

Needs and Considerations in Developing a Module for Hajj and Umrah for Pilgrims

Mohd Sollah Mohamed¹, Razimi Zakaria^{2*}, Muhammad Luqman Ibnul Hakim Mohd Saad³, Mohd Baharim Mayidin⁴

^{1,2,3,4} Akademi Pengajian Bahasa, UiTM Cawangan Kelantan
Kelantan, MALAYSIA

*Corresponding Author: razimi91@uitm.edu.my
DOI: <https://doi.org/10.30880/ahcs.2023.04.02.010>

Article Info

Received: 23 July 2023

Accepted: 8 November 2023

Available online: 30 December 2023

Keywords

Module, arabic, umrah, hajj, comprehension, translation, transliteration

Abstract

Arabic studies are gaining popularity not just in Malaysia but also around the world. Numerous initiatives are taken by scholars to ensure that Arabic can be learned through various methods. This study specifically aims to examine the effectiveness of the Arabic language for the purpose of Hajj and Umrah using an Arabic Language Module. The objective of studying Arabic for the purpose of Hajj and Umrah is apt due to the growing interest among Muslim adults. This module has a clear objective which is to encourage Hajj and Umrah pilgrims to learn Arabic as to enhance the quality in the performance of Hajj and Umrah. It also aims to improve the value of worship among the Hajj and Umrah pilgrims. The study concludes with a proposal for the application of the Arabic language module to enhance understanding in aspects of worshipping.

1. Introduction

Arabic is the language of worship for Muslims. Each individual needs to understand each reading when performing worship in order to increase the level of perfection. According to Sheikh al-Islam Ibn Taymiyyah (d. 728H/ 1328AD) the Arabic language is an integral part of this religion and the ruling in learning it is obligatory because understanding Al-Qur'an and Sunnah is obligatory for all Muslims.

These two sources cannot be understood except by understanding the Arabic language. Ibn Khaldun posited that learning Arabic language is important for people of the religion because the references to the rulings of Shari'ah are all quoted from the Qur'an and Sunnah. Imam Syafi'i (Rahimahullah) also emphasized that every individual Muslim cannot escape the obligation of learning the Arabic language. He stated that:

هُ جُهْدُ بَلَّغَهُ مَا الْعَرَبِ لِسَانٍ مِنْ يَتَعَلَّمُ أَنْ مُسْلِمٍ كُلِّ فَعَلَى

It is obligatory upon every Muslim to learn Arabic as much as possible.

According to Mohd Zulhisyam and Zairul (2012), learning Arabic is an act of worship that enables oneself to improve understanding of the teachings in the Qur'an. Consequently, various modules have been introduced to increase Arabic language proficiency through the use of various approaches in module development. Studies related to the development of Arabic language learning modules were carried out in the past by Drs. Rosihon Anwar M Ag (2002), H. Salimudin A. Rahman (2007), Zainuddin Ismail et al. (2010), Mohd Puzhi Usop et al. (2010), Saini Ag. Damit (2010) and Ghazilah Mohd Isa (2012).

There exist Arabic language modules specially developed to meet the needs of Hajj and Umrah pilgrims. These modules specifically targeted Hajj and Umrah pilgrims and in general, all Muslims in Malaysia. Pilgrims for Hajj and Umrah in Malaysia are made up of various ages, both men and women. Conceptually, these modules placed emphasis on content words, grammar and pronunciation of the Arabic words in the du'a (supplications) and zikr (litany practiced by Muslims in remembrance of Allah) during the Hajj and Umrah. Learning methods in the form of memorization, drills and practice have been applied to facilitate mastery of the Arabic language. In order to find out the usefulness of a module for Hajj and Umrah, a study was carried out to investigate the effectiveness of a module proposed for the purpose of Hajj and Umrah.

2. Developing the Arabic Language Module for Hajj and Umrah Purposes

A need analysis was carried out before the actual production of the Arabic Language Module for Hajj and Umrah purposes. 300 pilgrims who had performed Hajj and Umrah before were selected for this purpose. In order to obtain data for this purpose, a questionnaire was distributed to obtain feedback on the need of developing the module.

The researchers found that the need for an Arabic language module for the purpose of Hajj and Umrah was very high. Based on the results obtained, the researchers concluded that pilgrims who perform Hajj and Umrah are mostly aged 41-50 years. This age range is the most suitable age for performing Hajj and Umrah the tasks are demanding and requires a lot of energy both mentally and physically to perform them.

It was found that respondents who never learned Arabic before viewed the development of such a module as positive (86.7%). Although they have never learned Arabic, they are convinced that Arabic provides many benefits, especially when performing Hajj and Umrah later. The researchers concluded that the majority of respondents, whether or not they have learned any Arabic before, supported learning Arabic for the purposes of Hajj and Umrah.

The researchers also found that the level of understanding of the du'a related to Hajj and Umrah among the respondents, most of whom had learned Arabic at various levels, was still low. It was disappointing as it signalled that there were still many pilgrims who do not understand the meaning of the prayers they recited during Hajj and Umrah. This clearly called for an Arabic language reference material to help them while performing Hajj and Umrah.

3. Arabic Language Module Construction

The construction of Arabic language modules was identified to begin in the middle of the 20th century when English became the forerunner of the main languages in the world. Realizing the importance of the Arabic language to the global community, some Islamic scholars had taken the initiative to focus the Arabic for special purposes [1]. In line with the development of Arabic language learning for specific objectives, the Arabic language learning module also went through constant revisions and improvement processes.

Arabic language experts embarked on studying and devising new approaches to meet the needs of students from various fields and different intellectual levels. The selection of a realistic module framework was a decision must be based on the analysis of the Arabic language itself, which requires a more systematic arrangement in line with the needs of the students.

The drafting procedure of an Arabic language learning module is different in many aspects of module development because it requires meticulous selection of module content, module structure and arrangement, sentence order and language style, presentation, word selection and target group [2].

The allocated time projection also plays an important role in the drafting process of an Arabic language module so that it is appropriate and relevant. It is not possible to teach all items in the Arabic language considering the time allotted for one learning session.

The main focus in developing Arabic language learning modules for students mainly focus on four main elements of Arabic language studies, namely syntax, morphology, meaning and phonology (Ahmed Shehu, 2006). After several stages of development, the Arabic language module is formulated, and emphasis is placed on literacy skills and language application.

These language skills include four skills namely reading skills, writing skills, listening skills and speaking skills. Current developments show the aims and objectives of Arabic language studies more clearly in line with the recognition of Arabic as one of the world's languages. The implication is that the Arabic language has received the attention from many parties until the creation of an Arabic language learning module specifically.

The learning of the Arabic language is more focused on topics that do not emphasize on the technical aspects of the language. Branches of language studies such as syntax, morphology, meaning and phonology are not specifically taught as priority is given on application of the language as a whole. This kind of module is generally formulated for students who want to learn Arabic for study purposes, such as understanding the Quran, hadith,

jurisprudence and so on or to study worldly subjects such as science, technology, culture (Hassan Basri & Ahmad Zailani, 2005).

In theory, the formulation of Arabic language modules for specific purposes is formed as a result of the analysis of the needs of the target student group. According to Anzaruddin, needs analysis is the most important aspect in the construction of Arabic language modules, especially for specific purposes [2]. Needs analysis is pertinent in developing and serve as a basis for further improvement of an Arabic language module (Najjah Salwa, Zulkarnain, Maheram & Ezad Azraai, 2012). As a result, learning objectives can be identified in a more focused and directed manner.

The Arabic language has a close relationship with the life of a Muslim community it necessary it is to master the language to perform worship and religious obligations such as solah (praying), recitation of the Qur'an, performing Hajj and Umrah, du'a, zikr and such (Naimah et al., 2009). As a result, various Arabic language modules have been developed specifically for the purpose of worship. Among the modules that can be found in line with the stated goals is a module by Mohd Fauzi's entitled "*al-'Arabiyyah lil 'ibaadah*". Suhaila (2012) claimed that this module used a new approach to learning Arabic for religious purposes. Mohd Fauzi postulated that most Muslims who are not Arabic speakers are able to practice daily zikr and read du'a in Arabic fluently, but do not understand the meaning of the zikr and prayers. As a result, they are not unable to appreciate the words that can bring them closer to Allah SWT [3].

A module as such can help Muslims to realize the purposes of worship. The development of teaching and learning Arabic is constantly undergoing transformation process in accordance with current developments. Despite diverse views and dimensions presented, the most important element before developing an Arabic language module is to identify the learning goals. A balance in the content included in an Arabic language module can ensure the most benefits for students. As such, an effective and comprehensive Arabic language module must rely on planning that involves consideration from many aspects and parties.

4. Procedure for Evaluating the Effectiveness of Arabic Language Module for Hajj and Umrah

Data for this study was obtained through a questionnaire survey. The researchers divided the module effectiveness evaluation into four stages. The first stage is the research planning which included selection of the study site, respondents and drafting the questionnaire. Mecca and Medina were chosen as site for this study and a total of 30 pilgrims were selected as respondents. The second stage is the implementation of the study where the researcher gave a briefing on using the module in the field. The third stage is analysing responses obtained from the questionnaire. The last stage is concluding the analysis based on the data obtained.

The questionnaire data were triangulated with interviews and observations. Questionnaires and interviews were distributed when respondents completed Umrah and observation was made while the respondents were performing Umrah. The purpose was to evaluate and obtain feedback on the modules as it was used in the real context, site and situation. Among the items that were included in the questionnaire were background of the respondents, items on the Arabic grammar, Arabic du'a and dhikr for Hajj and Umrah, Arabic dialogues for general communication purposes and respondents' overall view of the module.

Selection of du'a and dhikr were selected from authoritative sources. This is important as pilgrims need not hesitations to recite the du'a or dhikr when performing Hajj and Umrah for reasons related to the validity of the du'a or dhikr. Each of the du'a and dhikr come with a to facilitate pronunciation the Arabic letters. The following is a list of du'a and dhikr included in the module:

1. List of reciting intentions when performing hajj and umrah

Upon performing Hajj and Umrah as well as other ibadah (ritual performances of devotional matters), it has to start with niyyah (niat) or intention in one's heart to perform an act for the sake of Allah. Below is a list of niyyah related in the performance of Hajj and Umrah:

- Intention to perform Hajj
- Intention to perform Umrah
- Intention to perform optional cleansing for Ihram
- Intention to perform supererogatory salāh for Iḥrām (the sacred state into which a Muslim must enter in order to perform the hajj) or the 'umrah
- Intention to perform the rite of Tawaf or Hajj which involves the ritual of circling the Kaaba seven times as part of the hajj in Mecca
- Intention to perform Tawaf for Umrah
- Intention to perform Tawaf Qudum (Welcoming Tawaf)
- Intention to perform Tawaf Wada' (Farewell Tawaf)

- Intention to perform Saei for Hajj which involves the ritual of walking back and forth seven times between the two small hills of Safa and Marwa
- Intention to perform Saei for Umrah
- Intention to perform supererogatory salāh for Tawaf
- Intention to perform Qasr salāh which is shortening of prayers during travel which is limited to the obligatory four-rak'ah prayers
- Intention to perform salāh Jama' Taqdim which is combining two prayers consecutively in the order of the prayer time.
- Intention to perform salāh with Jama' Taqdim with Qaşr
- Intention to perform salāh Jama' Ta'khir
- Intention to perform salāh Jama' Ta'khir with Qaşr
- Intention to perform šalāt al-Janāzah (Male Janazah)
- Intention to perform šalāt al-Janazah (female Janazah)
- Intention to perform šalāt al-Janazah (male child Janazah)
- Intention to perform šalāt al-Janazah (female child Janazah)
- Intention to perform šalāt al-Janazah (children Janazah)
- Intention to perform šalāt al-Janazah (mass funeral)

2. List of recitations of optional prayers when performing hajj and umrah

- Supplication during travel
- Supplication during Istilam (the ritual of Tawaf that involves kissing or pointing at Hajar al-Aswad at the start and finish of each circuit of the Kaaba.)
- Supplication during Tawaf
- Supplication recited between Rukn-e-Yamani to Hajar Al Aswad
- Supplication recited when at Safa and Marwa hills
- Supplication during the day of Arafah
- Supplication when removing hair either by shaving or trimming at least one quarter of the hair after performing the rites of a pilgrimage (hajj/'umrah)
- Supplication after removing hair either by shaving or trimming at least one quarter of the hair after performing the rites of a pilgrimage (hajj/'umrah)
- Recitation when drinking Zam-Zam water
- Supplication when visiting cemetery

3. List of dhikr when performing hajj and umrah

- Talbiah (prayer invoked by the pilgrims as a conviction that they intend to perform the Hajj only for the glory of Allah)
- Dhikr during Tawaf
- Recitations when ascending the hills of Safa and Marwa

5. Evaluation of Choice of Intention, Prayer, Dhikr and Translation

The module produced primarily focused on the use of Arabic to facilitate pilgrims who do not have proficiency in the Arabic language to perform Hajj and Umrah more effectively.

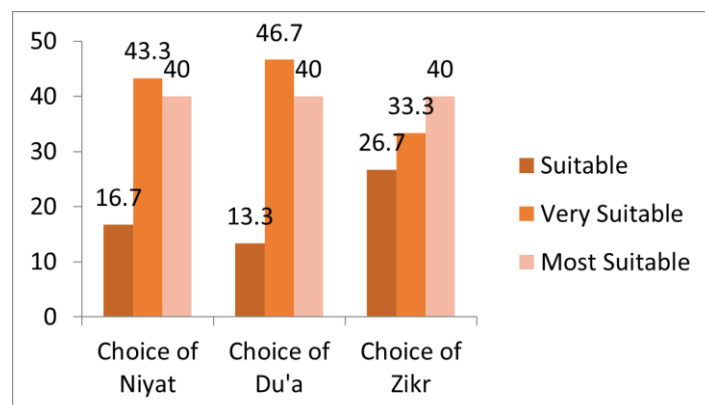


Fig. 1 Evaluation of the choice of intention, prayer and zikr in the module

Based on the above, the researchers found that the selection of niyat (intention), du'a and zikr included in the module is satisfactory and coincides with the need to perform Hajj and Umrah. The results show that the respondents thought that the choice of Niyat provided in the module is very suitable, which is 43.3% followed by 40% who thought that the choice of Niyat was very suitable. While as many as 46.7% of respondents thought that the choice of du'a included in the module was very suitable and 40% think that the choice of du'a was very suitable.

In terms of the selection of zikr, 40% of respondents strongly agreed that the selection of zikr included in the module was appropriate and 33.3% strongly agreed that selection of zikr was appropriate. Respondents also gave a positive respond on the transliteration of the du'a included in the module in terms of helping them to understand the meaning of the du'a. This is evident as 43.3% of respondents most agreed, 23.3% strongly agreed and 33.3% agree that the transliterations significantly helped in understanding the meaning of the recitations. The translations included in the module was also clear and easy to understand. This is supported by the findings of the questionnaire, which is as many as 43.3% of the respondents most agreed, 40% of respondents strongly agree, 13.3% of respondents agreed and only 3.3% of respondents moderately agree on the issue. Figure 2 illustrates the percentage value of transliteration found in the module:

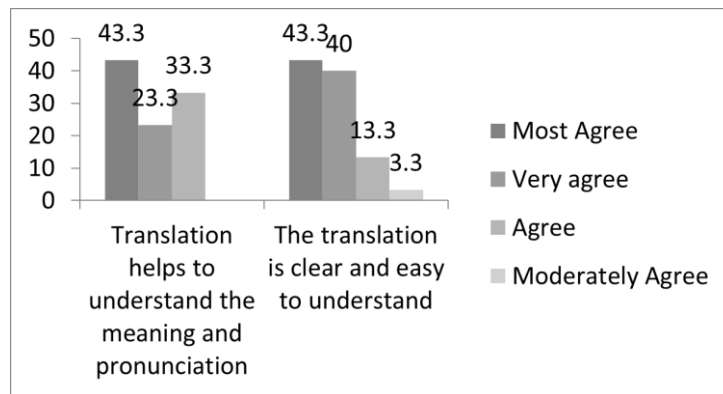


Fig. 2 Evaluation of pronunciation translation in the module

6. Conclusion

Reciting du'a (Islamic supplications) correctly is important because it is an act of worship and communication with Allah. It is believed that the words and intention with which a du'a is made can affect its acceptance by Allah. Therefore, proper recitation, including the correct pronunciation of Arabic words and understanding the meanings of the supplication, is considered to be important for the effectiveness and sincerity of the du'a. Additionally, correct recitation is a sign of respect and reverence for the words of Allah, which are believed to carry great power and significance.

Reading du'a (Islamic supplications) can have a powerful spiritual effect on a person because it is a way to connect with Allah and express humility and dependence on Him. Du'a is considered to be a form of worship and a means of seeking closeness to Allah. It is believed to increase one's faith and trust in Allah and can help to strengthen a person's relationship with Him. Reading du'a is also believed to bring about a sense of peace and tranquility and can help to alleviate stress and anxiety. Du'a can be recited for a variety of purposes, such as asking for forgiveness, seeking guidance, and expressing gratitude. When read with sincerity, it is believed that du'a can help to purify the soul and bring about spiritual growth. Additionally, Islamic teachings say that certain supplications are specific for certain events or times, reciting them at those times may increase their effectiveness and reward. In summary, reading du'a can have a powerful spiritual effect on an individual by connecting him/her to Allah, increasing faith and trust and bringing peace, tranquility and it can also help in the spiritual growth.

In Islamic practice, making the intention (niyyah) before performing an action is considered to be an important aspect of one's worship. The niyyah is essentially a verbal or mental declaration of the intention to perform an act of worship for the sake of Allah. Reciting the niyyah correctly is important for a few reasons. The intention is considered to be the foundation of any act of worship, so if the intention is not correct, the act itself may not be valid. The Qur'an states that actions are judged by their intentions, so if the intention behind an act is not sincere, it may not be accepted by Allah. The niyyah is a statement of one's intention to submit to Allah and follow His commands, so reciting it correctly is a sign of one's humility and obedience to Him. A correct niyyah is one which is sincere and specific to the act of worship. It should be clear, honest and directed towards Allah. In summary, the niyyah is considered an important part of Islamic practice and reciting it correctly is important to ensure that one's actions are valid, sincere, and accepted by Allah.

Acknowledgement

The author would like to thank the Center for General Studies and Co -curriculum, University Tun Hussein Onn Malaysia (UTHM) for their support so that this writing can be published.

References

- [1] Mohammad Najib Jaffar. (2007). *Pengajaran Bahasa Arab untuk tujuan agama*. Kuala Lumpur: Seminar Serantau Islam Hadhari.
- [2] Anzaruddin Ahmad. (2004). Bahasa Arab untuk tujuan agama: Kajian terhadap sikap dan motivasi golongan profesional. [Master thesis, Universiti Malaya]
- [3] Mohd Puzhi Usop & Mohammad Seman. (2010). *Bahasa Arab untuk ibadah*. Institut Terjemahan Negara Malaysia, Kuala Lumpur.
- [4] Ghazilah Mohd Isa. (2012). *Pembinaan dan penilaian modul pengajaran pola ayat Bahasa Arab*. Kuala Lumpur: Universiti Malaya.
- [5] Muhammad al-Tantawiy. (1995). *Nasy'att al-Nahwi: Wa Tarikh Asyhari al-Nuhat*. Kaherah: Dar al-Ma'arif.
- [6] Al-Jundi, Anwar. (t. t). *al-Fusha Lughat al-Qur'an*. Beirut: Dar al-Kitab al-Lubnani.
- [7] Raja Mukhtaruddin bin Raja Mohd Dain. (1979/1980). *Kaedah dan teknik mengajar bahasa*. Kuala Lumpur: Pustaka Ilmu.
- [8] Saini Ag. Damit. (2010). *Penyediaan dan penilaian modul asas Bahasa Arab untuk pelajar universiti*. Kuala Lumpur: Universiti Malaya.
- [9] Zainuddin Ismail, Ibrahim Yaacob & Salamiah Ab. Ghani. (2010). *Asas Bahasa Arab melalui Al-Quran*. Bangi: Unit Bahasa Arab, Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia