

ANALYSIS OF THE SPIRITUAL EXPERIENCE OF PERFORMING UMRAH FOR CONVERTS TO ISLAM (PHENOMENOLOGICAL STUDY IN MUALLAF KITA BERSAMA SEMARANG CITY)

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Abstract

The spiritual experience of making the Umrah pilgrimage for converts is the focus of this study. In addition, mu'alaf's spiritual experience during the Umrah pilgrimage differs greatly from other Muslims' spiritual experiences. Because of all the variables that impact it, the spiritual experience of converts is more dynamic and complex. We used a phenomenological approach to study this spiritual encounter. This study focused on five Muslim converts from the MKB group who had completed the Umrah pilgrimage. In this study, the interview method—which will be covered in more detail later—is the tool and method of data collecting. It was concluded that Muslim converts who conduct the Umrah share some of William James's descriptions of a spiritual experience, particularly the ineffability of the event, which manifests itself in feelings of awe upon reaching the Kaaba region and encountering the Black Stone. When pushed for space among a throng of pilgrims performing Tawaf, the noetic quality component is conveyed through sensations as though invisible pilgrims are assisting in kissing the Black Stone. Other than that, the transience aspect is exhibited by worry and uncontrollably crying when one recalls past transgressions, and the passivity aspect is exhibited by concentrating solely on Allah Swt through dhikr and asking for forgiveness.

Keywords: Spiritual experience; Umrah pilgrimage; Mu'alaf.

INTRODUCTION

Umrah is one of the most highly recommended acts of worship in Islam. Umrah is an act of worship performed by visiting the House of Allah in Mecca and performing several rituals such as *tawaf*, *sa'i*, and *tahallul*. Umrah can be performed at any time of the year, unlike the Hajj which can only be performed at a certain time (Mohd, 2018). Law Number 8 of 2019 Article 3 confirms that the implementation of the Hajj and Umrah pilgrimage aims to: 1) provide guidance, service and protection for Hajj and Umrah pilgrims so that they can carry out their worship in accordance with the provisions of the Shari'a; and 2) realizing independence and resilience in organizing the Hajj and Umrah (Haryanto, Anasom, Syakur, Fadhilah, & Mustaghfirin, 2021). Umrah has many benefits and wisdom for Muslims, including erasing sins, increasing faith and piety, and getting closer to Allah Swt. Immaterially, Umrah worship requires the pilgrims' health condition both physical and non-physical health. Knowledge and skills to perform Umrah worship and mental-spiritual readiness are needed in the process of performing Umrah worship (Vi & Semarang, 2023). Not only because you want to get the opportunity to worship Allah swt, but also because Umrah is an extraordinary journey. Umrah is a sunnah worship that is multidimensional, both in terms of the spirit and spirituality of a Muslim, as well as the physical dimension and material capabilities (Dewi, 2017).

One group of Muslims who are highly motivated to perform Umrah are converts to Islam. Converts have a great desire to increase their knowledge and experience of Islam, as well as to strengthen their identity and commitment as Muslims. Converts also feel the need to get support and guidance from fellow Muslims, especially in terms of worship (Ebrahim & Memish, 2020).

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One of the institutions engaged in religious guidance for converts is Muallaf Kita Bersama (MKB), which is located in Semarang City. MKB is a community that has just changed its name from the previous muallaf institute, which has a vision to help converts in learning and practising Islam. MKB also has programmes that aim to improve the welfare and independence of converts, such as economic, educational, health, spiritual and social assistance. Some of the converts have performed Umrah to perfect their devotion. They performed Umrah first because of the long waiting period for the Hajj pilgrimage. Umrah pilgrims who convert after performing Umrah will share stories about their experiences when carrying out a series of Umrah worship to their families or the community who welcomes them home. Some of the converts share unique and different experiences.

The following is the story of one of the converts who had performed Umrah, "As a new Muslim, I was amazed and moved. When I arrived in Mecca, it was an experience that I will never forget in my life. I immediately prostrated to the greatness of Allah and asked for forgiveness for all my past. I also felt proud when I could be part of millions of Muslims gathered at one point, namely the Kaaba". This is in line with what Muhajarah (2016), said, Islam is a religion of humanity, in the sense that its teachings are in line with human natural tendencies according to their eternal (eternal) nature.

Umrah for converts has not been studied much from an academic perspective, especially regarding the spiritual experience experienced by converts. In fact, spiritual experience is one of the important aspects of Umrah worship, which can affect the quality and impact of the worship. Spiritual experiences can be defined as experiences that involve a personal relationship with God or a higher power, which can give meaning, purpose and value to one's life. The spiritual experience experienced by converts in the implementation of Umrah worship is certainly different from the spiritual experience experienced by Muslims who are born and raised in an Islamic environment. The spiritual experience of converts is more complex and dynamic, because it is influenced by various factors, such as background, motivation, expectations, and the challenges they face.

Based on the above background, the author is interested in conducting research on the analysis of the spiritual experience of performing Umrah for converts, with a phenomenological study at Muallaf Kita Bersama Semarang City. This research is expected to contribute to the development of Islamic science, especially in the fields of Sufism and Islamic psychology, as well as for the development of religious guidance programmes for converts.

In this research, researchers will adopt the theory of Spiritual Experience according to William James, which includes four main characteristics. First, the concept of Ineffability emphasizes that spiritual experiences cannot be expressed in detail through words, and can only be understood through direct experience without involving the intermediary of other people. Second, Noetic Quality highlights the sensory and intellectual dimensions, where individuals who experience spiritual experiences gain deep understanding that cannot be explained by conventional knowledge. This experience is often considered taboo by scientists and kept as a private experience not worth discussing with outsiders. Third, the trait of Transiency describes spiritual experiences as temporary mystical states, quickly disappearing even though they leave a strong impression in the individual's memory. Finally, Passivity emphasizes that this condition cannot be created actively by one's own will, but may occur through initial actions carried out deliberately. Overall, spiritual experience, according to the definition and explanation above, is an individual journey that connects itself with the dimensions of self, soul and the existence of God.

Umrah is an Islamic pilgrimage to the holy cities of Saudi Arabia, Makkah and Madinah, performed by Muslims at any time of the year for religious obligation, spiritual enhancement, and to see the holy places where the revelation of the Qur'an was revealed (Bashir et al., 2017). Umrah is a journey of worship for Muslims that requires careful preparation, including administrative registration, payment, and manasik (training).

There are several definitions of converts, including (Wasilatur Rahmi, 2008): a) In the Indonesian Islamic encyclopedia, it is explained that converts are people who are being tamed or

persuaded. b) In the basic Islamic encyclopedia, converts mean someone who was originally a disbeliever and embraced Islam. c). In the KBBI, muallaf means a person who has just converted to Islam. Converts are a term for people who are softened in their hearts. And according to the understanding of the term muallaf is a person who has just entered Islam (during the spread of Islam) and is still weak in faith. muallaf can also be interpreted as a person who is desired so that his heart is inclined or remains Islamic, inclined or expected to provide benefits in protecting Muslims or helping them against enemies (Yulaikhah, 2015).

Understanding Spiritual Experience Spiritual experience according to Maslow is the highest peak that can be achieved by humans and is an affirmation of their existence as spiritual beings. Spiritual experience is the highest human need. Even spiritual experiences have passed the hierarchy of human needs (Zohar et al., 2001). There are various ways of interpreting spirituality. In the context of religion, spirituality is interpreted as referring to the more intrinsic aspects of religious life, while in the general context spirituality refers to aspects and personal life that include the "transcendent", which is an extraordinary sense possessed by humans or individuals (Khanna & Greyson, 2014).

The demand and peak of human perfection to be close to God has a number of levels. An act of endeavor done by man, no matter how small it is, by fulfilling the requirements and at a certain level can bring him closer to God. The peak degree to God can be achieved by humans through the perfection of faith and the purity of tawhid. Spiritual experience according to William James has four characters, including:

1. Ineffability (cannot be expressed through words) A person who has experienced it reveals that the experience cannot be explained in any detailed words. This means that this experience must be directly experienced by yourself, not through the intermediary of others.
2. Noetic Quality It is a very sensory situation, but also an intellectual situation for a knowledgeable person. People who have this spiritual experience will obtain deep truths that cannot be expressed by knowledge alone. This experience is still considered taboo by scientists and should not be discussed with outsiders.
3. Transiency (has a temporary nature) This experience includes a mystical state, which cannot be maintained for long or quickly disappears. Which means this experience will not stay long for someone who experiences it, but the impressions in the memory are strongly embedded.
4. Passivity (passivity) The condition is impossible to grow by one's own will, the occurrence of the situation can be arranged through a number of initial actions carried out deliberately, such as concentrating the mind, moving body parts, concentrating the mind or other methods that have been widely explained. Based on the above definitions and explanations, it can be concluded that spiritual experience is an individual's experience of his relationship with himself, his soul, and God (James, 2004).

RESEARCH METHOD

This spiritual experience was researched using a phenomenological approach, which is a research method that focuses on revealing the meaning of a phenomenon experienced by research respondents. The phenomenological approach is suitable for researching spiritual experiences, as these experiences are subjective, unique, and difficult to measure in an objective way (Andriani, Keperawatan, Magister, & Keperawatan, 2011). The location of this research is in the MKB community. The subjects of this study were 5 converts who had performed Umrah in the MKB community. The research subjects were selected using purposive sampling technique, which is a sampling technique based on certain criteria set by the researcher. The criteria used in this study are: 1) Converts who have performed Umrah. 2) Muallaf who are willing to share their spiritual experiences in performing Umrah. 3) Muallaf who can be reached and interviewed by researchers. The data collection methods and tools in this study are the interview method. According to Gorden (Heradiansyah, 2015), an interview is a conversation between two people, one of which aims to explore and obtain information for a specific purpose. In this study, interviews were conducted by

means of open questions and answers to obtain information about information. Furthermore, the conversation will be recorded using a recorder. This study utilised a semi-structured interview type, using a guideline interview. The interview guide was based on the causes and needs regarding spirituality proposed by Carson (1989) (Solikin, 2013). And for the results of interviews and observations described in descriptive form (Yusuf Sukman, 2017).

RESULT AND DISCUSSION

Results of interviews with informants in the field, namely 5 converts who have performed Umrah, they share their spiritual experiences which are different and have their own characteristics. The researcher will describe in the following paragraphs. The five informants in the following narrative will be coded M₁, M₂, M₃, M₄, M₅.

Informant M₁ is a single parent mother supporting three children, she converted to Islam in 2017 and performed Umrah after four months of reciting the creed. His biggest motivation for Umrah was the strong desire and support of his friends through the offer of Umrah savings. Starting from the monthly money that only left Rp. 300,000 he remained persistent to start saving 80% of the remaining monthly money, with very strong determination and optimism he got unexpected ease. Starting from the existence of a generous person who provided a large enough nominal assistance of Rp. 10,000,000 and his brother who was willing to send him to Umrah.

In preparation he had many obstacles from passports that were no longer valid and registration files that were late. With this incident, he began to be a little desperate to leave for Umrah but he got an unexpected ease. From the start of making a new passport, he was given convenience by immigrant officers who should have queued long but he was immediately called for a new passport. The late registration file was then sent personally through an expedition agent then he did not expect that his visa had been printed by bureau officials compared to other pilgrims who sent their files first.

Upon arriving at Makah's Jeddah airport he felt the temperature was very hot but he prayed to be given a cool feeling even though the temperature was still constant. When in front of the Kaaba he experienced a memorable and unique spiritual event. He said that he was very moved to arrive in front of the Kabah and was very happy. During tawaf he was pressed by pilgrims who wanted to kiss the hajar aswad, until he almost lost his life due to shortness of breath crushed by other pilgrims. That's where there is a greatness of Allah in helping his servants. He said that there was a very beautiful worshipper wearing blue clothes holding him to the edge of the tawaf area. Arriving at the edge of the tawaf area, his prayer beads fell and he picked them up, just after picking them up suddenly the worshipper who helped him disappeared. That's where he felt that this was the goodness of goodness that accompanied him after converting to Islam.

After undergoing Umrah he experienced an extraordinary spiritual journey in his life. He became calmer in dealing with his problems and less worried about life. He said that he felt more moral and civilised in interacting with others, especially with his family and neighbours.

Informant M₂ is a housewife who converted to Islam through marriage. From the beginning of converting to Islam, she was very determined to perform Umrah, but this intention was said to be a delusion by her own husband. Her main goal of Umrah is to be facilitated from all problems, especially in her household. When she asked permission to leave to perform Umrah to her parents, it was rejected. Her parents said "you can convert to Islam but you cannot go for Umrah". Even though he had registered for Umrah at the Umrah bureau and would be leaving in the near future. Finally he said yes to comply with his parents' request. His parents also made sure that their son really did not leave by coming to his house on the date of departure. That's where there was the power of Allah to depart because it turned out that his schedule was postponed by the Umrah bureau (Basahel, Alsabban, & Yamin, 2021).

Arriving in front of the Kabah, he could not believe that he was really in the Kabah. He performed tawaf and kissed the hajar aswad while carrying a photo of his family and then asked for prayers until he was moved. There was a unique incident when suddenly someone stroked his hair

and tapped his shoulder three times. Due to the many people crowded together he could not turn around and see who had done the incident. After performing Umrah she got enlightenment from all her problems, namely the lie of her husband having an affair revealed by itself.

Implementation in her life after performing Umrah worship is that she believes in the greatness of Allah so she wants to learn to pray, explore Islam and wear hijab. According to her, Umrah worship is a guidance for Muslims and for converts who are still unsure in carrying out Islamic law, Allah will show His power (Hoang, Gautret, Memish, & Al-Tawfiq, 2020).

Informant M₃ is a student who graduated from UNDIP in 2020. He decided to make the leap of faith in 2020 as well. He has studied many other religions but he found the truth in Islam. Then he said that he did not think about performing Umrah, he was offered by his mother who at that time his mother really wanted to perform Umrah in 2022. In the end he said yes to his mother's offer. His preparation was very long by learning the procedures for Umrah by memorising prayers and mental preparation and excellent health. He said that when he arrived in the holy land he was very amazed that he did not expect to suddenly arrive in the holy land. The air and atmosphere are very different from those in Indonesia, feeling like being loved and loved by Allah Swt.

He shared an extraordinary experience of being able to kiss the Kaaba, carrying out Umrah rituals without any obstacles and running smoothly. He became calmer when performing Umrah, his only obstacle was difficulty memorising existing prayers such as sai, tawaf, prayer and others. And from the experience of Umrah worship, he told her to be sure to wear a hijab which previously did not think about wearing a hijab. And often participate in studies everywhere, pray more diligently and live life to be more (selow) calm. She reiterated that she is now more able to easily confide in Allah Swt. And added a message that everyone can definitely perform Umrah, especially new converts, sure and optimistic that they can definitely perform Umrah.

Informant M₄ is a father who works as a notary. He converted to Islam in 2018 from Christianity. He said that he learnt Islam from books, the internet and his friends. He decided to convert because he believed in his heart there was something that pushed him, and believed that Islam was a straight religion. His dream is to be able to go to Makkah and see the Kaaba directly. His preparation was quite long, from collecting money to go to memorising prayers. He was given an offer by his friend who had an Umrah bureau acquaintance. A year later he was able to leave for the holy land, when he arrived there he was amazed and very moved because it was the first time he saw such a beautiful and amazing sight. When he put on the ihram cloth and recited labaikallahumma umrotan he was very afraid and sad because he remembered the time before Islam.

When performing the tawaf ritual, he experienced an amazing incident of being able to kiss the hajar aswad even though his position was so unlikely to be able to kiss the hajar aswad. He said that it was as if someone was pushing him to go to the hajar aswad on the last lap. Then he prayed and asked for forgiveness for past sins. Then during the sai ritual he said that he gained greater patience than before, because he remembered when he read the struggle of a siti hajar who was looking for water from Mount Shofa to Mount Marwah. And he was not tired at all when carrying out the sai even though the distance was quite far. Furthermore, he performed tahalul to end his Umrah ritual, he felt no burden at all in his life and felt reborn with His guidance and love.

In his daily life after performing Umrah, he became more religious, careful in deciding things. He wants to contribute to da'wah through his work and spread goodness. And he hopes that one day he can visit the city of Mecca again. He also advised new converts that Allah's promise is real, whoever is serious will get the desired results, for example performing Umrah.

Informant M₅ is a private employee's mother. He converted to Islam because he had long been curious about Islam. He always asked his friends about Islam. Finally he made up his mind to say the two sentences of the creed. She was able to go to Umrah because of an offer from a friend who owned a bureau and got a promo Umrah package, she did not think long and immediately bought the Umrah package and thought whether this was God's call for me to be able to perform Umrah. His main reason for doing Umrah was to fulfil one of the pillars of Islam, namely Hajj,

because he was not yet able to finally choose Umrah. Performing Umrah is an impulse from the heart even though he cannot read the Qur'an, pray and pray the Umrah ritual prayers. He did not give up easily and finally used his Latin.

Arriving in Mecca he was afraid and amazed at the greatness of Allah Swt. Afraid because he remembered his past and amazed because of the millions of people who could gather at one point, namely the kabah in Makah. When carrying out the *thawaf* worship, feeling the feeling of melting together in the atmosphere of Allah Swt, and always solemnly reading talbiyah, asking for forgiveness and praying as an effort to fulfil the call and form of submission to Allah Swt. He did not have time to kiss the sacred black stone hajar aswad, because the situation was not possible and for personal safety. His spiritual experience has changed his daily life, he became more raji sunnah prayers such as duha, tahajud, and rawwatib prayers. He also became diligent in daily almsgiving to become a useful human being. He became a more grateful person for everything given by Allah Swt despite the many problems that hit him (Khan & Shambour, 2018).

He conveyed a message to all converts who wished to perform Umrah, namely by intending everything only to Allah Swt, not because of riya or pride alone. Prepare a strong physique to perform Umrah so as not to trouble people. And make the best use of time, don't waste a rare opportunity.

As with the results of the above interviews with 5 Muallaf informants at Muallaf Kita Bersama who have performed Umrah, it can be found that the spiritual experience when performing Umrah is summarised in the following analysis:

Characteristics of spiritual experience	Ineffability	Noetic Quality	Transiency	Passivity
M ₁	<ol style="list-style-type: none"> Do not believe that you can perform Umrah. Ease of performing Umrah 	When crushed during Tawaf, suddenly there are supernatural worshipers who help	Feeling amazed at all that happens during tawaf.	To focus his heart and mind only on Allah, he always recites surah al Ikhlas.
M ₂	Feelings of gratitude and great pleasure after being able to pray in front of the kabah	Being stroked and patted three times by the ghaib worshipers	The feeling of amazement at all the events during tawaf	To focus his heart and mind only on Allah always praying with full hope
M ₃	The feeling of amazement and not expecting to be able to kiss the Ka'bah	=	=	To focus his heart and mind on Allah by memorizing supplications.
M ₄	<ol style="list-style-type: none"> Feelings of amazement and emotion when in the area of the Ka'bah Suddenly crying remembering 	During tawaf, there is a supernatural worshiper who leads him to hajar aswad	<ol style="list-style-type: none"> The feeling of amazement at all the events while doing tawaf When doing tawaf, I don't feel jostled 	To center yourself only on Allah Swt what is done is to always mention the name of Allah Swt and perform worship.

	the sins that have been committed		because I always mention the name of Allah. 3. Feeling restless and suddenly crying as he remembers the sins he has committed.	
M5	1. Feelings of fear and awe of the greatness of Allah Swt 2. Suddenly crying remembering the sins that have been committed	=	Feelings of anxiety and suddenly crying remembering the sins that have been committed	To melt together in the environment of Allah SWT when Tawaf is done is always reading talbiyah

Umrah worship is an individual worship in which the personal quality of each worshipper is very decisive to understand the provisions in Umrah worship (Saputra, 2016). Umrah pilgrims will gain spiritual experience when carrying out a series of worship in Umrah. (Rankin 2008) states that religious experiences such as hajj can trigger a spiritual experience. Based on the characteristics of spiritual experience (William James 1902), all research respondents had almost the same spiritual experience.

CONCLUSION

According to the results of data analysis that has been carried out in the results and discussion, the author can draw conclusions, namely: Converts who perform Umrah have aspects of spiritual experience described by William James, namely aspects of ineffability expressed through feelings of amazement and difficult to explain by words when arriving at the Kabah area and kissing Hajar Aswad, aspects of noetic quality expressed through feelings such as there are supernatural worshipers who help to kiss Hajar Aswad, The transiency aspect is expressed through feelings of anxiety and suddenly crying when reminded of the sins that have been committed, and the passivity aspect is expressed through focusing only on Allah Swt by dhikr and asking for forgiveness.

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