community and recognized as an aspect that could be maximized in handling the pandemic. One example of such an initiative was the Jogo Tonggo program the Government of Central Java

initiated. This program represented an innovative approach to pandemic management at the regional level, with the community playing a central role in its implementation (Zuraya, 2022).

The legal basis for the implementation of Jogo Tonggo was the Instruction of the Governor of Central Java as the Head of the Covid-19 Handling Acceleration Task Force in Central Java Province Number 1 of 2020, which empowered communities to accelerate the handling of COVID-19 at the neighborhood association (RW) level. The instruction emphasized the systematic and structured efforts of residents within each neighborhood association area to accelerate the handling of COVID-19 while considering (1) the health of residents, (2) environmental conduciveness and prevention of conflicts among residents to maintain unity, (3) the economic conditions of the community, (4) ensuring access to food and basic needs, and (5) utilizing local wisdom and the potential of the local geographic environment (Governor of Central Java, 2020). These points naturally stimulated altruism within the community, prompting people to help one another address the pandemic's shared impacts. This community spirit had a broad impact and helped alleviate the burdens faced by the community as they collectively navigated the consequences of the pandemic.

The strategy of community protection through the empowerment of local communities and their wisdom directly impacted human security. By emphasizing social empowerment, individuals and communities can actively participate in ensuring their safety as well as the safety of others. While the state, represented by the government, played a driving force through the programs created, in this case, protecting human security in the face of a pandemic threat to security and safety was a dynamic framework that involved the community as the solution and utilized local wisdom. With the strengthening of altruistic attitudes and actions, the communities synergized and supported one another, ultimately regaining optimism in confronting the resulting challenges. This optimism fostered the enhancement of human security, providing the communities with resilience to continue mitigating the impacts of COVID-19, particularly in the fields of economy and health.

### **The Human Security Impact of the Indonesian Community on State Security**

As previously emphasized, strong human security caused strong state security, and vice versa, fostering significant improvements in overall human security. This situation can be called Stage I or the first response to the Covid-19 pandemic. Altruistic attitudes and actions that supported human security in confronting the pandemic also contributed to restoring community optimism. Community members helped one another to overcome the impacts caused by the pandemic. Implementing Jogo Tonggo in the Central Java Province region provided a valuable lesson that effective and efficient collaboration between citizens and the government was crucial in handling the pandemic. The government seized this opportunity by issuing several policies facilitating the community's involvement in economic activities, particularly in consumption. These policies recognized that domestic consumption activities played a significant role in national economic recovery and the achievement of national resilience weakened by the COVID-19 pandemic (DeWit et al., 2020).

Various government policies were issued to allow flexibility for the gradual resumption of activities, enabling individuals to meet their daily needs. This situation corresponded to Stage II, involving short-term activities to recover from the Covid-19 pandemic. One of the initial policies implemented to enhance human security was the Enforcement of Community Activity Restrictions or PPKM (KOMINFO Jatim, 2021; SMERU Research Institute, 2023). While the main objective of this policy was to limit social activities and prevent the spread of COVID-19, it classified PPKM into different levels, ranging from Level I (least restrictive, classified as "Green") to Level IV (most stringent, classified as "Black"). Cooperation and collaboration among community members were essential for lowering restrictions. This collaboration, particularly at the community level, ultimately improved the residential areas to a better level of PPKM.

The increasing number of areas with green status due to community collaboration significantly impacted human and state security, thereby contributing to national security. This development corresponded to Stage III, which entailed medium-term recovery activities from the pandemic. The achievements in Stage III prompted the government to issue policies that further eased restrictions, such as the policy on the use of public transportation. This policy was outlined in the Ministry of Transportation Circular Letter Number 54, 55, 56, and 57 of 2022 for land, sea, air, and railway transportation, respectively (Ministry of Transportation, 2022). Easing restrictions resulted in an increased number of passengers and ticket purchases, contributing to the state's revenue from travel activities conducted by the public. The enhanced mobility of the community also contributed to revitalizing the national economy, as it promoted business travel and the transportation of goods, particularly within the domestic market.

The situation following the implementation of Stage III can be categorized as Stage V, involving long-term activities to recover from the COVID-19 pandemic. The pinnacle of these activities was reflected in government policies that strengthened both human and state security in the face of the pandemic. A notable example was the government's decision to allow 100% capacity for the traditional homecoming (*mudik*) during certain occasions (Narendra, 2023; Iswara, 2023). This decision, although bold, reflected Indonesia's national resilience against the pandemic, supported by strong human and state security. The implementation of 100% capacity for homecoming resulted from the community members' altruism, as demonstrated in community programs, such as *Jogo Tonggo*, which ensured the needs of all residents were met, fostering resilience in the face of the pandemic. Vaccination played a crucial role in strengthening the protection of community members against the virus. However, it was essential to recognize the importance of human security in strengthening state security and achieving national resilience. A common thread running through all these policies was the collaboration between community members and the government, which maximized efforts to handle COVID-19 and effectively addressed its impacts.

Another achievement of these policies was the revival of the national economy, as the relaxations implemented by the government encouraged increased domestic consumption activities. Domestic consumption had been a critical element supporting the national economy even before COVID-19. Therefore, the contribution of domestic consumption activities to national economic recovery could not be overlooked, as the policies implemented played a significant role in strengthening efforts toward national economic recovery. Indonesia can overcome and ultimately control the pandemic and its impact with a successful recovery. This was evidenced by lifting the PPKM policy (Rokom, 2022) and the transition from a COVID-19 pandemic to an endemic phase (Astuti, 2023). The transition was expected to accelerate the national economic engine further, allowing for the resumption of national development and the restoration of community well-being, considering the severe impact of COVID-19 on welfare.

## Conclusion

In conclusion, discussing the dynamics between the COVID-19 pandemic, human security, and state security led to several noteworthy findings. Firstly, the pandemic imposed constraints on the movement and activities of the community, which increased pressure on individuals. This pressure was particularly felt in two aspects, namely health and the economy. The communities were expected to prioritize their health and protect themselves from the impacts of COVID-19, even though many faced economic challenges and struggled to meet their basic needs or access healthcare services. This situation could potentially increase poverty rates, posing challenges to Indonesia. Secondly, the Indonesian community showed strong human security, enabling them to withstand the impacts of the pandemic. The strength of human security lies in the altruistic attitudes and actions that encourage individuals to share and support one another in

facing the resulting challenges. The government recognized this strength as an opportunity to maximize the region-based handling of COVID-19 through various programs and initiatives. Thirdly, the strength of human security in the Indonesian community, in turn, contributed to state security and the achievement of national solid resilience in the face of COVID-19 and its impacts. This was evident in the power of human security within the Indonesian community, compelling the government to implement policies that provided greater freedom of movement for the community. Ultimately, these relaxations enabled the community to break free from the grip of the pandemic, as the government lifted the implementation of PPKM and declared the transition to the endemic phase. These relaxations also had the potential to boost domestic consumption, which played a vital role in national economic recovery. National economic recovery proceeded effectively and supported the implementation of national development in creating prosperity for the community. Protecting human security by applying a normative framework through the empowerment of local communities effectively safeguarded human safety in the face of the widespread outbreak of the COVID-19 pandemic in Indonesia. As a result, protection against health and economic threats was achieved as a critical element of human security.

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## Rituals of Devotion: Unveiling The Intersection of Faith and Haj Practice for Muslims

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**Abstract:** *This paper delves into the intricate relationship between religion and the confluence of faith, spirituality, and ritual within a historical and cultural/symbolic domain. Considering the diversity of religious concepts and the ongoing debate over definitions, the study argues that a rational foundation exists within religious adherents supporting arduous rituals due to historical and religious precedents. Drawing upon the works of Clifford Geertz, Tanya Luhmann, and Talal Asad, the paper aims to harmonize their varied approaches and formulate a cohesive understanding. The theoretical framework aligns with Geertz's definition of religion as a system of symbols that engenders enduring moods and motivations by crafting conceptions of a general order of existence. This interpretation resonates with the act of pilgrimage, particularly Hajj, where devotees seek communion with God through spiritual sentiments and rigorous rituals. The convergence of Geertz's theory with the works of Luhmann and Asad forms the basis for comprehending the motivations that propel Muslims onto the well-trodden path of pilgrimage.*

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### Introduction

The examination of religion as a conduit for the pursuit of truth and divine knowledge has been a focal point within academic disciplines such as sociology, anthropology, and psychology. Scholars endeavor to delineate the origins and foundations of religion, navigating diverse approaches encompassing rationalist, intellectualist, evolutionist, and social perspectives. The multifaceted nature of religion extends its influence across realms of politics, colonialism, culture, history, and science. Throughout this scholarly expedition, the characterization of religion as 'primitive' by some and 'civilized' by others, asserting its perceived superiority, underscores the ongoing discourse. Persistent investigations seek to unravel religion's intricate impact and role in shaping the trajectory of modernity and society. The inherent complexity of religion necessitates a continual scholarly endeavor to decipher, analyze, and formulate a universally applicable definition conducive to a comprehensive understanding of this concept.

Within the scope of this paper, I endeavor to interconnect the multifaceted concepts of religion, converging faith, spirituality, and ritual within a broad historical and cultural/symbolic domain. Given the diversity of perspectives and the ongoing debate surrounding the definitions of religion, I posit an argument asserting a rationale within religious adherents, propelling them to engage in arduous rituals due to historical and religious precedents. To elucidate this perspective, the scholarly works of Clifford Geertz, Tanya Luhmann, and Talal Asad will be explored, utilizing their theories as foundational references. Despite the variance in their approaches, a deliberate effort will be made to harmonize their concepts, culminating in a nuanced conclusion regarding diverse notions of religion and their implications for this study. The compatibility of these scholars' works becomes evident as they mutually reinforce my endeavor to construct a theoretical

framework elucidating the motivations propelling Muslims to partake in the pilgrimage, commonly known as Hajj, wherein they seek profound communion with the divine. Throughout this paper, the terms Hajj and pilgrimage may be used interchangeably.

### **My Theoretical Framework**

The foundation of this argument aligns with Clifford Geertz's definition of religion, as articulated in his influential 1966 essay, "Religion as a Cultural System." Geertz conceives religion as 'a system of symbols that establishes potent, pervasive, and enduring moods and motivations in individuals and formulates conceptions of a general order of existence. These conceptions are imbued with such an aura of factuality that the resulting moods and motivations appear uniquely realistic' (Bielo, 2015). This interpretation finds resonance in the practice of pilgrimage, where devotees endeavor to merge their spiritual sentiments with rigorous rituals. Geertz contends that 'religious symbols formulate a basic congruence between a particular style of life and a specific metaphysic,' sustaining each component with the borrowed authority of the other (Lambek, 2002). Although Geertz incorporates public circumstances in his understanding of religion, the guidance for adherents' actions (Asad, 1993) may be derived personally or from alternative motivations. Notwithstanding, the undeniable truth is the willingness of pilgrims to make sacrifices and yearn for the 'oceanic feelings,' as expounded by Sigmund Freud.

In Tanya Luhrmann's article, "The Faith Frame: Or, Belief is Easy, Faith is Hard," she explores the nuanced dimensions of faith, distinguishing between its hard and soft aspects. According to Luhrmann, faith extends beyond mere belief in an invisible other; it requires commitment and effort to hold certain convictions at the forefront of one's understanding of reality, even in the face of empirical contradictions. This active engagement transforms the faithful and becomes a fundamental part of their identity (Lambek, 2002). Faith, viewed as a subjunctive, prompts individuals to question how the world should be. Challenges to identity-defining beliefs are assessed differently than challenges to mundane beliefs (Lambek, 2002).

For pilgrims, embarking on a pilgrimage parallels a quest for truth, crucial for sustaining their faith. Faith, inherently prone to oscillation based on environmental factors, adherent conditions, and knowledge of religion, demands constant attention. Luhrmann notes that individuals don't always employ rational, instrumental reasoning when engaging with religious ideas (Luhrmann, 2018). Given the indeterminate nature of faith, it necessitates 'constant attention' through supplication, readings of holy texts, ritual abnegation, and the care of sanctuaries. All these practices serve to surpass disappointments that adherents may encounter.

For Asad, he criticizes the tendency to treat religion as a separate sphere of human activity. Instead, he argues for religion's cultural incorporation into public and private life. In the context of the Hajj pilgrimage, this implies that religious practices are deeply embedded in the cultural fabric of the pilgrims' lives. In his work, Asad's approach underscores the power dynamics inherent in religious practices. In the case of the Hajj, the rituals and practices involve not just spiritual experiences but also power relationships – the dynamics between the pilgrims, the religious authorities, and the broader socio-political context.

### **Objective and Two-Stage Approach**

One primary objective of this paper is to underscore that for adherents, religion transcends mere isolation and instead evolves into a comprehensive lifestyle deeply rooted in the framework of faith. As perceived by these adherents, the concept of faith operates on a two-stage approach. Firstly, a vertical approach (*hablum minallah*) involves individuals seeking to establish a profound relationship with God. Secondly (*hablum minannas*), a horizontal approach entails building relationships with others, thereby illustrating the unity of groups bound by a shared religious identity. Both these approaches emphasize the significance of integrity and accountability, akin to the Balinese concept of "Tri Hita Karana" or the three purposes of life—harmony with God, nature, and society. This universalist perspective provides adherents with a holistic view of

humanity, a notion strongly supported by Talal Asad's "Construction of Religion as an Anthropological Category."

Talal Asad's ideas contribute significantly to understanding religion as a comprehensive lifestyle by challenging Western notions that separate religion from the domain of power. According to Asad, religion cannot be isolated from the cultural and social contexts in which it exists; rather, it is deeply embedded in the practices and discourses of a particular community. Asad emphasizes that religion should be incorporated culturally into public and private lives, rejecting the Western norm of segregating religion from other aspects of existence. In this context, the two-stage approach to faith aligns with Asad's views by highlighting the integration of religious practices in the vertical, personal relationship with God and the horizontal, communal relationships among believers. Asad's perspective encourages a more nuanced understanding of faith, emphasizing its role as a guiding force in shaping individual conduct and social interactions within a community.

## Method

### Integration of Approaches

To comprehend the intricacies of the Islamic pilgrimage, this study employs a three-pronged approach that amalgamates Clifford Geertz's system of symbols, Tanya Luhmann's framework emphasizing the spiritual and faith dimensions, and Talal Asad's insights into the inseparability of faith and life within the construct of religion. The core tenet of Islam lies in the inseparability of faith and life, exemplified in the pilgrimage as a dual process of seeking truth and engaging in the act of purification. This act serves as a demonstrative belief for adherents. Pilgrims embark on this journey fully aware of the tangible possibility that they might not return home. For many, the hope lies in the prospect of passing away in the holy land, as those who do are considered to have been martyred and cleansed of sin. Completing the Hajj is equated to a symbolic rebirth for the pilgrim.

## Result and Discussion

### Symbols of Location: Mecca and the Kaabah

Mecca, situated in the Kingdom of Saudi Arabia, has held profound importance as a pilgrimage site for the Arab tribes of north and central Arabia since its establishment by Prophet Muhammad approximately 1440 years ago. Despite the pagan beliefs prevalent at that time, the annual pilgrimage to Mecca was a dedicated act of worship to the singular God (Allah). The call to pilgrimage in Mecca is encapsulated in a divine directive from the Quran: "Call all people to the pilgrimage. They will come to you on foot and on every lean camel; they will come from every deep and distant path to perform Hajj" (Quran, Chapter 22 verse 27).

The spiritual epicenter of Mecca is the al-Haram mosque, a sanctuary that took its current form in 1570 CE. The mosque is a central quadrangle enclosed by stone walls, housing the revered Kaabah—a cuboid-shaped structure believed by Muslims to have been constructed by the Prophet Abraham and his son Ishmael. The Kaabah's four stone walls and roof are crafted from the hills surrounding Mecca, with its corners aligning roughly with the four points of the compass. Adorned with a black silk cloth, known as the *kiswah*, embroidered with Quranic verses in gold Arabic calligraphy, it is ritually replaced yearly on the second day of Hajj. The Kaabah, though not worshipped itself, serves as a focal point for the worship of the one God and a unifying symbol as Muslims globally direct their thoughts and prayers towards it.

Adjacent to the *Kaabah* lies the Station of Abraham, a squarish stone on the ground, believed to bear the imprints of two footprints. Tradition holds that this stone marks the spot where Abraham stood while overseeing the construction of the *Kaabah*. Today, it is enshrined in an ornate golden glass and metal structure, embodying the historical connection between Prophet

Abraham and the sacred site.

According to scriptures, as Prophet Abraham was constructing the *Kaabah*, the angel Gabriel appeared to deliver the Hajar Aswad or Black Stone, believed to originate from heaven. This sacred stone is positioned in the eastern corner of the *Kaabah* and carries significant historical and spiritual resonance. During the Prophet Muhammad's era, an incident involving the Black Stone showcased his diplomatic and leadership acumen. After the *Kaabah* was damaged and subsequently repaired, a disagreement arose among tribal leaders about who should return the Black Stone to its original position. Seeking resolution, they turned to the next man passing by, who happened to be Prophet Muhammad. His diplomatic solution involved placing the stone on a large cloth, with each tribal leader holding a corner, collectively carrying the stone to its place. Prophet Muhammad ﷺ himself then set the Black Stone into its final position, demonstrating both leadership and impartiality.

In the early 7th century, in Mecca, Prophet Muhammad received the first revelations, marking a pivotal moment in the formulation of a general order of existence for believers. These revelations symbolize a profound cultural and religious shift, embodying a decisive force for believers. For some, this divine communication serves as a sign from God, with individuals relying on symbols and symbol systems, which, in turn, induce a profound cultural viability and existential anxiety (Lambek, 2002). However, some perceived the message as challenging their ancestral worship practices in medieval Arabia. With the ascent of Islam, Mecca evolved into the spiritual epicenter and heart of the religion. Simultaneously, the city emerged as a vital commercial center, witnessing flourishing trade during the sacred pilgrimage months. The rituals associated with Hajj have endured unchanged over time, making it a powerful religious undertaking that continues to unite Muslims worldwide, transcending nationalities and sects.

### **The Journey of Hajj: A Pillar of Islam**

Hajj, one of the five pillars of Islam, holds a central and indispensable position in Muslim belief. The other pillars encompass the declaration of *shahadah*, acknowledging the oneness of God and the prophethood of Muhammad, the regular observance of five prescribed daily prayers, giving alms, fasting during the month of Ramadan, and the performance of Hajj at least once in a lifetime (DeLong-Bas, 2009). Scheduled in the twelfth month of the Islamic lunar calendar, *Dzulhijjah*, Hajj is an obligatory pilgrimage for all Muslims, contingent upon meeting two conditions – physical and financial capability. Considered a sacred rite of passage, Hajj stands apart from the other pillars of Islam, as its institution predates Islam itself, tracing back to the time of Prophet Abraham.

Responding to the call of Hajj marks a starting point and a journey into a deeper historical past—the origin of the Abrahamic religion. Muslims perceive Hajj as more than a mere physical ritual; it is a journey towards spiritual purification. Religious symbols play a pivotal role in this pilgrimage, "establishing powerful, pervasive, and long-lasting moods and motivations." These symbols instill distinctive dispositions in adherents, creating a heightened probability of engaging in the sacred activity of Hajj (Lambek, 2002). The essence of Hajj goes beyond a physical undertaking; it is a transformative journey that resonates with historical roots and spiritual cleansing.

The sacred rites of Hajj find their origin in the time of Prophet Abraham and serve as a commemoration of his life. It was Abraham, along with his son Ishmael, who constructed Islam's most revered structure—the *Kaabah*. The narrative unfolds with God's command to Abraham to sacrifice his son, a subject of scholarly debate regarding which son was chosen. This command is widely perceived as a test of obedience by God. Committed to his relationship with the divine, Abraham demonstrated an unwavering willingness to make the ultimate sacrifice (Mirza, 2013). However, divine intervention occurred, sparing his son, and a ram/sheep was provided for sacrifice instead. Throughout Hajj, symbolic rituals unfold, leading to the outcome of heart purification and soul purification.

Pilgrims from the farthest corners of the Islamic world embark on a spiritual journey—an ambition of a lifetime. The rites of Hajj, performed at a designated time in a specified month, bring together two to three million believers from over 70 nations, converging in Mecca by road, sea, and air (2022). Traditionally traveling together in convoys, Pilgrims would set out on foot, by camel, boat, train, and in contemporary times, predominantly by plane. Hajj represents a spiritual endeavor that commences at home and reaches its zenith in Mecca. Historically, pilgrims traveling overland would gather at central points such as Kufa (Iraq), Damascus (Syria), and Cairo (Egypt). Those arriving by sea would enter Arabia through the port of Jeddah. Air travel allows pilgrims to enter through Mecca, Madinah, or Jeddah airports. While the journey was perilous in the past, with pilgrims falling ill or facing robbery, the modern pilgrim remains mindful of the journey's magnitude and anticipates the rewards in both this world and the hereafter.

Rituals play a crucial role in reinforcing the convictions of the mind and soul, acting as a means to forge the basis of commitment and trust (Lambek, 2002). They serve to remind individuals that their beliefs are plausible, imparting profound meaning to their faith (Luhrmann, 2018).

The official commencement of Hajj occurs on the eighth day of Dzulhijjah, spanning five to six days. Male pilgrims attire themselves in two pieces of white cloth known as ihram, while females cover their heads and bodies, leaving only the face and hands exposed. The simplicity of clothing aligns with the principle that "one should not be able to tell a prince from a pauper (Ansari, 2013)." Pilgrims then express their intention for Hajj, a crucial step known as niyyah. They were observing strict prohibitions while in ihram is paramount. Pilgrims are restrained from activities such as hunting, engaging in sexual intercourse (including touching, kissing, or flirting), performing onanism, getting married, applying perfume, wearing sewn clothes for men, killing insects or animals, removing body hair, covering the head for men, cutting nails, or extracting teeth. These restrictions are integral to the spiritual sanctity of the pilgrimage.

### **The Rituals of Hajj: A Seven-Step Journey**

Hajj unfolds through a series of rituals spanning Mecca and its surroundings over five to six days. The pilgrims' journey, consisting of seven distinct steps, initiates at the birthplace of Prophet Muhammad in Mecca. While the exact reason for the significance of the number seven is not entirely clear, it resonates across various rituals, possibly linked to celestial motions. The number seven also holds prominence in multiple religions, symbolizing the divine in Christianity, Judaism, and, notably, in the rites of Hajj.

**First Step: Entering Ihram:** The inaugural rite is entering ihram, a sacred state for pilgrims, marked by crossing the outer boundaries of Mecca, known as Miqat. Commencing on the eighth day of Dzulhijjah, pilgrims enter the ihram at *al-Haram* mosque, circumambulating (tawaf) the *Kaabah* counterclockwise seven times. This act symbolizes believers' unity in worshipping the One God, moving harmoniously around the *Kaabah* while supplicating to God.

**Second Step: Journey to Mina:** Subsequently, pilgrims, en masse, travel approximately 5 miles to Mina, a tent city. This journey may be undertaken on foot, by pilgrim paths, or using buses and cars. The day is punctuated with brief stops for prayers and supplications.

**Third Step: Arrival at Arafah:** On the second day of Hajj, pilgrims proceed to Arafah, a location with profound significance. The day at Arafah, known as the Day of Arafah, holds immense importance in the Islamic calendar. Mount Mercy (Jabal al-Rahmah) at Arafah witnessed Prophet Muhammad's final sermon. Pilgrims, having covered the nine-mile journey from Mina, spend the day praying and contemplating God. In a global show of solidarity, many Muslims choose to fast on this day, although fasting is not a mandatory part of Hajj. This act of fasting is a personal devotion to God, fostering spiritual discipline and deep contemplation of one's relationship with the divine.

Fasting during Hajj is not a publicly displayed ritual like prayers or giving alms; instead, it

remains a concealed and private expression of devotion. The act of fasting is considered a form of spiritual nourishment for the soul, undertaken with the intention of obedience to God.

In a prophetic tradition narrated by Abu Hurayra, the Messenger of God stated: "Indeed, your Lord said: 'Every good deed is rewarded with ten of the same up to seven hundred times over, except for fasting. Fasting is for Me, and I shall reward for it.'" This underscores the unique nature of fasting, where the act is considered a personal devotion to God, inviting divine reward beyond the usual measure.

Throughout history, adherents have pursued various means to experience the divine. In old England, individuals subjected themselves to fasting and immersed their lives in scripture reading, driven by a profound desire to deepen their belief in God (Luhrmann, 2018). This inclination is a shared trait among many believers, exemplified by figures like Julian of Norwich, who prayed for death as a means to be in God's presence and truly know Him (Luhrmann, 2018).

During the pilgrimage journey from Mina to Arafah, pilgrims collectively recite the Talbiyah, a supplication that resounds with a sense of submission to God's call. The full Talbiyah in Arabic expresses the pilgrims' response to God's call, praising Him, acknowledging His sovereignty, and affirming His exclusivity as the one and only. This communal recitation fosters a profound feeling of connectedness among pilgrims as they join together in submission to God (Islamicity.org, 2023).

Upon reaching Mount Arafah, pilgrims engage in prayers near Jabal al-Rahmah from noon to sunset, a period known as wuquf. This location holds special significance, believed to be the place where Adam and Eve were reunited. The narrative recalls Adam and Eve succumbing to the temptation of Satan in paradise, leading to their expulsion to Earth. While Quranic references attribute the sins of Adam and Eve solely to themselves and their offspring to their own actions, the meeting at Mount Arafah after a 200-year separation marks a symbolic point of reunion and the beginning of conceiving children (2024).

A noteworthy point is that Mount Arafah is where Prophet Muhammad is believed to have delivered his farewell sermon during his final Hajj. In this pivotal address, he emphasized the Muslim community's primary concerns and challenges (Farooq, 2017).

**Fourth Step: Journey to Muzdalifah:** Following sunset, pilgrims proceed to Muzdalifah, a 6-mile journey where they spend the night under the stars. This pause allows them to collect approximately 49 pebbles of a specific size, essential for the stoning of the devil ritual (rami) the next day. Pilgrims then depart for Mina just before dawn.

The 10th day of Dzulhijjah, celebrated globally as Eid al-Adha, coincides with the day pilgrims find themselves in Mina. This day marks the greater of the two Muslim holidays.

**Fifth Step: Stoning of the Devil (Rami):** In Mina, pilgrims engage in the first rami, symbolically stoning the devil by throwing seven pebbles at the largest of the three columns, known as the Jamarat. This ritual draws from the historical tradition where, during God's command to sacrifice his son, the devil attempted to dissuade Abraham at this very spot in Mina. In response, Abraham threw stones to maintain obedience, reenacted by pilgrims at the Jamarat bridge.

**Sixth Step: Animal Sacrifice in Mina:** The culmination of the stoning ceremony leads to the symbolic animal sacrifice in Mina. This ritual commemorates the pivotal moment when Abraham, holding a blade to his son's neck, was intervened by the angel Gabriel. God, acknowledging Abraham's love and obedience, provided a ram for sacrifice. Pilgrims then sacrifice a sheep, goat, cow, or camel, symbolizing their annual reaffirmation of faith in God and upholding a time-honored tradition dating back to the prophets. The sacrificed animal is divided into thirds: one part is allocated to the impoverished, another to friends and relatives, and the last retained and consumed by the pilgrim's family.

**Seventh Step: Symbolic Detachment and Completion:** The final step involves the

shaving or cutting of hair, where male pilgrims are encouraged to shave their heads, and female pilgrims to have a lock or strand of their hair clipped. This act signifies detachment from physical appearances and complete submission to God. Pilgrims, having completed Hajj, remove their ihram.

Pilgrims then leave for Mecca to perform tawaf and Sai'. Tawaf entails circumambulating the Kaabah seven times, followed by the Sai', an act of walking seven times between the hills of Mount Safa and Mount Marwa. The indoor gallery between the hills, with marble floors and air-conditioning, covers approximately 1480 feet. This ritual echoes the story of Abraham's wife Hajar and her son Ishmael, emphasizing mercy, tenderness, and compassion.

Upon completing tawaf and sai', pilgrims return to their tent site in Mina, where they again symbolically stone the devil at a giant wall. This time, they throw seven pebbles at each of the three pillars (Jamarat). Despite the risk associated with sudden crowd movements, this act is carried out daily at noon for three days. Following their time in Mina, pilgrims return to Mecca to perform the final tawaf, known as the farewell tawaf (tawaf al-wada). This marks the last step for pilgrims before exiting the city of Mecca. Before returning home, many pilgrims visit Madinah, the second holiest city in Islam. This city is the burial place of Prophet Muhammad ﷺ and his closest companions, providing a profound connection for those concluding their pilgrimage journey.

### **Islam Faith Framework: Submission, Faith, and Excellence**

The term 'Islam' signifies submission to the will of God. In Islam, believers, known as Muslims, acknowledge one God (Allah) and a succession of special messengers, with Muhammad recognized as the final prophet. The holy book, al-Quran, is considered God's revelation, conveyed through the angel Gabriel. Muslims aspire to live lives completely submitted to God, balancing the concept of divine permission with human free will.

The Islam Faith Framework finds its roots in a prophetic tradition narrated by Abu Hurayra. (Fatma, 2019). When questioned by Gabriel, the Prophet Muhammad elucidated three key components: Iman (faith), Islam (submission), and Ihsan (excellence).

According to this comprehensive framework, the journey of faith in Islam unfolds in three distinct stages. The first stage, Islam or submission, marks the initial commitment where individuals conscientiously submit themselves to perform actions in alignment with God's will. This entails the devoted execution of duties mandated by God, setting the foundation for the aspirant's spiritual journey.

As the journey progresses, the second stage, Iman or faith, emerges as a transformative phase beyond mere mechanical actions. In Iman, believers embark on a profound exploration of their relationship with God, moving beyond the surface to experience the deep essence of their spiritual connection. This stage signifies a significant evolution in the individual's understanding and engagement with their faith.

The culmination of this spiritual journey is encapsulated in the third stage, Ihsan or excellence. In the pursuit of Ihsan, individuals are urged to worship God with a profound awareness of His constant presence. The aspirant is encouraged to envision worship as if they directly see God, fostering a level of devotion and connection beyond physical sight's limitations. Even in the absence of direct visual communion, believers are called to maintain a heightened awareness that God sees them. This ultimate stage intensifies the journey toward the Divine, propelling individuals to pursue truth and divine knowledge. The three stages intricately weave together, forming a holistic framework that guides believers on their spiritual odyssey in Islam.

Scholars view these three stages as a continuous path, representing a gradual ascent in spiritual growth and understanding of the divine. As individuals traverse this journey, the intensity of their connection with God deepens, leading toward excellence in their worship and pursuit of divine truth. Asad's work suggests that religion, instead of affirming something specific about the nature of reality, helps individuals develop a positive attitude toward the disorder or uncertainties

in life. In the case of the Hajj, the pilgrimage can be seen as a response to the uncertainties and challenges the pilgrims face, providing a structured way to navigate these complexities.

Muslims follow a foundational framework governed by the Five Pillars of Islam and the Six Articles of Faith. The Five Pillars, including Shahada (Declaration of Faith), Salat (Prayer), Zakat (Almsgiving), Sawm (Fasting), and Hajj (Pilgrimage), serve as fundamental tenets guiding daily life. Shahada affirms belief in God and Muhammad as His messenger, Salat involves five daily prayers, Zakat requires charitable donations, Sawm entails fasting during Ramadan, and Hajj involves a pilgrimage to Mecca. The Six Articles of Faith encompass Tawhid (Belief in One God), Al-Qadr (Belief in Predestination), Malaikah (Belief in Angels), Akhirah (Belief in the Day of Judgment and the Afterlife), Kutub (Belief in Holy Books), and Nubuwwah (Belief in Prophets).

This comprehensive framework also incorporates Ihsan, an often-overlooked component emphasizing excellence, perfection, beauty, and discipline. Ihsan encourages Muslims to approach tasks with excellence, striving for perfection in alignment with the teachings of Sheikh al-Qardawi. This holistic framework serves as the basis for Muslims' spiritual growth and guides ethical conduct in their daily lives.

Performing the pilgrimage is a tangible manifestation of the Islamic Faith Framework. Devout Muslims, through their acts of sacrifice and commitment during the pilgrimage, affirm the reality of God. The three stages of Islam, Iman, and Ihsan, are actively applied by devotees as they embark on this sacred journey. Pascal Boyer aptly captures the essence, noting that beliefs often arise as occasional and elusive consequences of ceremonies rather than being their foundation, emphasizing the profound impact of observing rituals in the flesh. The pilgrimage, rooted in the core tenets of Islam, becomes a transformative experience, reflecting the believers' deep connection with their faith and the divine. (Luhrmann, 2018)

Embarking on a pilgrimage demands significant sacrifices from devotees, encompassing their time, finances, relationships, opportunities, and family ties. This pilgrimage becomes a profound experiential challenge, delving into the intricate problem of suffering, as analyzed by anthropologists like Clifford Geertz and Bronislaw Malinowski. Geertz notes the existential threats at the limits of human analytic capacities, endurance, and moral insight, suggesting that religion aids individuals in navigating situations of emotional stress through ritual and belief in the supernatural (Lambek, 2002). Pilgrims grapple with uncertainties, such as financial concerns, leaving loved ones, and work insecurities, marking moments of emotional stress. However, as they engage in the rituals, conviction, and faith intensify, providing a framework to endure suffering (Lambek, 2002).

People often undertake pilgrimages in the face of suffering, seeking solace and meaning in the divine. In the current global context, the COVID-19 pandemic has exacerbated suffering worldwide, raising questions about the role of God in such challenging times. Theodicy, the exploration of why prayers may seemingly go unanswered, becomes a central concern (Luhrmann, 2018). Clifford Geertz suggests that the problem of suffering lies not in avoiding it but in determining how to suffer in a bearable manner. Pilgrims, in undertaking this purifying journey, navigate the intricacies of theodicy, grappling with the sufferableness of their experiences. In Geertz's view, religion enables individuals to affirm the bearability of suffering by providing a framework for understanding and enduring the world (Lambek, 2002).

The relationship between religion and suffering extends beyond explicability to an affirmation of sufferableness, according to Geertz. Religion, he argues, anchors our ability to formulate analytic ideas and express emotions, moods, and sentiments, allowing individuals to comprehend and endure the world. Talal Asad, on the other hand, suggests that religion need not provide specific affirmations about the nature of reality. Instead, religion fosters a positive attitude toward the disorder, aligning with the human need for a framework to navigate the complexities of suffering and find meaning in the face of chaos.

## Religion as a Lifestyle

The role of religion in our lives is a complex and multifaceted aspect that influences social relations, behavior, and overall lifestyle. Examining responses from students in California, as presented by Bonnie Powell for UC Berkeley News, highlights diverse perspectives on the significance of religion. While some acknowledge following a particular religion, many express the view that religion may not necessarily save them from life's challenges and may not play a substantial role in their daily lives. Talal Asad's perspective, discussed in 'The Construction of Religion as an Anthropological Category,' challenges the separation of religion and power, asserting that these domains are intricately intertwined and should be culturally incorporated into public and private spheres (Lambek, 2002).

In contrast, Mahatma Gandhi's ideology of Ahimsa (non-violence), peace, and unity serves as a powerful example of embracing religion as a lifestyle. Gandhi emphasized virtues such as self-discipline, self-restraint, and self-development as foundational to his cultural beliefs. Despite his deep religiosity, Gandhi advocated for a secular state, not in opposition to religion, but as a means to honor all religions and promote the essential unity of humankind. His profound belief that life is sacrosanct and the world is one's country resonates with the idea that doing good is the essence of his religion. Gandhi's influence on embracing secularism without denying religion demonstrates a harmonious integration of religious principles into one's way of life.

In conclusion, the relentless quest for truth and divine knowledge is an intricate and cyclical journey that spans belief, action through rituals, and profound experiential components. The pilgrimage, particularly the Hajj, emerges as a poignant manifestation of this spiritual odyssey, offering adherents a transformative experience that transcends the boundaries of mere belief. The pilgrim embarks on a sacred journey that intricately weaves together faith's vertical and horizontal dimensions, as outlined by the two-stage approach – *hablum minallah* and *hablum minannas*. The vertical axis involves establishing a profound connection with God through rigorous rituals, prayers, and submission to divine will, while the horizontal axis emphasizes communal bonds and shared religious identity, echoing the universalist perspective supported by Talal Asad's anthropological insights.

This holistic engagement during the pilgrimage profoundly impacts the pilgrim's mind, body, and cultural understanding. The enduring influence extends beyond personal piety, encapsulating the Balinese "Tri Hita Karana" concept – harmony with God, nature, and society. The pilgrim emerges from this sacred journey with a heightened sense of integrity, accountability, and interconnectedness with fellow believers. Talal Asad's concept of religion as an anthropological category enriches this understanding, challenging Western dichotomies and emphasizing the cultural integration of religion into both public and private spheres.

The transformative power of pilgrimage lies in its ability to harmonize the diverse elements of religious belief, individual actions, and collective experiences. Having communed with God, angels, and prophets, the pilgrim becomes a living embodiment of the comprehensive lifestyle that religion entails. This cyclical process of seeking divine knowledge through belief, ritualistic actions, and experiential engagement is not a mere isolated event but an ongoing journey that shapes and sustains faith. As this paper delves into the intricate tapestry of religious engagement through the lens of pilgrimage, it contributes to the broader discourse on the interplay between religion, lifestyle, and the enduring pursuit of spiritual truth. The rich implications drawn from the theories of Geertz, Luhrmann, and Asad underscore the profound connections between the ritualistic aspects of Hajj and the broader framework of religious life. This exploration of the pilgrimage experience enriches our understanding of Islam and invites a deeper contemplation of the universal human quest for meaning, unity, and divine knowledge.

## Conclusion

The relentless quest for truth and divine knowledge is an intricate and cyclical journey that spans belief, action through rituals, and profound experiential components. The pilgrimage, particularly the Hajj, emerges as a poignant manifestation of this spiritual odyssey, offering adherents a transformative experience that transcends the boundaries of mere belief. The pilgrim embarks on a sacred journey that intricately weaves together faith's vertical and horizontal dimensions, as outlined by the two-stage approach – *hablum minallah* and *hablum minannas*. The vertical axis involves establishing a profound connection with God through rigorous rituals, prayers, and submission to divine will, while the horizontal axis emphasizes communal bonds and shared religious identity, echoing the universalist perspective supported by Talal Asad's anthropological insights. The theoretical framework aligns with Geertz's definition of religion as a system of symbols that engenders enduring moods and motivations by crafting conceptions of a general order of existence. This interpretation resonates with the act of pilgrimage, particularly Hajj, where devotees 'seek communion with God through' spiritual sentiments and rigorous rituals. The convergence of Geertz's theory with the works of Luhrmann and Asad forms the basis for comprehending the motivations that propel Muslims onto the well-trodden path of pilgrimage.

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