

MURUR SCHEME EDUCATIONAL MODEL: AN ANDRAGOGY-BASED INNOVATION FOR STRENGTHENING HAJJ MODERATION

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Abstract

The purpose of this study was to construct an educational model for strengthening religious moderation among elderly Hajj pilgrims at the Hajj and Umrah training institution of the Nurulhuda Islamic Education Foundation in Ciamis. This research approach used a qualitative case study method. Data collection was carried out through semi-structured interviews with the Foundation Leader, Ustadz, and elderly Hajj pilgrims. As well as observations through observing Hajj training activities for the pilgrims. Data analysis used the Miles and Huberman model, and validity testing used a data credibility test with the triangulation method. The results of the study showed: 1) Murur Scheme Education was carried out with the following schemes: Delivery of Murur policies, Socialization of new aspects in Murur policies in Muzdalifah, Comprehensive understanding of elderly pilgrims, and innovating ways to provide a correct understanding regarding the obligatory Hajj. 2) Strengthening Andragogy-Based Hajj Moderation was carried out by strengthening religious moderation in accompanying Hajj pilgrims, providing provisions before Hajj departure, during Hajj implementation, and after the peak of Hajj. 3) Implementation is carried out through the application of andragogy, through education by tutors, organization of learning materials, and learning methods. 4) Implications of Andragogy-Based Murur Scheme Education through two phases, namely, the education phase and the Andragogy-Based Hajj Moderation Strengthening Phase. The results of the study contribute by providing innovative solutions for elderly Hajj education through an andragogy approach that can be adopted by educational institutions and Hajj organizers, and support the development of a more inclusive and adaptive learning model.

Keywords

Murur, Andargogi, Hajj Moderation.



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INTRODUCTION

The primary problem in this research is the lack of understanding of religious moderation in the Hajj among elderly pilgrims. The implementation of the Hajj in Indonesia faces significant challenges in terms of religious moderation, particularly amidst the diversity of religious understandings and practices among pilgrims. This phenomenon often gives rise to potential conflict, intolerance, and a lack of in-depth understanding of the values of moderation in religion (Marpudin, 2024). The obligation to perform the Hajj in Islamic teachings fuels Muslim enthusiasm for performing it. This is evident in the existence of a "waiting list" for Indonesian pilgrims (Farhan, 2016)(Nada, 2019). This phenomenon demonstrates the Muslim community's devotion to fulfilling the fifth pillar of Islam. Ibn Hajar al-Asqalani stated that there is no reward worthy of an accepted Hajj except Paradise (Al-Asqalani, 2007).

The high desire of Indonesian Muslims in particular to perform the Hajj pilgrimage has had a significant impact on prospective Hajj pilgrims, to the point that the waiting period can reach 15 years (Japeri, 2017). So there is a phenomenon of departure for the Hajj pilgrimage from Indonesia, on average, at the age of 60-75 years and above. The physical limitations of elderly Hajj pilgrims pose a high risk of death, along with overcrowding in the Muzdalifah area, and limited facilities and infrastructure. The factors that contribute most to death are elderly people and those with chronic illnesses.(Kasdi, 2024).

The new policy from the Ministry of Religious Affairs regarding the implementation of the Hajj, namely *murur* during *mabit* (overnight) in Muzdalifah for approximately 55 thousand high-risk, elderly, and disabled Hajj pilgrims. *Murur* is *mabit* (staying overnight) on a bus while in/passing through Muzdalifah, after which the bus will immediately take the pilgrims to Mina. The *murur* policy is based on the rules and practices of worship can be adjusted to the circumstances of individuals or communities without reducing the spiritual values or goals of the worship (Shihab, 2017) as well as *maslahah* (benefit) in Islamic *fiqh* (Qardhawi, 2020). Therefore, pilgrims who stay overnight using the *murur* scheme remain valid and do not need to pay a *dam* (fine) (Kasdi, 2024).

Based on previous research by Muhammad Adib et al. (2024), the results indicate that the *Murur* Scheme demonstrates an effort to maintain a balance between the legitimate performance of the Hajj and the protection of the lives (*hifzh al-nafs*) of pilgrims, especially the elderly, the vulnerable, and those with disabilities (Adib, 2024). Similar to Abdul Karim's (2024) research, the findings indicate that the *murur* scheme in Muzdalifah represents the actualization of religious

moderation in the implementation of the Hajj. Of the three main pillars of religious moderation: moderation of thought, moderation of movement, and moderation of action, the murur scheme in Muzdalifah falls within this category. The Murur scheme in Muzdalifah demonstrates the flexibility of religious understanding in integrating the concept of the Hajj with the conditions of the pilgrims without diminishing the substance of the Hajj and its spiritual values (Abdul Karim, 2024).

Previous research on Hajj Moderation by Khaeruddin and Yuni (2023) showed that moderation in the implementation of the Hajj rituals of Arafah, Muzdalifah, and Mina provides convenience for pilgrims based on the perspective of Maqashid Syari'ah wahbah al-Zuhaeli; review of *maslahah dhoruriyah*, *maslahah hajiyyah*, and *maslahah tahsiniyah*. Regulations that pay less attention to the sunnah aspect and lack special guidance are included in the category of *maslahah tahsiniyah*. On the other hand, the context of the implementation of the Hajj ritual is supported by the principles of *istitha'ah* and *Rukhshah* (leniency) as a form of compromise in handling sharia excuses, so that it is worthy of being called hajj moderation (Khaeruddin & Yuni, 2023).

According to Rusdin Djibun (2021), previous research on the andragogy learning model indicates that developing an andragogy-based life skills learning model using participatory and collaborative methods can develop the attitudes, knowledge, and skills of training participants (Djibun, 2021). Consistent with the research findings of Zulkarnain Anu (2021), this andragogy-based learning model has other components that differentiate it from other models, allowing learners to feel less burdened by existing learning situations and routines. All forms and scopes of learning are derived from experiences guided by tutors in a structured manner, based on basic assumptions in understanding adult learning, such as understanding individual self-concept, experience, learning readiness, and learning orientation (Anu, 2021).

Based on the analysis of previous research, the researcher found a research gap in the murur scheme, which is a form of religious moderation in the implementation of the Hajj pilgrimage for elderly pilgrims. The murur scheme is an overnight stay in Muzdalifah by crossing Muzdalifah after wukuf in Arafah. With the scheme established by the PPIH Saudi Arabia on June 3, 2024, pilgrims participating in the murur who have completed wukuf in Arafah are transported using buses that move slowly through Muzdalifah; they remain on the bus, do not get off in the Muzdalifah area, until they arrive at the Mina tent. According to the established schedule, this process takes place from 7:00 PM to 10:00 PM Saudi Arabian time (WAS) (Pergerakan Jamaah Haji Dari Arafah Langsung Menuju Mina Tanpa Turun Di Muzdalifah (Murur), 2024). Assistance in Hajj guidance

training is needed for the implementation of the Hajj that is appropriate and friendly to the elderly using an andragogical educational model approach. In addition, the research study above shows the novelty of this research, namely the Murur scheme educational model as an innovation in strengthening Hajj moderation based on andragogy. According to Knowles (1977), the andragogical approach is the art and science of helping adults learn. The teacher's role is as a facilitator and encourages students to be independent. Students' experiences are crucial to learning, and techniques used during the learning process include experiments and simulations, discussions, and problem-solving through case studies. Teachers are responsible for creating the conditions and providing the media to help students discover their needs. The program is also designed for real-world application (Knowles, 1977).

To address the background of this research problem, the researcher will explore the Murur Scheme education model as an innovation for strengthening andragogy-based Hajj moderation at the Nurulhuda Islamic Education Foundation in Ciamis. The objectives are to identify: 1) Murur Scheme education, 2) Andragogy-based Hajj moderation strengthening, 3) Murur Scheme education in strengthening andragogy-based Hajj moderation, and 4) supporting and inhibiting factors in Murur Scheme education in strengthening andragogy-based Hajj moderation. Andragogy. It is hoped that the results of this research will yield a construction of an educational model for strengthening religious moderation among elderly Hajj pilgrims.

METHOD

This research was conducted using a qualitative research approach. A qualitative approach in research aims to understand social phenomena in depth, emphasizing the holistic picture of the phenomenon being studied, rather than simply breaking it down into separate variables (Sugiyono, 2016). Qualitative research is particularly well-suited to examining complex and in-depth issues, educational innovation, or strengthening religious moderation.

This research method utilizes a case study, where researchers conduct in-depth explorations of programs, events, and processes (Creswell & Poth, 2016). The case study method is an effective qualitative approach for exploring specific issues in depth and context (Yin, 2011). Case studies enable researchers to understand the dynamics, processes, and factors influencing phenomena in real-world settings, such as those at the Nurulhuda Islamic Education Foundation in Ciamis. Through case studies, researchers can comprehensively explore data through observation,

interviews, and documentation, resulting in a richer and more in-depth understanding of the implementation of the andragogy-based Murur Scheme Educational Model.

This research was conducted at the Nurulhuda Islamic Education Foundation in Ciamis, a Hajj and Umrah training institution. The study was conducted over six months, using interview and observation methods for data collection. Semi-structured interviews were used. Twelve informants were selected, including the leadership of the Nurulhuda Islamic Education Foundation in Ciamis, religious teachers (Ustadz), and elderly Hajj pilgrims. Researchers conducted observations through observing the implementation of Hajj guidance (manasik) and analyzed documents such as Hajj guidebooks and field notes on Hajj guidance at the Nurulhuda Islamic Education Foundation in Ciamis.

Data analysis was conducted systematically and structured in accordance with scientific research principles. The data analysis process in this study involved several stages, starting from data collection, data reduction, data presentation, and drawing conclusions. Data collected through observation, interviews, and documentation were then reduced to focus on information relevant to the research objectives. Next, the reduced data was presented in narrative or tabular form to facilitate the researcher's identifying patterns, themes, and relationships among the data. The final stage was drawing conclusions based on the results of a comprehensive and in-depth data analysis. The data analysis system used the Miles and Huberman model, which involved data reduction, data display, and conclusion drawing (Sugiyono, 2018).

FINDINGS AND DISCUSSION

Findings

The results of the research findings based on the results of observations found information that one of the educational institutions under the auspices of the Nurulhuda Ciamis Islamic Education Foundation is a Hajj and Umrah training institution called the Nurulhuda Ciamis Hajj and Umrah Guidance Group (KBIHU). KBIHU has a work program to provide guidance and coaching to prospective Hajj pilgrims both in Indonesia and in Saudi Arabia, to shape the independence of prospective Hajj pilgrims so that the Hajj pilgrims are more devout in carrying out the provisions of their Hajj pilgrimage. Based on the results of interviews with the leaders of the Nurulhuda Ciamis Islamic Education Foundation, information was found that, on average, every year there are eighty people or two groups. The number of elderly pilgrims is thirty-five people aged

over 65 years. Thus, the 44% of prospective Hajj pilgrims who join the Nurulhuda Ciamis Islamic Education Foundation are considered a significant number, requiring more in-depth guidance before departure and specialized support throughout the Hajj.

According to interviews with ustadz (Islamic religious leaders) who assist Hajj pilgrims at the Nurulhuda Ciamis Islamic Education Foundation, elderly pilgrims come from diverse educational, cultural, and geographic backgrounds. They come from various regions in Ciamis Regency, and their respective religious backgrounds significantly influence the guidance process. This requires a skillful and appropriate approach in delivering Hajj training techniques. This is especially relevant in light of the Murur policy, issued based on a 2024 fatwa from the Ministry of Religious Affairs, as an innovative step by the Ministry of Religious Affairs to reduce the risk of mortality among Hajj pilgrims, particularly among elderly pilgrims.

The implementation of murur education is carried out through several stages: First, conveying government policy regarding the murur policy. Second, socializing the new aspects of the murur policy in Muzdalifah. Third, providing a comprehensive understanding to elderly pilgrims and all Hajj pilgrims regarding the murur policy in Muzdalifah. Fourth, innovating ways to provide a correct understanding of the obligatory Hajj, one of which is an overnight stay in Muzdalifah.

The murur scheme is a manifestation of moderation in performing the Hajj pilgrimage. The murur scheme reflects the flexibility and adaptability of Islamic worship practices. One characteristic of elderly pilgrims is their fanatical understanding of the practice of worship, requiring more time to understand the policies and regulations that facilitate the pilgrim's worship process without invalidating the requirements for the validity of the Hajj. The mentoring provided to pilgrims at the Nurulhuda Islamic Education Foundation in Ciamis includes: First, after completing the peak of the Hajj, continue to reassure elderly pilgrims that staying overnight in Muzdalifah through the murur method is permissible and valid without invalidating the requirements for a valid Hajj. Second, convince elderly pilgrims and the entire Muslim community that the murur policy in Muzdalifah has many Islamic educational values. Third, convince pilgrims and the community that Islam is a religion that always provides convenience to its followers.

The Murur Education Scheme is an innovative step in strengthening andragogy-based Hajj moderation at the Nurulhuda Islamic Education Foundation in Ciamis. Although its implementation has several supporting and inhibiting factors in the educational approach for

elderly pilgrims, some supporting factors include: First, elderly pilgrims generally live in rural areas. These elderly pilgrims are very devout, attending the 15-session rituals (manasik). Therefore, their adherence to the rituals is quite high. Second, elderly pilgrims are always accompanied by their families, both during the rituals and during consultations. This family support is quite helpful in the educational process, allowing their families, children, and grandchildren to understand the rituals of Hajj in their respective homes. Third, the government's effective socialization of the rituals of Hajj to elderly pilgrims also contributes to the delivery of the rituals of Hajj to elderly pilgrims. The government's announcement of the murur policy well in advance of the Hajj departure allows for greater flexibility in communicating the policy.

Several factors hinder the murur education process, including: First, with the increasing age of pilgrims (65 years and older), hearing ability declines. This often presents a barrier in practice. Second, the average education level of elderly pilgrims is quite low. The average pilgrim is an elementary school graduate, with some graduating from junior high school. This situation requires time and a dedicated approach until the elderly pilgrims understand and are able to practice the murur system of Hajj rituals. Third, the participants' understanding of the rituals of Hajj is quite low. Because among the wider community, not only elderly Hajj pilgrims, but also the elderly, this becomes even more prominent because the knowledge of Hajj rituals is a subject not typically studied in the daily lives of pilgrims. Therefore, this also hinders us in educating elderly Hajj pilgrims. The following tabulates the findings of the Murur Scheme Education Model as an Innovation for Strengthening Andragogy-Based Hajj Moderation at the Nurulhuda Islamic Education Foundation in Ciamis.

Table 1. The Murur Scheme Educational Model as an Innovation to Strengthen Andragogy-Based Hajj Moderation at the Nurulhuda Islamic Education Foundation in Ciamis

Implementation of Education	Mentoring	Supporters	Inhibitor
First, convey the government's policy regarding the murur policy.	First, after completing the peak of the Hajj pilgrimage, continue to convince the elderly congregation that staying overnight in Muzdalifah in a murur manner is permissible and valid without invalidating the valid conditions of the Hajj.	First, elderly Hajj pilgrims, who generally live in rural areas, are very devout and attend the 15-session rituals. Therefore, their level of adherence to the rituals is quite high.	First, of course, as the number of congregants aged 65 and over increases, their hearing automatically declines. This, of course, often becomes a hindrance in the field.

Implementation of Education	Mentoring	Supporters	Inhibitor
Second, socialization of new aspects in the murur policy in Muzdalifah.	Second, convince the elderly congregation and the entire Muslim community that there are many Islamic educational values in the murur policy at the muszdalifah.	Second, the elderly congregation is always accompanied by their families, both during the rituals (manasik) and during consultations. This family support is quite helpful in the educational process, so that their families, children, and grandchildren can also help them understand the rituals in their respective homes.	Second, the average education level of elderly pilgrims is quite low. Most pilgrims are elementary school graduates, and some are junior high school graduates. This situation requires time and a dedicated approach to education until they understand and are able to practice the murur (pilgrimage) scheme during the Hajj.
Third, a comprehensive understanding of elderly pilgrims and all Hajj pilgrims regarding the murur policy in Muzdalifah.	Third, convince the congregation and society that Islam is a religion that always provides convenience to its followers.	Third, then, it also supports the delivery of manasik education to elderly Hajj pilgrims, namely that the government's socialization policy is quite good.	<i>Third</i> , the level of understanding of the process regarding the science of manasik is quite low.
Fourth, innovate ways to provide a correct understanding regarding the obligatory Hajj, where one of the obligatory Hajj is staying overnight in Muzdalifah.	-	-	-

Source: Observation Results at the Nurulhuda Islamic Education Foundation in Ciamis

Based on the results of interviews with ustadz accompanying the training of Hajj pilgrims at the Nurulhuda Islamic Education Foundation in Ciamis, elderly Hajj pilgrims with various educational, cultural, and geographical backgrounds, where the pilgrims come from various regions in Ciamis Regency, the background of each pilgrim's religious knowledge greatly influences the process of mentoring the pilgrims. This condition requires the art and the right approach in delivering technical Hajj training, especially in relation to the murur policy issued based on the fatwa of the Ministry of Religion in 2024 as an innovative step by the Ministry of Religion to reduce the risk of mortality among Hajj pilgrims, especially elderly pilgrims.

The implementation of murur education is carried out through several stages: *First*, conveying government policy regarding the murur policy. *Second*, socializing the new aspects of the

murur policy in Muzdalifah. *Third*, a comprehensive understanding of elderly pilgrims and all Hajj pilgrims regarding the murur policy in Muzdalifah. *Fourth*, innovating ways to provide a correct understanding of the obligatory Hajj, where one of the obligatory Hajj obligations is staying overnight in Muzdalifah.

The murur scheme is a manifestation of moderation in carrying out the Hajj pilgrimage. The murur scheme reflects the flexibility and adaptability of worship practices in Islam. One of the characteristics of elderly Hajj pilgrims is a fanatical understanding of the practice of worship, so it takes longer to provide an understanding of the regulatory policies that provide convenience to Hajj pilgrims in the worship process without invalidating the requirements for the validity of the Hajj pilgrimage. The assistance provided to Hajj pilgrims at the Nurulhuda Ciamis Islamic Education Foundation is as follows: First, after completing the peak of the Hajj pilgrimage, continue to convince elderly pilgrims that staying overnight in Muzdalifah by murur is permissible and valid without invalidating the requirements for the validity of the Hajj. Second, convince elderly pilgrims and the entire Muslim community that there are many Islamic educational values in the murur policy in Muzdalifah. Third, convince pilgrims and the community that Islam is a religion that always provides convenience to its followers.

Murur Scheme Education is an innovative step in strengthening andragogy-based Hajj moderation at the Nurulhuda Islamic Education Foundation in Ciamis. Although in its implementation, there are supporting and inhibiting factors in implementing an educational approach to elderly Hajj pilgrims. Some supporting factors include: *First*, elderly Hajj pilgrims generally live in rural areas and are very devout in attending the 15-meeting rituals (manasik). Therefore, their level of obedience to follow the rituals is quite high. *Second*, elderly pilgrims are always accompanied by their families, both during the rituals and during consultations. This family assistance is quite helpful in the educational process, so that their understanding of the rituals will later be assisted by their families, children, and grandchildren in their respective homes. *Third*, another supporting factor in the delivery of manasik education to elderly Hajj pilgrims is the government's policy of good socialization. In the context of the timing of the murur policy from the government, it was announced well in advance of the Hajj departure, thus providing more freedom to convey the policy.

Several factors hinder the murur education process, including: First, the increasing age of the congregation, aged 65 and above, automatically leads to a decline in hearing ability among these

elderly pilgrims. This often becomes a barrier in practice. Second, the average education level of elderly pilgrims is quite low. The average pilgrim is an elementary school graduate, with some having graduated from junior high school. This makes the education process require time and a special approach until the elderly pilgrims understand and are able to practice the murur scheme in the Hajj. Third, the level of understanding of the process regarding the science of manasik is quite low. Because among the wider community, not only elderly pilgrims, but also the elderly, this becomes even more prominent because the science of Hajj manasik is a science that is not studied in the daily life of the pilgrims. This also hinders us from educating elderly pilgrims.

Discussion

Education Murur Scheme

Nurulhuda Ciamis Islamic Education Foundation, one of the educational institutions in the Foundation, is the Hajj and Umrah Guidance Group (KBIHU). The Hajj and Umrah training institution is a community-based educational institution. Community-based education, Galbraith (1992) explains that: "*Community-based education could be defined as an educational process by which individuals (in this case adults) become more competent in their skills, attitudes, and concepts in an effort to live in and gain more control over local aspects of their communities through democratic participation .*" Community-based education can be interpreted as an educational process by which individuals or adults become more competent in their skills, attitudes, and concepts in an effort to live in and control local aspects of their communities through democratic participation (Galbraith, 1992). Thus, it appears that community-based education is essentially an education that provides independence and freedom to communities to determine educational fields that suit the wishes of the community itself.

The Hajj, the fifth pillar of Islam, is a sacred journey in fulfillment of God's calling. For every Muslim, traveling to the holy lands of Mecca and Medina is an obligation if they are physically and mentally able (Kementarian Agama RI, 2013). Nearly all Muslims aspire to perform the Hajj at least once in their lifetime. Organizing the Hajj, as stipulated in Law Number 13 of 2008, is a national obligation and the responsibility of the government. In carrying out these duties and responsibilities, the Minister coordinates and/or collaborates with the community, relevant agencies, and the Saudi Arabian government. The Hajj is organized based on the principles of justice, professionalism, and accountability. The goal is to provide the best possible guidance, service, and protection for the congregation.

The implementation of the Hajj pilgrimage is carried out based on the principles of justice, professionalism, and accountability. The goal is to provide the best possible guidance, service, and protection for Hajj pilgrims so that they can perform their pilgrimage in accordance with Islamic law and obtain an accepted Hajj (Kementerian Agama, 2019). Going on the Hajj pilgrimage requires very different preparations compared to going to other places (Zein, 2003). One of the preparations carried out is by participating in Hajj guidance, whether carried out by the government, the Hajj Guidance Group (KBIH), which is a working partner for the Ministry of Religion of the Republic of Indonesia, or individuals, in order to realize an independent perspective/pilgrims.

Nurulhuda Ciamis Islamic Education Foundation. The murur education scheme is carried out through several stages; *First*, the Delivery of government policy regarding the murur policy. Murur in Muzdalifah is the Indonesian government's policy for the implementation of the 2024 Hajj pilgrimage. Murur is mabit (staying overnight) on a bus through Muzdalifah will immediately take the pilgrims to Mina (Adib, 2024).

Second, the socialization of the novelty of the murur policy in Muzdalifah. Flexibility in worship practices is an important concept in Islam because it reflects the grace and wisdom of religion towards different human conditions. The theory of flexibility in religion suggests that the rules and practices of worship can be adapted to individual or societal circumstances without compromising the spiritual values or goals of the worship (Shihab, 2007). This is in accordance with the concept of *maslahah* (benefit) in Islamic jurisprudence, which emphasizes the importance of prioritizing the welfare and good of the people in the application of sharia laws (Qardhawi, 2020).

Third, Murur in Muzdalifah provides concrete solutions to the logistical and physical challenges faced by the congregation. This murur policy is also in line with the principles of flexibility contained in Islamic law. The concept of *rukhsah* (leniency) in fiqh allows exceptions or ease in the implementation of religious obligations for individuals who face certain difficulties or obstacles (Arif, 2018).

Fourth, the process of understanding the obligation of Hajj, one of the pillars of Hajj, namely staying overnight in Muzdalifah, which is carried out periodically, continuously, and uses a personal mentoring approach to all Hajj pilgrims, so that the pilgrims truly understand the practice and meaning of implementing the pillars of Hajj. The principle of personal mentoring is developed based on the principle of education, namely, all activities or conscious efforts carried out by educators to students regarding all aspects of personality development, both physical and spiritual,

formally, informally, and non-formally, which take place continuously to achieve satisfaction and noble values (both human and divine values) (Kurniyawan, 2010).

Strengthening Hajj Moderation Based on Andragogy

Based on Minister of Religious Affairs Regulation (PMA) Number 7 of 2023, KBIHU is a group that provides Hajj and Umrah guidance and has met the necessary permits under the auspices of a legally registered Islamic community organization (Foundation) engaged in religious, social, da'wah, and/or educational activities. Participants in the training institution are Hajj pilgrims, with the latter being adult participants. According to Knowles' theory, adult education is andragogy. Knowles (1986) defines adult education (andragogy) as the art and science of helping adults learn (*the science and arts of helping adults learn*). This differs from pedagogy, as it can be interpreted as the art and science of teaching children (*pedagogy is the science and art of teaching children*) (Malcom Knowless, 1979).

The andragogy-based learning process for adults emphasizes the art of a tutor/learning companion, not as a "forcer" for the influence to occur on the participants, but the influence arises because of their involvement in learning activities (Ahmad Rusdiana, 2020). So, what is needed in andragogy learning is a positive attitude towards the learners. In this regard, several important things must be possessed by tutors/learning companions in the learning interaction process that qaafallows the growth and development of learners, namely: 1) Behaving humanely and not reacting mechanically or understanding the problems of learners only intellectually; feeling what humans and objects mean to them; being and being united with learners; allowing oneself to experience or be united in the experiences of learners; reflecting on the meaning of the experience while emphasizing self-assessment, 2) Behaving naturally: honest, as it is, consistent, open; opening oneself; responding sincerely, 3) Behaving respectfully: having a positive view of learners; communicating warmth, attention, understanding, accepting others with full appreciation; appreciating their feelings and experiences (Knowles.M, 2005).

Religious thought is not solely based on religious texts, but is capable of dynamically engaging in dialogue between texts and context. Therefore, a moderate person will not be solely textual, nor will he be too free to ignore religious texts (Abdul Karim, 2024). An understanding of moderation in the context of the Hajj pilgrimage is reinforced during the Hajj training process, to convince elderly pilgrims and the entire Muslim community that the murur policy in the Muzdalifah (pilgrimage site) contains many Islamic educational values. This reassures pilgrims and the

community that our religion is one that always provides convenience for its adherents (Ariadi, 2021).

Murur Scheme Education in Strengthening Hajj Moderation Based on Andragogy

1. Application of Andragogy in Education by Tutors

The tutor's attitude has a significant influence on the behavior of trainees during learning activities. Mentors who are unpleasant will be evaluated negatively by trainees, resulting in an unpleasant learning experience. Some mentor competencies that must be considered in the learning interaction process that impact the growth and development of learners, namely: 1) Behaving humanely, understanding students' problems only intellectually; conducting learning based on the experiences of learners, and providing space for self-evaluation. 2) Behaving reasonably: honest, as is, consistent, open; opening oneself; responding sincerely and wholeheartedly. 3) Behaving respectfully: having a positive view of learners; communicating warmth, attention, understanding, accepting others with full appreciation; appreciating their feelings and experiences. 4) Opening oneself: accepting the openness of others without judging them by one's own standards, concepts, and experiences; actively revealing oneself to others and being willing to take risks if one makes mistakes (Malcom Knowless, 1979).

2. Application of Andragogy in Organizing Learning Materials

Organizing learning materials in such a way facilitates the congregation's learning. The organization of learning materials can influence the level of learning success. Each learning material to be delivered must be viewed from the perspective of the student's interest in the material being presented, its suitability to the student's needs, and the similarity in level and scope of experience between the tutor and the student. Learning materials are selected based on their role in creating situations that adapt student behavior to achieve learning objectives. These materials will also influence the tutor's considerations in using learning techniques. A learning tutor must be aware of the factors considered in selecting learning materials, which are a manifestation of the student's learning behavior. Factors that need to be considered in selecting learning materials are the student's ability level, its relevance to the student's previous experience, the level of attractiveness of the learning materials, and the level of novelty and actuality of the learning materials.

3. Application of Andragogy in Learning Methods

The use of learning methods in adult education has implications for the use of learning techniques deemed appropriate for fostering learner behavior. Knowles classifies learning techniques in achieving learning objectives based on the type of learning activity, namely: attitude,

knowledge, and skills. Learning activities in adult education remain the most efficient and most acceptable learning activities and are a dynamic and flexible tool in helping adults learn. Therefore, learning activities are a dynamic and flexible tool in helping adults; the use of learning methods is necessary based on the principles of adult learning. Adult learning methods are ways of organizing participants so that they carry out learning activities, both in the form of theoretical and practical activities (Ahmad Rusdiana, 2020).

4. Educational Implications of the Murur Scheme in Strengthening Andragogy-Based Hajj Moderation

Several experts have attempted to apply andragogy theory to adult education, based on the four basic assumptions about adults as described above: self-concept, accumulated experience, readiness to learn, and learning orientation. These basic assumptions are outlined in the educational planning process with the following steps: 1) Creating a structure for collaborative planning. Ideally, this structure should involve all parties affected by the planned educational activity, including participants or students, teachers or facilitators, institutional representatives, and the community. 2) Creating a supportive learning climate for adult learning. It is crucial to create a climate of respectful cooperation between teachers and students. An adult learning climate can be developed by arranging the physical environment for comfort and easy interaction, for example, arranging chairs or tables in a circle, rather than in rows facing back to back. The teacher should be more supportive than judgmental. 3) Diagnosing one's own learning needs. This diagnosis of needs should involve all parties, and the result should be a shared need. 4) Formulating objectives. In order to be operationally feasible, the formulation of objectives should be carried out together with a description of the behavior that will be produced to fulfill these needs (Ahmad Rusdiana, 2020).

Supporting and Inhibiting Factors in Murur Scheme Education in Strengthening Andragogy-Based Hajj Moderation

The implementation phase of the Murur scheme's education program to strengthen andragogy-based Hajj moderation has been successful, thanks to several supporting factors, although some inhibiting factors remain. These factors, in turn, contribute to the delivery of education to elderly Hajj pilgrims. These include:

First, the internal factor of the characteristics of the congregation's obedience, which is classified as obedient in following the mentoring, is influenced by the characteristics of rural communities that are still easy to direct. Considering that geographically, the average congregation

comes from rural residents in the interior of the Ciamis district. Rural communities in general have positive characteristics, namely obedience to both tradition and religion, mutual cooperation, very strong social control (caring), relationships between community members are very intimate, the language is very simple and easy to understand (Akhmad Sukardi, 2015). Village communities are identical with religious/animism/dynamism. Village communities are still relatively simple, very obedient to the religion and beliefs they adhere to (Asmunir, 1983).

Second, External factors include the support of elderly Hajj pilgrims' families. They are always accompanied. This support is provided both during the Hajj rituals and during consultations, and the strengthening of understanding continues at home. This situation has a significant impact on elderly Hajj pilgrims' understanding of the murur scheme in strengthening Hajj moderation. Elderly Hajj pilgrims are in dire need of support, given their declining cognitive abilities. According to Miller (2012), another change that occurs in elderly individuals is a decline in cognitive function. Cognitive function is a conscious mental activity that includes learning, understanding, perception, attention, and comprehension, which can cause elderly behavior and reactions to become slower. Cognitive decline is caused by changes in the central nervous system, such as reduced blood flow to the brain, neuron loss, neuron infiltration, and an increase in neurotransmitters (Miller, 2012). Based on the results of research by Sims, Hosey, and Levy (2014), it was found that social support from the family also contributes to the development of a person's cognitive function (Sims, 2019). Social support, especially from the family, will have good language, spatial, and memory functions in the elderly. Based on a research study conducted by Zhu, Hu, and Efird (2012) in central China, it was stated that social support, especially family, holds the first position (Zhu, 2012).

Third, the policy maker support factor, where the murur is issued by the government through the Ministry of Religion in 2024. The policy was issued in a structured manner before the 2024 Hajj pilgrimage was carried out, thus providing sufficient space for elderly Hajj pilgrims to understand and accept the policy. Considering the level of clarity between policy and implementation performance, namely, policy standards and targets, inter-organizational communication and activity measurement, characteristics of inter-organizational communication organizations, social, economic, and political conditions, resources, and attitudes or characters of implementers. Meanwhile (Van Meter, 1979). According to George C. Edwards III., there are four crucial factors or variables in the implementation of public policy, namely communication, resources, behavioral

tendencies or attitudes (*disposition* or *attitude*), and bureaucratic *structure* (Winarno, 2008).

Factors inhibiting the Murur scheme education in strengthening andragogy-based Hajj moderation include: 1) Physical weakness of elderly Hajj pilgrims, the most common physical obstacle being age-related hearing loss, especially in pilgrims aged 65 and above. Many individuals experience a decline in cognitive functions such as memory, thinking speed, and the ability to process new information. This makes the learning process slower and requires special methods so that the material can be understood properly (Legiman, 2013); 2) Low educational background, where most elderly Hajj pilgrims are, on average, elementary school graduates, some junior high school. The lack of formal education in early life causes cognitive limitations, such as weak working memory, slow information processing, and difficulties in abstract reasoning. This is exacerbated by the lack of stimulation and structured learning experiences in childhood (Aulia Miladitiya, Achmad Zulfa Juniartob, Annta Kern Nugrohowati, 2023); 3) The lack of understanding among Hajj pilgrims regarding the procedures and rules of the Hajj is one of the main challenges in organizing the Hajj in Indonesia. Many elderly pilgrims have difficulty understanding the procedures, pillars, and requirements for performing the Hajj correctly. Due to this lack of understanding, elderly pilgrims often experience confusion during the Hajj in the Holy Land, even risking making mistakes in carrying out the pillars and obligations of the Hajj. Therefore, more elderly-friendly guidance strategies are needed, such as the use of visual media, hands-on practice, and patient and communicative guidance (Faqih & Hasanah, 2024).

CONCLUSION

Based on research on the Murur Scheme Education Model, Innovation in Strengthening Hajj Moderation Based on Andragogy at the Nurulhuda Ciamis Islamic Education Foundation, it was concluded that: 1) Murur Scheme Education, implemented with several schemes, namely: Delivery of murur policy, Socialization of new aspects in murur policy in Muzdalifah, Comprehensive understanding of elderly Hajj pilgrims, and innovation in providing correct understanding regarding the obligation of Hajj. 2) Strengthening Hajj Moderation Based on Andragogy is implemented by strengthening religious moderation in accompanying Hajj pilgrims, providing provisions before Hajj departure, during Hajj implementation, and after the peak of Hajj worship. 3) The Murur Scheme Education in Strengthening Andragogy-Based Hajj Moderation is implemented through: 1) Application of Andragogy in Education by Tutors, 2) Application of

Andragogy in Organizing Learning Materials, 3) Application of Andragogy in Learning Methods, 4) Implications of the Murur Scheme Education in Strengthening Andragogy-Based Hajj Moderation through two phases, namely: the Education Phase and the Strengthening Phase. As for the Supporting Factors, Internal Factors are the characteristics of the congregation's obedience, and External Factors include family support for elderly Hajj pilgrims and support from policy makers. Inhibiting factors include the physical weakness of elderly Hajj pilgrims, low educational background, and low understanding of Hajj pilgrims regarding the science of Hajj procedures. The results of this study recommend the need to develop methods and media for elderly-friendly Hajj assistance. This will enable Hajj pilgrims to receive simple Hajj guidance and effective, efficient, yet optimal assistance.

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