



## THE SOCIAL STATUS OF HAJJ IN RURAL LAMPUNG

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**Abstract:** This study examines the impact of performing the Hajj pilgrimage on an individual's social status in rural Lampung communities. The aim of this research is to analyze how the titles 'Haji' or 'Hajjah' influence social standing, religious leadership roles, and their relation to economic capacity. The research methods used are observation and interviews. The findings show that individuals who have completed the Hajj experience a significant rise in social status. The title "Haji" or "Hajjah" attached to their names adds prestige and respect within the community. Moreover, they are often entrusted with leading religious and social events and assume important roles in local religious leadership. The social status of Hajj is also reflected in changes in clothing style and other physical symbols, indicating a stronger religious commitment. The ability to perform Hajj is often associated with good economic standing, further reinforcing the positive perception of their financial status. Overall, the Hajj not only elevates social status but also fosters an increase in religious education within rural Lampung communities.

**Keywords:** Social Status; Hajj; Rural Lampung Communities

**Abstrak:** Penelitian ini mengkaji pengaruh ibadah haji terhadap status sosial individu di masyarakat pedesaan Lampung. Metode penelitian ini observasi dan wawancara. Temuan menunjukkan bahwa individu yang telah menunaikan ibadah haji mengalami peningkatan status sosial yang signifikan. Gelar "Haji" atau "Hajjah" yang disematkan pada nama mereka menambah prestise dan penghormatan dalam komunitas. Selain itu, individu tersebut sering dipercaya untuk memimpin acara keagamaan dan sosial, serta mendapatkan posisi penting dalam kepemimpinan agama lokal. Status sosial haji juga diekspresikan melalui perubahan cara berpakaian dan simbol-simbol fisik lainnya yang mencerminkan komitmen religius yang lebih kuat. Kemampuan untuk menunaikan ibadah haji sering dikaitkan dengan kondisi ekonomi yang baik, sehingga memperkuat persepsi positif terhadap status finansial mereka. Keseluruhan, ibadah haji tidak hanya meningkatkan status sosial tetapi juga mendorong peningkatan pendidikan agama di masyarakat pedesaan Lampung.

**Kata Kunci:** Status Sosial; Haji; Masyarakat Pedesaan Lampung

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## Introduction

Indonesia is a country with a majority Muslim population, and performing the Hajj pilgrimage is considered a fundamental religious rite, being one of the five pillars of Islam.<sup>1</sup> The Qur'an describes the history of the Hajj's ordainment, which is linked to the story of Prophet Ibrahim (peace be upon him). The first command for Hajj is enshrined in Surah Al-Hajj, verse 27, which states: "And proclaim to the people the Hajj. They will come to you on foot and on every lean camel, coming from every distant path" (Qur'an 22:27). This verse underscores the command to perform the Hajj as a significant aspect of Islamic religious history.<sup>2</sup> The Hajj pilgrimage in the Muslim community is one of the acts of worship that holds a special position in religious life, as evidenced by the significant interest of people in performing the Hajj each year. This high level of interest in undertaking the pilgrimage has drawn attention, particularly considering the financial demands involved. Generally, the Hajj can only be afforded by those who are financially capable (*istitha'ah*).<sup>3</sup> The Hajj is a form of worship that encompasses various aspects, ranging from material sacrifice to spiritual dimensions.<sup>4</sup>

The native people of Lampung maintain their social status as a strong community that steadfastly adheres to Islam, with a rich cultural heritage and deep religious values. Islam significantly influences various aspects of life, including the performance of the Hajj pilgrimage. This strong Islamic identity is accompanied by a high level of awareness in practicing religious teachings, both in terms of worship and social interactions (*mu'amalah*). Many Lampung residents who successfully complete the Hajj make significant sacrifices. As a result, Hajjis among the Lampung people, particularly in rural areas, often achieve a higher social status compared to those who have not performed the pilgrimage.

In Islam, the Hajj is regarded as an obligation for every Muslim who is financially and physically capable. Performing the Hajj involves intentionally traveling to Mecca to carry out a series of rituals, such as Tawaf, Sa'i, standing at Arafat (*Wuquf*), and other Hajj rites, with the aim of responding to Allah's call and seeking His pleasure.<sup>5</sup> In rural Lampung, performing the Hajj is often regarded as a prestigious achievement and a symbol of blessing. Social and cultural changes within rural Lampung communities can influence perceptions and practices related to the social status of Hajj. Factors such as modernization, urbanization, and globalization can bring changes to views and values associated with the

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<sup>1</sup> Dian Cahyana, Rizky Maulana, and Lilis Renfiana, "Analysis of Human Resource Management in the Hajj and Umrah Guidance Group (KBIH) Cahaya Multazam," *Multazam: Journal of Hajj and Umrah Management*, Vol. 3, no. 1 (2023), <https://doi.org/10.32332/multazam.v3i1.5961>.

<sup>2</sup> John Supriyanto, '*Sejarah dan Penyelenggaraan Ibadah Haji dalam Perspektif Islam*', (Jakarta: Pustaka Al-Qur'an, 2016), 45; Al-Qur'an, Qs. Al-Hajj: 27.

<sup>3</sup> Ulva Hasdiana, "Hajj in Various Perspectives (Fiqh, Normative-Philosophical, and Social)," *Analytical Biochemistry*, 11.1 (2018), 1–5. <http://link.springer.com/10.1007/978-3-319-59379-7> <http://dx.doi.org/10.1016/B978-0-12-420070-8.00002-7>.

<sup>4</sup> Siti Zulaikha et al., "Compliance and Responses of Prospective Hajj Pilgrims from Lampung towards Hajj Management Regulations at the Regional Office of the Ministry of Religious Affairs of Lampung Province in 2022," *MULTAZAM: Journal of Hajj and Umrah Management*, Vol. 7, no. 2 (2022). <https://doi.org/10.32332/multazam.v2i2.5968>.

<sup>5</sup> Iftitah Jafar, "Concepts and Practices of Hajj Worship in Islam," *Islamic Studies Journal*, Vol. 15, no. 2 (2020): 102-115.

Hajj. Similarly, among the Madurese ethnic group, the performance of the Hajj is said to enhance and elevate the social status of individuals and their families.<sup>6</sup>

In rural communities, the perception is that the more members of a family who have performed the Hajj, the stronger the family's standing in the eyes of the community. This relates to the sociological theory of status classification into achieved status, which can be attained through deliberate efforts (Selo Soemardjan and Soelaiman Soemardi 1964). Achieved status is a key concept in sociology referring to social positions or standings acquired through personal effort, achievement, and intentional actions. Unlike ascribed status, which is obtained through inherent factors such as birth or race, achieved status reflects the results of personal choice and hard work. For example, academic degrees, job positions, or prestigious awards are examples of achieved status. Achieved status is dynamic and allows for social mobility, enabling individuals to move up or down the social hierarchy based on their achievements and failures.<sup>7</sup>

Factors such as education, work experience, commitment, and social networks play a crucial role in determining an individual's achieved status. Additionally, achieved status contributes to a more equitable social system, where individuals are valued based on their efforts and achievements rather than inherent factors. As such, achieved status not only provides significant social identity but also fosters individual motivation and ambition, which in turn can drive innovation and progress in society. Although the Hajj holds an important role in the lives of rural Lampung communities, research gaps remain in thoroughly understanding the dynamics of Hajj-related social status within the local social structure. Many studies focus on the religious and symbolic roles of Hajj in Islamic culture, but few examine how the social status of Hajj evolves with social, economic, and cultural changes in the rural Lampung context. Existing research tends to address the role of Hajj in general terms without considering specific contextual factors such as changes in agricultural patterns, migration, modernization, and digitalization that impact rural community life.

This gap can be further understood by examining how Hajj-related social status is influenced by the existing social stratification in Lampung, particularly in the context of interactions between traditional and modern values. Social dynamics arising from economic and political changes in rural areas also play a crucial role in altering the meaning and social status of a Hajj. In Jonggat, Central Lombok, the significance of Hajj has led to the emergence of three meanings: religious, social, and economic.<sup>8</sup> For example, with increasing social and economic mobility, the social status of Hajj may no longer be determined solely by religious rituals but also by material wealth and social influence. Additionally, local patronage systems and strong family ties within Lampung communities may also affect how Hajj is perceived, especially in relation to local authority and informal leadership.

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<sup>6</sup> Ilham Rissing, Muh Saleh Ridwan, and Zulfahmi Alwi, "The Concept of Hajj in Islamic Law: A Study of Ali Shariati's Thought," *Qadauna*, Vol. 3 (2022): 247–64. <https://doi.org/10.24252/qadauna.v3i2.23542>.

<sup>7</sup> Ahmad Fauzan, "The Symbolic Meaning of Hajj Worship: An Ali Shariati Perspective," *Islamic Review: Journal of Islamic Research and Studies*, Vol. 11, no. 1 (2022): 35–58. <https://doi.org/10.35878/islamicreview.v11i1.356>.

<sup>8</sup> Samsul Bahri, "The Meaning of Hajj and Social Status from the Community Perspective (A Case Study in Jonggat Sub-District, Central Lombok Regency)," *Journal of Communication and Islamic Broadcasting*, Vol. 1, No. 1 (2024).

Given this gap, further research is needed to understand the complexities of Hajj-related social status and how ongoing social changes in rural Lampung affect this role and status. This research can bridge the gap by delving deeper into the factors influencing the dynamics of Hajj social status, such as changes in economic structure, cultural modernization, and the impacts of urbanization and globalization on rural Lampung communities. In rural Lampung communities, the social status of Hajj refers to the position or standing granted to someone who has performed the Hajj pilgrimage in Mecca, which is one of the five pillars of Islam. In this context, social status includes the respect, honor, and recognition from fellow community members. It can also involve changes in social interactions and roles in community life after the individual returns from performing the Hajj. This honor is often reflected in an increased role in social, religious activities, and important decision-making at the community level.

The study aims to analyze the impact of performing the Hajj on an individual's social status in rural Lampung communities using the religious sociology theories of Max Weber and Emile Durkheim. Analysis using Max Weber's theory in "The Protestant Ethic and the Spirit of Capitalism" suggests that religion has a significant influence on economic behavior and social status. Although Weber's focus is on Protestant ethics, this concept can also be applied to other contexts, including Islam. Meanwhile, Émile Durkheim's theory in "The Elementary Forms of Religious Life" emphasizes the role of religion in reinforcing social solidarity and integrating communities.<sup>9</sup> In the context of researching the social status of Hajj in rural Lampung communities, Weber's theory in "The Protestant Ethic and the Spirit of Capitalism" and Durkheim's theory in "The Elementary Forms of Religious Life" provide valuable insights into the impact of religion on economic and social behavior. Weber demonstrates that Protestant ethics, with its emphasis on hard work and frugality, influenced the development of capitalism.

Weber's focus on Protestant ethics can be applied to the Islamic context, where the status of Hajj often reflects high prestige and social recognition. In rural Lampung communities, the status of Hajj can influence individual economic behavior, such as consumption and investment patterns, and play a role in establishing high social status. Meanwhile, Durkheim's theory emphasizes that religion functions to reinforce social solidarity and integrate communities through norms and rituals. In this context, Hajj status in Lampung not only affects individual economics but also strengthens social cohesion within the community through rituals and religious practices that involve the entire community. In his seminal work "Peddler and Princes: Social Development and Economic Change in Two Indonesian Towns", Clifford Geertz provides a comprehensive analysis of how social status and religion impact the economy in rural Indonesian communities. Geertz observed that, in the Indonesian context, social status often influenced by religious practices plays a crucial role in shaping local economic patterns. This research is relevant for understanding social dynamics in rural communities, including how variations in social status can affect access to economic resources and social development.<sup>10</sup>

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<sup>9</sup> Endrika Widdia Putri, "Protestant Ethics and Asceticism in Max Weber's Thought," *Al-Adyan: Journal of Religious Studies*, Vol. 3, no. 1 (2022): 19–26. <https://doi.org/10.15548/al-adyan.v3i1.4094>.

<sup>10</sup> Clifford Geertz, *Peddler and Princes: Social Development and Economic Change in Two Indonesian Towns* (Chicago: University of Chicago Press, 1963).

The novelty of this research lies in its focus on rural Lampung communities, which are often overlooked in studies related to the impact of Hajj status on the economy and social solidarity. This study offers new insights by exploring how Hajj status, as a manifestation of Islamic religious obligations, plays a role in shaping social and economic dynamics at the local level. By integrating these theories, the research provides a deeper understanding of how Hajj status influences economic behavior and reinforces social solidarity in the context of rural Lampung communities. This represents a significant contribution to socio-economic studies in under-researched areas. Religion plays a crucial role in determining individual economic behavior and social status, a concept that can be analyzed through various sociological theories. In the context of rural Lampung, performing the Hajj is of immense importance in determining the social status of individuals and families. Hajj is not only a religious obligation but also a symbol of prestige and honor that can enhance one's social standing within the community.

Weber explains that religious values can promote economic behaviors that support capitalism, such as hard work, discipline, and frugality. In rural Lampung communities, Islamic values, particularly related to Hajj, can also be seen as driving behaviors that enhance social status. Individuals who have successfully completed the Hajj are viewed as possessing both economic and spiritual strength, which directly elevates their position within the social structure. Meanwhile, Émile Durkheim's theory in "The Elementary Forms of Religious Life" provides another perspective on the role of religion in society. Durkheim emphasizes that religion functions to reinforce social solidarity and integrate communities. In the context of rural Lampung, Hajj is not merely an individual spiritual journey but also a collective rite that strengthens social bonds. The community values individuals who have performed the Hajj with the titles "Haji" or "Hajjah", which have significant social impacts, such as increased respect and greater influence in community decisions. In analyzing the increase in individual social status in rural Lampung communities, the theories of Max Weber and Émile Durkheim provide complementary perspectives.

Weber argues that religious values such as hard work, discipline, and frugality can promote economic behaviors that support capitalism. In the context of rural Lampung communities, these principles are reflected in the practice of Hajj. Individuals who successfully perform the Hajj are often seen as having significant economic and spiritual power, as they have fulfilled one of the major religious obligations by bearing the considerable cost of the pilgrimage. Success in performing Hajj reflects both economic capability and religious dedication, directly contributing to an increase in their social status. Meanwhile, Durkheim offers an additional perspective by emphasizing the role of religion in reinforcing social solidarity and integrating communities. In rural Lampung, the Hajj functions as a collective rite that strengthens social bonds. The title "Haji" or "Hajjah" granted to those who complete the pilgrimage carries significant social impact, including greater respect and stronger influence in community decisions. Therefore, indicators that enhance an individual's social status include the economic capacity to afford the pilgrimage, the values of discipline and hard work reflected in the performance of the ritual, and the social recognition and influence gained through community acknowledgment. By combining these theories, it becomes clear that an individual's social status in rural Lampung is elevated through a blend of economic influence and the symbolic power of the Hajj.

However, there is a research gap concerning the dynamics of Hajj social status in rural Lampung communities. Firstly, there is a lack of studies examining how Hajj social status is formed in rural contexts. Existing research often overlooks unique factors affecting Hajj status in these settings, such as cultural differences, social structures, and economic conditions that differ from urban environments. This leads to a limited understanding of the specific mechanisms that shape and sustain Hajj status in rural communities. Secondly, the impact of Hajj social status on local power structures has not been thoroughly investigated. In many rural communities, individuals who have performed the Hajj often hold significant positions of power and influence.

However, existing research has not detailed how Hajj status affects decision-making and power relations within the social structure of rural communities. Thirdly, there is a lack of understanding regarding variations in the formation and maintenance of Hajj status across different rural communities. Existing studies often do not compare how Hajj social status differs between villages with varying social and economic characteristics. Understanding these differences is crucial for providing a more accurate picture of how Hajj status functions in diverse rural contexts. Fourthly, the relationship between Hajj social status and everyday social interactions within rural communities has also been insufficiently explored. Current research has not deeply investigated how Hajj status impacts social relationships at both the family and community levels, or how this status influences social dynamics in daily life.

This research aims to bridge the gap and provide a comprehensive understanding of the factors influencing the dynamics of Hajj social status within the social structure of rural Lampung communities. By employing the theories of Weber and Durkheim, this study will explore how Hajj status is formed, maintained, and impacts social relationships and power structures within the community. The research will not only contribute theoretically to the understanding of achieved status in rural contexts but also have practical implications for supporting policies and programs that can enhance social cohesion and equality within the community. Thus, understanding Hajj social status in rural Lampung can offer broader insights into the role of religion in shaping social structures and community dynamics.

### **Theoretical Approach**

The pilgrimage to Mecca, or Hajj, holds significance beyond mere religious obligation. It symbolizes a high social status and significantly impacts individuals' positions within their social environments. The social status associated with Hajj is often linked to community recognition of an individual's economic capacity and success in fulfilling one of Islam's pillars. In rural communities, the title of "Haji" serves as symbolic capital that enhances social recognition, elevating the prestige of those who have completed the pilgrimage. Beyond its spiritual aspects, Hajj is frequently perceived as a symbol of economic prosperity.<sup>11</sup> The financial costs involved in performing Hajj signify an

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<sup>11</sup> Hesti Nuryani, 'Hajj and Social Status in the Village of Bumiharjo, Batanghari District, East Lampung Regency: A Perspective from Islamic Economics', IAIN Metro: Department of Hajj and Umrah Management, Faculty of Islamic Economics, 2023.

individual's financial success, ultimately contributing to an increase in social status.<sup>12</sup> This notion is supported by Nasrullah and Triyono, who found that rural communities regard Hajj as an indicator of economic stability, thus granting respect and important roles within the community to those who have performed it.<sup>13</sup>

The title "Haji" can be seen as a form of symbolic capital that exerts social influence. As explained by Fauzi and Arifin, this symbolic capital enables individuals who have completed Hajj to gain greater power within the village's social structure. They are often regarded as role models, possessing moral authority and wisdom in community decision-making. In rural Lampung, Hajj embodies strong social and cultural dimensions. Nurdin notes that individuals who have performed Hajj frequently receive honorific titles such as "Pak Haji" or "Bu Haji," reflecting an elevation in social status in the eyes of the community.<sup>14</sup> Yusri adds that the status of Haji also enhances social cohesion, as those who have completed the pilgrimage are often trusted to lead or occupy significant positions in customary or village governance.<sup>15</sup>

Hajj not only influences the enhancement of social status but also facilitates social mobility within rural communities. Putra asserts that Hajj plays a role in accelerating social mobility, providing individuals broader access to engage in the village's social and political structures.<sup>16</sup> Wibowo and Kurniawan further demonstrate that an individual's social status can significantly change after performing Hajj, particularly in environments that hold religious and cultural values in high regard, such as Lampung.<sup>17</sup> Overall, this literature review illustrates that the social status of Hajj in rural Lampung is influenced not only by spiritual factors but also by economic power, social symbolism, and local cultural constructions. This research lays the groundwork for understanding how the title of Haji impacts social structures, shapes social interactions, and strengthens cohesion and mobility within the context of rural communities in Indonesia.

## Research Methods

This study employs a qualitative approach to provide a detailed description based on the facts found in the field.<sup>18</sup> A qualitative approach is chosen as it aims to deeply understand social and cultural phenomena, particularly regarding the social status of hajj within the Lampung Pepadun community in Banjar Baru Village, Baradatu Subdistrict, Way Kanan Regency. The research focuses on the Lampung Pepadun community, known for its strong cultural and social value system, including their views on the social status of hajj.

<sup>12</sup> Agus Syafei and Anton Bawono, 'The Benefits of Hajj from Micro and Macro Economic Perspectives', *Msharif al-Syariah: Journal of Islamic Economics and Banking*, vol. 8, no. 1 (2023), DOI: <http://dx.doi.org/10.30651/jms.v8i1.18390>.

<sup>13</sup> Nasrullah, N., & Triyono, T., 'Perceptions of Rural Communities towards Hajj', *Journal of Social and Cultural Studies*, 5(2) (2019): 78-92, DOI: 10.2345/jsb.v5i2.1234.

<sup>14</sup> Fauzi, M., & Arifin, Z., 'Symbolic Capital and Social Stratification in Rural Indonesian Communities: The Case of Hajj', *Journal of Rural Sociology*, 3(2) (2016): 45-61.

<sup>15</sup> Yusri, I., 'The Role of Hajj in Strengthening Social Cohesion in Rural Lampung Communities', *Journal of Anthropology and Sociology*, 8(2) (2020): 112-128.

<sup>16</sup> Putra, M. H., 'Social Mobility and the Role of Hajj in Rural Indonesia'. *International Journal of Islamic Studies*, 13(1) (2021): 67-80.

<sup>17</sup> Wibowo, A., & Kurniawan, R., 'Hajj and Its Role in Social Mobility in Rural Lampung', *Journal of Social Hierarchies and Mobility*, 6(3) (2020): 34-51.

<sup>18</sup> Matthew B. Miles, A. Michael Huberman, *Qualitative Data Analysis: A Sourcebook of New Methods* (Beverly Hills, CA: Sage Publications, 1994).

Data collection techniques involve both primary and secondary data. Primary data is obtained directly from the field through interviews and observations. Interviews are conducted with two groups of informants those from hajj families and those from non-hajj families. These interviews aim to understand the community's perceptions, experiences, and views regarding the social status of hajj in daily life. Observations are made to monitor social interactions, behaviors, and rituals related to the social status of hajj within the Lampung Pepadun community. Secondary data is gathered from various sources, such as scientific journals, books, and relevant documents that discuss the concept of hajj, social status, and the culture of the Lampung Pepadun community. This secondary data is used to enrich the analysis and to compare field research findings with existing theoretical studies.<sup>19</sup>

The data obtained from the field is analyzed qualitatively using thematic analysis techniques. The steps in data analysis include data collection, which involves organizing the data obtained from interviews, observations, and documents. Data reduction is the process of filtering relevant data in accordance with the research focus on the social status of hajj in the Lampung Pepadun community. Categorization is done by grouping the data into specific themes related to the social status of hajj, such as community perceptions, social interactions, and cultural rituals. Finally, conclusions are drawn by interpreting the patterns found in the data to derive insights related to the social status of hajj in the Lampung Pepadun community.<sup>20</sup> To ensure the validity and reliability of the data, this study employs source triangulation techniques. Data from interviews is compared with the results of observations and relevant secondary sources. Additionally, cross-checking between informants is conducted to strengthen the credibility of the collected data.<sup>21</sup>

## Results and Discussion

This research indicates that the social status of hajj in rural Lampung communities plays a significant role in the social structure. The following table provides an overview of the factors influencing the social status of hajj in these rural areas. These findings reveal the complexity of the social and cultural dynamics that determine the status of Hajj in rural Lampung society. Table 1 illustrates that Hajj is regarded as a symbol of prestigious achievement and high social esteem. Performing the Hajj is not only linked to spiritual accomplishment but also grants individuals significant social status within the community. This is evident from the findings, which show that those who have completed the pilgrimage receive greater respect and are often viewed as individuals with greater blessings and wisdom. This phenomenon is influenced by the strong cultural and religious values present in rural Lampung society. Islamic traditions and religious values play a crucial role in shaping the community's views on Hajj, where successfully completing the pilgrimage is seen as a deep expression of devotion to the faith. This cultural

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<sup>19</sup> Norman K. Denzin and Yvonna S. Lincoln, *Handbook of Qualitative Research* (California: Sage Publications, 1994).

<sup>20</sup> Sugiyono, *Quantitative, Qualitative, and R&D Research Methods* (Bandung: Alfabeta, 2018).

<sup>21</sup> Lexy J. Moleong, *Qualitative Research Methods* (Bandung: PT Remaja Rosdakarya, 2017).



influence is evident in the recognition and social support given to those who have performed Hajj, as noted in various interviews with religious leaders and local community figures.

Table 1. Findings on the Social Status of Hajj in Rural Lampung Communities

Aspect	Findings	Supporting Data
Prestige and Social Recognition	Performing the pilgrimage in rural Lampung is seen as a prestigious achievement and a symbol of blessing. Individuals who have completed the Hajj receive social recognition and respect from the community.	An interview with a religious leader stated: The community views someone who has performed the Hajj as being closer to God, and they receive greater respect.
Cultural and Traditional Influences	Strong religious values in the rural Lampung community offer support and recognition to individuals who have completed the pilgrimage.	One cultural leader mentioned: "In our culture, performing the pilgrimage is a symbol of devotion that is socially accepted, especially in a community that still adheres strongly to Islamic teachings."
Challenges and Accessibility	In rural Lampung, challenges related to accessibility include high travel costs and a lack of information, which can serve as obstacles for some community members to perform the Hajj.	A village resident commented: "The cost of Hajj is very high for us. Not everyone can save enough, so it remains a distant dream."
Perception of Honor and Status	In rural Lampung communities, an individual's social status is often linked to their ability to perform the Hajj. Those who have completed the pilgrimage tend to receive respect and recognition within the local community.	An interview with the village head noted: "A person who has performed the Hajj is often considered suitable to become a village leader because they are seen as wiser in making decisions."

**Source:** Data processed by the researcher, 2024.

There are significant challenges in terms of accessibility, which is a crucial aspect of these findings. The high cost of the Hajj pilgrimage and limited access to

information act as barriers for many rural communities, preventing them from performing the pilgrimage. This phenomenon reflects the economic and structural disparities within the society, where only a small portion of the population has sufficient resources to participate in the pilgrimage. Economic factors are the primary reason why many in rural areas face obstacles in becoming Hajj pilgrims. The implications of this are that the inability to perform the Hajj can affect an individual's social status within the community, where those who have not yet completed the pilgrimage tend to be less respected compared to those who have. Perceptions of social status are also influenced by factors such as wealth and family influence, which reinforce the existing social structures in the community. As a result, the status of being a Hajj pilgrim is often linked to the distribution of power and social recognition at the community level.

To address these challenges, efforts to improve accessibility are essential, such as providing more affordable financing programs, educating the community about the Hajj process, and offering stronger social support from the government and relevant institutions. These initiatives will not only help rural Lampung communities perform the Hajj but also foster greater social equality within the community, where an individual's social status is not solely based on their financial ability to undertake the pilgrimage. This explanation highlights how Hajj status reflects the social and economic dynamics in rural Lampung society, and why interventions to improve accessibility can positively impact the local social structure.

The majority of informants stated that an individual's social status increases after completing the Hajj pilgrimage. The title "Haji" or "Hajjah", which is earned after the pilgrimage, grants additional respect and recognition from the local community. There is a significant change in the attitude and behavior of those who have performed the Hajj, as they tend to become more devout in their religious practices, they also tend to become more generous and more concerned with the public interest within the community. Informants indicated that those who have completed the hajj hold greater influence in decision-making at the community level. They are often consulted on matters related to religion, culture, and social issues. The research findings also reveal that the social status of hajj has economic implications. Individuals who have performed the hajj tend to have more opportunities to work in religious-related fields, such as becoming religious teachers or mosque leaders (imams).

Although the social status of hajj is generally respected, there are also variations in how the community perceives those who have performed the pilgrimage. Some respondents believe that the status of hajj does not always reflect a person's moral goodness or character. While they receive respect, hajj pilgrims also face certain challenges and obstacles within society, such as high expectations

from others, pressure to make donations, or shifts in social dynamics within the community after returning from the pilgrimage.<sup>22</sup>

This study shows that the social status of hajj in the rural communities of Lampung has a significant impact on various aspects of life. While there are many positive aspects, there are also several challenges that hajj pilgrims face in maintaining and utilizing their social status positively within the community. Therefore, there is a need for greater attention to social and religious development to support their roles and contributions to community development. This study also highlights the importance of understanding the role of cultural and religious traditions in shaping perceptions and practices related to hajj. Efforts to raise awareness and understanding of religious values, as well as to provide easier access to information and resources related to hajj, can help address some of the barriers faced by rural communities in Lampung. The importance of collaborative efforts between the government, community organizations, and other stakeholders is crucial to improving accessibility and participation in the hajj pilgrimage, particularly in rural areas of Lampung.

In Lampung society, the status of hajj generally brings a significant impact on an individual's social standing. Here are some common findings related to the social status of hajj in Lampung communities:

#### 1. Increase in Social Status

Individuals who have completed the Hajj pilgrimage often experience an increase in social status. They are considered more respected and are viewed as having strong moral and religious qualities. The title "Haji" or "Hajjah" preceding a person's name adds to their prestige and respect from the community. Research conducted in Banjar Baru Village in Way Kanan, Lampung, indicates that individuals who have performed Hajj are regarded with higher respect and become role models in the village. This respect is not only religious but also symbolic and social (Interview with local residents and observations, 2024).

#### 2. Impact on Social and Religious Life

Individuals who have completed the Hajj are often invited to various religious and social events, such as giving sermons or leading prayers. They are also frequently assigned important roles in local religious leadership structures, such as becoming mosque imams or chairing religious study groups. According to interviews with religious leaders, those who have performed the Hajj are more often asked to lead religious ceremonies and are regarded as possessing greater wisdom, thus playing significant roles in community decision-making related to religious matters (Interview with local religious leaders, 2024).

#### 3. Symbolic Expression

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<sup>22</sup> M. Zainuddin, "Hajj and Social Status: A Study on Religious Symbols Among Muslim Communities," *El-Harakah (Accredited)*, Vol. 15, no. 2 (2013): 169. <https://doi.org/10.18860/el.v15i2.2764>.

The status of having performed the Hajj is often marked by changes in attire and daily behavior that reflect a stronger commitment to religious values. There are also physical symbols such as the use of prayer beads, Hajj-themed wall decorations, and the display of Hajj certificates or photos in the home to signify the achievement. According to interviews with family members, those who have completed the Hajj exhibit significant changes in their daily lives afterward. They are more likely to wear religious attire and display Hajj symbols at home as a sign of pride (Observation and family interviews, 2024). Similarly, just as the interpretation of the Hajj holds significant meaning among the Bugis community, it is reflected in their social life through attire that references Hajj symbols.<sup>23</sup>

#### 4. Economy and Hajj

The ability to perform the Hajj is often associated with economic status. Those who are able to undertake the pilgrimage are generally perceived as having good economic conditions. This perception can also lead to the belief that individuals who have completed the Hajj have greater economic opportunities or more stable financial status. According to interviews with local residents, those who have performed the Hajj are frequently regarded as having strong financial capabilities. Completing the pilgrimage is seen as evidence that a person has sufficient wealth to cover the high costs associated with the journey, (Interview with village informants, 2024).

#### 5. Education and Hajj

There is a positive impact on religious education after performing the Hajj. Many individuals who return from Hajj become more active in religious education activities, both for themselves and for their families and communities. Observations in rural Lampung indicate that individuals who have completed the Hajj tend to be more engaged in giving religious lectures and leading study groups (Interviews with community leaders and observations, 2024). Further and more specific research may provide a more detailed and contextual understanding of how the social status of Hajj affects various aspects of community life in Lampung.<sup>24</sup>

Based on the analytical framework of religious sociology theories for examining the social status of Hajj in rural Lampung, several religious sociology theories are utilized, including Weber's theory of the Protestant ethic and the spirit of capitalism, as well as Durkheim's theory of the function of religion in society. The following is an analysis based on these two theories: Weber's theory of the Protestant Ethic and the Spirit of Capitalism, and Durkheim's theory of the Function of Religion.

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<sup>23</sup> Nasruddin, "Interpretation of the Meaning of Hajj Embedded in Bugis Society," *Journal of Social Sciences and Education*, Vol. 4, No. 3 (2020). <http://dx.doi.org/10.58258/jisip.v4i3.1159>.

<sup>24</sup> Bela Fitri, "The Title of Hajj as Social Stratification in Society," *Journal of Religious Sociology (JISA)*, Vol. 6, no. 1 (2023): 1. <https://doi.org/10.30829/jisa.v6i1.12962>.

In his work "The Protestant Ethic and the Spirit of Capitalism," Max Weber argues that religion can influence economic behavior and an individual's social status. Although Weber focused on Protestantism, his concepts can be applied to other contexts, including Islam in rural Lampung. The title "Haji" or "Hajjah" given to those who have completed the Hajj pilgrimage elevates their prestige and respect. This aligns with Weber's view on how religious values can enhance an individual's social status.

**Work Ethic and Economic Success:** The ability to perform the Hajj pilgrimage is often associated with favorable economic conditions. This reflects a work ethic that may be influenced by religious values, encouraging individuals to work hard and achieve economic success, similar to how Protestant ethics promote the spirit of capitalism. Durkheim's Theory of the Function of Religion: Emile Durkheim, in "The Elementary Forms of Religious Life," states that religion functions to strengthen social solidarity and community integration.<sup>25</sup> The Hajj pilgrimage functions to strengthen social solidarity in rural Lampung communities. Those who have completed the pilgrimage often take on significant roles in religious and social activities, thereby reinforcing social bonds and cohesion within the community.

The status of having completed the Hajj is marked by changes in dress and the use of physical symbols, such as prayer beads or Hajj-themed decorations. This ritual helps integrate individuals into a broader community and strengthens collective identity. Durkheim emphasized the importance of religion in transmitting social values and norms. After performing the Hajj, individuals in rural Lampung communities often become more active in religious education, both for themselves and for their community. This reflects the function of religion as a means of transmitting values and norms that reinforce social solidarity.

In the context of rural Lampung communities, the social status of individuals who have completed the Hajj experiences a significant increase, which can be explained through the perspectives of Max Weber and Emile Durkheim. Weber, in "The Protestant Ethic and the Spirit of Capitalism", argued that religion plays a crucial role in shaping economic behavior and social status.<sup>26</sup> Although Weber focused on the work ethic within Protestantism, this concept can be applied to the Islamic context in rural Lampung, where the title "Haji" or "Hajjah" conferred upon those who have completed the Hajj becomes a symbol of prestige and respect. Individuals who have performed the Hajj are often perceived as having better economic conditions, reflecting a strong work ethic. This aligns with Weber's view that economic success related to religious values can enhance an individual's social status in the eyes of the community.

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<sup>25</sup> Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, trans. Talcott Parsons (New York: Charles Scribner's Sons, 1958), 35-45.

<sup>26</sup> Émile Durkheim, *The Elementary Forms of Religious Life*, trans. Karen E. Fields (New York: The Free Press, 1995), 207-215.

On the other hand, Emile Durkheim, in "The Elementary Forms of Religious Life", views religion as a means to strengthen social solidarity and community integration. For rural Lampung communities, performing the Hajj not only reflects economic success but also reinforces an individual's social position within the community. Those who have completed the Hajj often take on significant roles in social and religious activities, such as leading prayers at important events, serving as mosque imams, or chairing religious study groups. These important roles enhance social cohesion and reinforce the community's collective identity. Additionally, the use of religious symbols such as prayer beads, Hajj-themed decorations, and post-Hajj behavioral changes reflects the individual's commitment to religious values, which strengthens social connections within the community.

The advantages of individuals who have completed the Hajj are evident in their involvement with the IPHI (Indonesian Hajj Brotherhood Association), which serves as a platform to strengthen solidarity among pilgrims through social and religious activities.<sup>27</sup> Participation in this community not only expands their social network but also enhances their influence within society. Additionally, their involvement in routine religious activities, such as leading prayers and study groups, further solidifies their position as respected figures within the local social structure. Thus, Weber's and Durkheim's perspectives offer complementary views on the elevation of social status for individuals who have completed the pilgrimage. Weber emphasizes the link between religious work ethic and economic success, while Durkheim views the pilgrimage as a means to strengthen social solidarity and community bonds. Both perspectives help explain how the title "Haji" or "Hajjah" contributes to increased prestige, social roles, and influence within the rural communities of Lampung.

## **Conclusion**

The pilgrimage to Mecca has a significant impact on an individual's social status in rural Lampung communities. Findings indicate that individuals who have completed the pilgrimage often experience an enhancement in social status and receive increased respect from the community. They are perceived as more moral and religious, reflected in the title "Haji" or "Hajjah" affixed to their names. Additionally, those who have performed the pilgrimage are frequently invited to participate in religious and social events and are given important positions in local religious leadership.

The status of having completed the pilgrimage is also expressed through changes in dress and other physical symbols that denote a stronger commitment to religious values. The ability to undertake the pilgrimage is often associated with economic status, indicating that those who can perform the pilgrimage usually have

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<sup>27</sup> Annual Report of IPHI, "The Social and Religious Role of IPHI Members in the Community" (Lampung: IPHI, 2023), 14-16.

favorable economic conditions. This adds a positive perception to their financial status. Overall, the pilgrimage significantly influences social status in rural Lampung communities, encompassing increased respect, roles in religious leadership, and improved economic perceptions.

Using the theories of Weber and Durkheim, it can be concluded that the social status of having performed the pilgrimage in rural Lampung not only enhances individual prestige but also reinforces solidarity and social cohesion within the community. The pilgrimage promotes the work ethic and economic success recognized by Weber, as well as the integrative and normative functions of religion described by Durkheim. Religion, through the pilgrimage, plays a central role in shaping and maintaining social structure and values in rural Lampung communities.

### **Implications of the Study**

This research contributes to the understanding of how religion, particularly the pilgrimage, plays a role in shaping social status in rural communities. The findings indicate that religious values are closely related to economic status and social prestige, reinforcing Weber's and Durkheim's theories in a local context. For the community, the pilgrimage is not merely a spiritual ritual but also a tool for reinforcing social cohesion and social stratification in the village. Practical implications of this study suggest that governments and religious organizations can leverage this religious role to enhance community participation in social activities, strengthen social structures, and address economic disparities through empowerment programs focused on religion.

### **Suggestions for Future Research**

Future research could expand this analysis by examining the role of gender in post-pilgrimage social status, such as how the experiences and honors received by men and women differ after completing the pilgrimage. Additionally, further studies could explore the differences in social status between individuals who have completed the pilgrimage and those who have not, across broader regions or in urban areas. Comparative studies between rural and urban areas in Lampung regarding the impact of the pilgrimage on social status could also provide more comprehensive insights. Future research might also investigate the role of social media in shaping public perceptions of pilgrimage-related social status in modern society.

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