

NASKAH MUNAQOSAH

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

Disusun Guna Untuk Ujian Munaqosah

Dosen Pembimbing: Dr. Kurnia Muhajarah, M.S.I



Oleh :

Lukman Hakim

2001056047

MANAJEMEN HAJI DAN UMROH

FAKULTAS DAKWAH DAN KOMUNIKASI

UNIVERSITAS ISLAM NEGERI WALISONGO SEMARANG

2024

NOTA PEMBIMBING



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI WALISONGO
FAKULTAS DAKWAH DAN KOMUNIKASI

Alamat: Jl. Prof. Dr. Hamka km. 2 Kampus III Ngaliyan Telp/Fax. 024 7601291 Semarang 50185

NOTA PEMBIMBING

Lamp. : 1 bendel
Hal : Persetujuan Naskah Munaqosah

Kepada Yth.
Dekan Fakultas Dakwah dan Komunikasi
UIN Walisongo Semarang
Di Semarang

Assalamu 'alaikum Wr. Wb.

Setelah membaca, mengadakan koreksi dan melakukan perbaikan sebagaimana mestinya, maka kami menyatakan bahwa naskah munaqosah saudara :

Nama : Lukman Hakim
NIM : 2001056047
Fakultas : Dakwah dan Komunikasi
Program Studi : Manajemen Haji dan Umrah
Judul : ANALISIS PENGALAMAN SPIRITUAL IBADAH UMRAH
BAGI MUALAF (STUDI FENOMENOLOGI DI MUALAF
KITA BERSAMA KOTA SEMARANG)

Dengan ini kami setujui, dan mohon agar segera diujikan.

Demikian, atas perhatiannya kami ucapkan terima kasih.

Wassalamu 'alaikum Wr. Wb

Semarang, 20 Maret 2024

Pembimbing

Dr. Kurnia Muhajarah, M. S. I
NIP.198508292019032008

HALAMAN PENGESAHAN NASKAH MUNAQOSAH



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI WALISONGO
FAKULTAS DAKWAH DAN KOMUNIKASI

Alamat: Jl. Prof. Dr. Hamka km. 2 Kampus III Ngaliyan Telp/Fax. 024 7601291 Semarang 50185

PENGESAHAN UJIAN MUNAQOSAH
NASKAH MUNAQOSAH

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

Disusun Oleh :

Lukman Hakim

2001056047

Telah dipertahankan di depan Dewan Penguji pada tanggal 27 Maret 2024 dan
dinyatakan LULUS Ujian Munaqosah guna memenuhi syarat memperoleh gelar

Sarjana Ekonomi (S.E)

Susunan Dewan Penguji

Ketua/ Penguji I

Dr. H. Abdul Sattar, M.Ag
NIP.197308141998031001

Sekretaris/ Penguji II

Dr. Kurnia Muhajarah, M.S.I
NIP.198508292019032008

Penguji III

Dr. Hasvim Hasanah, S.Sos.I, M.S.I
NIP.198203022007102001

Penguji IV

Drs. H. Ahmad Anas, M.Ag
NIP.196605131993031002

Disahkan oleh,
Dekan Fakultas Dakwah dan Komunikasi
Pada tanggal 27 Maret 2024

Prof. Dr. Moh. Fauzi M.Ag
NIP.197205171998031003

HALAMAN PERNYATAAN

HALAMAN PERNYATAAN

Saya yang bertanda tangan di bawah ini:

Nama : Lukman Hakim

NIM : 2001056047

Fakultas : Dakwah dan Komunikasi

Program Studi : Manajemen Haji dan Umrah

Menyatakan bahwa tugas akhir (jurnal) ini adalah hasil kerja saya sendiri dan tidak terdapat karya yang pernah diajukan untuk memperoleh gelar kerjasama di salah satu perguruan tinggi di lembaga pendidikan lainnya. Pengetahuan diperoleh dari hasil penerbitan maupun yang belum/tidak diterbitkan. Adapun sumbernya dijelaskan dalam tulisan dan daftar pustaka.

Semarang, 02 April 2024

Peneliti



Lukman Hakim

NIM. 2001056047

KATA PENGANTAR

Assalamu'alaikum Wr. Wb.

Alhamdulillah segala puji syukur penulis panjatkan kehadirat Allah SWT, yang telah memberikan rahmat, hidayah, serta taufiq-Nya sehingga penulis dapat menyusun dan menyelesaikan tugas akhir (jurnal) dengan judul **“Analysis of the spiritual experience of performing umrah for converts to islam (Phenomenological study in muallaf Kita Bersama Semarang City)”**. Sholawat serta salam tidak lupa penulis sanjungkan kepada Nabi Muhammad SAW beserta keluarga dan sahabat-sahabat Nabi.

Karya tulis ini menyajikan analisis pandangan ulama sunni maupun syiah terhadap mahram haji bagi perempuan. Jurnal ini diajukan guna memenuhi tugas dan syarat untuk memperoleh gelar sarjana strata (S1) dalam jurusan Manajemen Haji dan Umrah Fakultas Dakwah dan Komunikasi Universitas Islam Negeri Walisongo Semarang. Ucapan terimakasih penulis sampaikan kepada semua pihak yang telah memberikan pengarahan, bimbingan, dan bantuan dalam bentuk apapun. Ucapan terimakasih penulis sampaikan kepada:

1. Prof. Dr. H. Nizar, M.Ag selaku Rektor UIN Walisongo Semarang.
2. Prof. Dr. Moh. Fauzi M.Ag selaku Dekan Fakultas Dakwah dan Komunikasi UIN Walisongo Semarang.
3. Dr. H. Abdul Sattar, M.Ag selaku Ketua Jurusan UIN Walisongo Semarang dan Dr. Hasyim Hasanah, S.Sos.I., M.S.I selaku Sekretaris Jurusan UIN Walisongo Semarang.
4. Dr. Kurnia Muhajarah, M.S.I selaku Dosen Wali Studi sekaligus menjadi Pembimbing tugas akhir (jurnal) penulis, yang telah meluangkan waktunya untuk memberikan arahan kepada penulis, sehingga tugas akhir (jurnal) ini dapat terselesaikan.

5. Segenap Bapak/Ibu Dosen Fakultas Dakwah dan Komunikasi UIN Walisongo Semarang, yang telah mengarahkan dan mendidik selama penulis menempuh studi pada program S1 di Program Studi Manajemen Haji dan Umrah.
6. Pengelola jurnal JUSPI UINSU sekaligus editor penulis yang telah membimbing dan mengarahkan penulis dalam proses publikasi artikel penulis.
7. Kepada kedua orang tua penulis Bapak Haryo Susatyo dan Alm. Ibu Sumaryati yang tanpa henti mendoakan dan memberikan semangat disetiap langkah penulis.
8. Kepada Saudara sekandung saya Eva, Ely, Indra, Indah, Yusuf Terimakasih telah membantu dalam segi materi.
9. Semua pihak yang tidak bisa penulis sebutkan satu-persatu yang telah memberikan bantuan kepada penulis dalam menyelesaikan tugas akhir (jurnal) ini.

Semoga dukungan yang telah membantu dalam proses penyusunan tugas akhir (jurnal) ini mendapat balasan dari Allah SWT. Kritik dan saran yang bersifat membangun sangat penulis harapkan untuk perbaikan penulisan selanjutnya, dan semoga tugas akhir (jurnal) ini dapat bermanfaat bagi kita semua dan pembaca pada umumnya.

Wassalammu'alaikum Wr. Wb.

Semarang, 02 April 2024

Peneliti


Lukman Hakim

NIM. 2001056047

PERSEMBAHAN

Saya persembahkan tugas akhir (jurnal) ini untuk beliau Bapak Haryo Susatyo dan Alm. Ibu Sumaryati yang selalu mendukung dan mendoakan di setiap langkah putrinya untuk mencari keberkahan ilmu dunia dan akhirat, serta menjadi motivasi buat saya untuk selalu berjuang demi mencapai kesuksesan. Tidak lupa juga karya ini saya persembahkan untuk jurusan dan perguruan tinggi saya tercinta, yaitu Manajemen Haji dan Umrah Fakultas Dakwah dan Komunikasi UIN Walisongo Semarang.

MOTTO

**“Berperilakulah baik dimanapun anda berada, karena Allah maha baik.
Jika sesuatu niat baik karena Allah maka Jangan berhenti karena Manusia”.**

DAFTAR ISI

NOTA PEMBIMBING	i
HALAMAN PENGESAHAN NASKAH MUNAQOSAH	ii
HALAMAN PERNYATAAN	iii
KATA PENGANTAR.....	iv
PERSEMBAHAN	vi
MOTTO	vii
DAFTAR ISI.....	viii
ABSTRAK.....	1
INTRODUCTION	3
METHODS.....	6
RESULTS AND DISCUSSION.....	7
CONCLUSION	17
REFERENSI	17

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

Lukman Hakim¹, Kurnia muhajarah²

Fakultas Dakwah Dan Komunikasi, Universitas Islam Negeri Walisongo
Semarang

¹lukman_hakim_2001056047@walisongo.ac.id.

²kurniamuhajarah@walisongo.ac.id

Abstract

The aim of this research is to analyze the spiritual experience of carrying out the Umrah pilgrimage for Muslim converts. The spiritual experience experienced by converts in performing Umrah is certainly different from the spiritual experience experienced by Muslims who were born and raised in an Islamic environment. The spiritual experience of converts is more complex and dynamic, because it is influenced by various factors, such as background, motivation, expectations, and the challenges they face. This spiritual experience was studied using a phenomenological approach. The subjects of this study were 5 converts who had performed Umrah in the MKB community. The method and data collection tools in this

Abstrak

Tujuan dalam penelitian ini yaitu untuk menganalisis pengalaman spiritual pelaksanaan ibadah umrah bagi muallaf. Pengalaman spiritual yang dialami oleh muallaf dalam pelaksanaan ibadah umrah tentu berbeda dengan pengalaman spiritual yang dialami oleh umat Islam yang lahir dan besar dalam lingkungan Islam. Pengalaman spiritual muallaf lebih kompleks dan dinamis, karena dipengaruhi oleh berbagai faktor, seperti latar belakang, motivasi, harapan, dan tantangan yang mereka hadapi. Pengalaman spiritual ini diteliti dengan menggunakan pendekatan fenomenologi. Subjek penelitian ini adalah 5 orang muallaf yang telah melaksanakan ibadah umrah di komunitas MKB. Metode dan alat

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

Keywords: Spiritual Experience, Umrah Pilgrimage, Converts To Islam

pengumpul data pada penelitian ini adalah dengan metode wawancara. Serta untuk hasil wawancara dan observasi diuraikan dalam bentuk deskriptif. Menurut hasil analisis data yang sudah dilaksanakan pada hasil dan pembahasan, penulis bisa menarik simpulan yaitu: Jamaah mualaf yang melaksanakan umrah memiliki aspek pengalaman spiritual yang dijabarkan oleh William James yaitu aspek ineffability yang diungkapkan melalui perasaan yang takjub dan sulit dijelaskan oleh kata kata ketika sampai di area kabah dan mencium hajar aswad, aspek noetic quality yang diungkapkan melalui perasaan seperti ada jamaah ghaib yang membantu untuk mencium hajar aswad, menolong saat terhimpit dikerumunan jamaah yang sedang thawaf, aspek transiency yang diungkapkan melalui perasaan gelisah dan tiba-tiba menangis teringat akan dosa-dosa yang telah diperbuat, dan aspek passivity yang diungkapkan melalui memfokuskan diri hanya kepada Allah SWT dengan berdzikir dan memohon ampunan.

Kata Kunci: Pengalaman Spiritual, Pelaksanaan Ibadah Umrah, Mualaf

INTRODUCTION

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

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

One of the institutions engaged in religious guidance for converts is Muallaf Kita Bersama (MKB), which is located in Semarang City. MKB is a community that has just changed its name from the previous muallaf institute, which has a vision to help converts in learning and practising Islam. MKB also has programmes that aim to improve the welfare and independence of converts, such as economic, educational, health, spiritual and social assistance. Some of the converts have

performed Umrah to perfect their devotion. They performed Umrah first because of the long waiting period for the Hajj pilgrimage. Umrah pilgrims who convert after performing Umrah will share stories about their experiences when carrying out a series of Umrah worship to their families or the community who welcomes them home. Some of the converts share unique and different experiences.

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

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

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

fields of Sufism and Islamic psychology, as well as for the development of religious guidance programmes for converts.

In this study the researcher will adopt the theory of Spiritual Experience according to William James who said, "If you do have intuition, this intuition comes from a level of your nature that is deeper than the level of words that rationalism occupies. Your whole subconscious life, your impulses, your faith, your needs, your activities to gain knowledge of the future, are already preparing the premises which your consciousness then perceives the results of. Something in you clearly knows that the result must be truer than the result coming from a rationalistic debate-logic, however intelligent, which may contradict it."

James further states: "Indeed, in the religious or metaphysical sphere, eloquent reasoning through words will be able to convince us only if our sense of unspeakable realities has had impressions leading to the same conclusion.... It is our impulsive conviction that always forms the structure of truth, and this eloquently verbalised philosophy is merely its translation into various formulations. Instantaneous, unreasoning conviction is what is deep within us, while argument through reasoning is only the outward appearance. It is instinct that leads, reason only follows". Strictly speaking, James says, "If a man feels the presence of God in such a real way, your critical arguments, however excellent, will be useless in changing his belief". This quote from William James emphasises the subjective and personal experience of religion, where strong beliefs are not easily shaken by rational arguments. In the context of Umrah, this can be seen as a reflection of the strength of faith and deep spirituality, where pilgrims feel the presence of God through a series of rituals performed, giving them peace and strength of conviction that cannot be replaced by logic alone.

This research also uses the theory of, Spiritual Experience according to William James, which includes four main characteristics. First, the concept of Ineffability emphasizes that spiritual experiences cannot be expressed in detail through words, and can only be understood through direct experience without involving the

intermediary of other people. Second, Noetic Quality highlights the sensory and intellectual dimensions, where individuals who experience spiritual experiences gain deep understanding that cannot be explained by conventional knowledge. This experience is often considered taboo by scientists and kept as a private experience not worth discussing with outsiders. Third, the trait of Transiency describes spiritual experiences as temporary mystical states, quickly disappearing even though they leave a strong impression in the individual's memory. Finally, Passivity emphasizes that this condition cannot be created actively by one's own will, but may occur through initial actions carried out deliberately. Overall, spiritual experience, according to the definition and explanation above, is an individual journey that connects itself with the dimensions of self, soul and the existence of God. (James, 2004).

METHODS

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

using a recorder. This study utilised a semi-structured interview type, using a guideline interview. The interview guide was based on the causes and needs regarding spirituality proposed by Carson (1989) (Solikin, 2013). And for the results of interviews and observations described in descriptive form (Yusuf Sukman, 2017).

RESULTS AND DISCUSSION

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

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

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

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

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

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

Arriving in front of the Kabah, he could not believe that he was really in the Kabah. He performed tawaf and kissed the hajar aswad while carrying a photo of

his family and then asked for prayers until he was moved. There was a unique incident when suddenly someone stroked his hair and tapped his shoulder three times. Due to the many people crowded together he could not turn around and see who had done the incident. After performing Umrah she got enlightenment from all her problems, namely the lie of her husband having an affair revealed by itself.

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

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

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

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

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

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

Informant M5 is a private employee's mother. He converted to Islam because he had long been curious about Islam. He always asked his friends about Islam. Finally he made up his mind to say the two sentences of the creed. She was able to

go to Umrah because of an offer from a friend who owned a bureau and got a promo Umrah package, she did not think long and immediately bought the Umrah package and thought whether this was God's call for me to be able to perform Umrah. His main reason for doing Umrah was to fulfil one of the pillars of Islam, namely Hajj, because he was not yet able to finally choose Umrah. Performing Umrah is an impulse from the heart even though he cannot read the Qur'an, pray and pray the Umrah ritual prayers. He did not give up easily and finally used his Latin.

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

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

As with the results of the above interviews with 5 Mualaf informants at Mualaf Kita Bersama who have performed Umrah, it can be found that the spiritual experience when performing Umrah in the summary analysis with William James' theory sees God as follows:

The experience of seeing God	Wearing Ihram	Thawaf	Sai	Tahalul
M1	=	Reflection of the power of faith and deep spirituality, where he felt the presence of God through the ritual of Thawaf, namely feeling that God was present and helped him when he was crushed from the crowd of Thawaf people.	=	=
M2	=	A reflection of the strength of faith and deep spirituality, where he felt the presence of God when he saw the Kaaba because he was given the ease of kissing the hajar aswad and being stroked by his hair and tapping his shoulder which had a special message to him.	=	=
M3	=	=	=	=
M4	=	God's presence and can feel when he performs towaf because his heart feels something extraordinary that cannot be expressed by words.	God was also present and she could feel it during the sai because she had read a book about the sai ritual where a mother's	=

			struggle to her son to find water. She realised that this is where I could feel how great a mother is with the power of God.	
M5	=	Feeling the presence of God when gathered in the area of the Kaaba where so many people gathered to worship God. He felt that God was present in the presence of the people circling the Kaaba.	=	=

As with the results of the interviews above with 5 Mualaf informants at Mualaf Kita Bersama who have performed Umrah, it can be found that the spiritual experience when performing Umrah in the summary analysis with William James' theory of spiritual experience characteristics follows:

Characteristics of spiritual experience	Ineffability	Noetic Quality	Transiency	Passivity
M1	<ul style="list-style-type: none"> Do not believe that you 	<ul style="list-style-type: none"> When crushed during 	<ul style="list-style-type: none"> Feeling amazed at all that 	<ul style="list-style-type: none"> To focus his heart and

	<p>can perform Umrah.</p> <ul style="list-style-type: none"> Ease of performing Umrah 	<p>Tawaf, suddenly there are supernatural worshippers who help</p>	<p>happens during tawaf.</p>	<p>mind only on Allah, he always recites surah al Ikhlas.</p>
M2	<ul style="list-style-type: none"> Feelings of gratitude and great pleasure after being able to pray in front of the kabah 	<ul style="list-style-type: none"> Being stroked and patted three times by the ghaib worshippers 	<ul style="list-style-type: none"> The feeling of amazement at all the events during tawaf 	<ul style="list-style-type: none"> To focus his heart and mind only on Allah always praying with full hope
M3	<ul style="list-style-type: none"> The feeling of amazement and not expecting to be able to kiss the 	=	=	<ul style="list-style-type: none"> To focus his heart and mind on Allah by memorizing supplicat

	kabah			ions.
M4	<ul style="list-style-type: none"> • Feelings of amazement and emotion when in the area of the Kaaba • Suddenly crying remembering the sins that have been committed 	<ul style="list-style-type: none"> • During tawaf, there is a supernatural worshipper who leads him to hajar aswad 	<ul style="list-style-type: none"> • The feeling of amazement at all the events while doing tawaf • When doing tawaf, I don't feel jostled because I always mention the name of Allah. • Feeling restless and suddenly crying as he remembers the 	<ul style="list-style-type: none"> • To center yourself only on Allah SWT what is done is to always mention the name of Allah SWT and perform worship.

			sins he has committed.	
M5	<ul style="list-style-type: none"> • Feelings of fear and awe of the greatness of Allah SWT • Suddenly crying remembering the sins that have been committed 	=	<ul style="list-style-type: none"> • Feelings of anxiety and suddenly crying remembering the sins that have been committed 	<ul style="list-style-type: none"> • To melt together in the environment of Allah SWT when Tawaf is done is always reading talbiyah

Umrah worship is an individual worship in which the personal quality of each worshipper is very decisive to understand the provisions in Umrah worship (Saputra, 2016). Umrah pilgrims will gain spiritual experience when carrying out a series of worship in Umrah. (Rankin 2008) states that religious experiences such as hajj can trigger a spiritual experience.

Based on the characteristics of spiritual experience (William James 1902), all research respondents had almost the same spiritual experience.

CONCLUSION

According to the results of data analysis that has been carried out in the results and discussion, the author can draw conclusions, namely:

The congregation of converts to Islam met or felt the presence of God when in the kabah area during the tawaf ritual, namely by feeling that their hearts were amazed to be at peace and all problems could be resolved, then when carrying out the sai ritual because God was so close to him they could reflect on him.

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

REFERENSI

- Andriani, R., Keperawatan, F. I., Magister, P., & Keperawatan, I. (2011). Studi Fenomenologi Pengalaman Ibu Dalam Merawat Bayi Prematur Di Kecamatan Sukaraja Kabupaten Sukabumi. *Universitas Indonesia*, 35–36.
- Bashir, H., Beigh, R. A., Rumysa, Bashir, S., Bazaz, A. Y., Beigh, A. A., & Farooq, R. (2017). Experience of Umrah Trip to Saudi Arabia from Kashmir India: Model Study on Management and Facilities to Pilgrims by Custodian of Holy Mosques Kingdom of Saudi Arabia. *Journal of Tourism & Hospitality*, 06(06). <https://doi.org/10.4172/2167-0269.1000328>
- Dewi, S. K. (2017). Trend Wisata Umrah: Antara Meneladani Sunnah Dan Turisme Spiritual. *Empirisma*, 26(2), 191–206.

<https://doi.org/10.30762/empirisma.v26i2.691>

- Haryanto, J. T., Anasom, Syakur, M., Fadhilah, I., & Mustaghfirin. (2021). *Panduan Perjalanan Jemaah Haji*. DIVA Press.
- Herdiansyah, D. A. (2015). Konspirasi Freemasonry dalam Kerajaan Turki Utsmani pada Masa Sultan Abdul Hamid II (1876-1909). *Universitas Islam Negeri (UIN) Sunan*
- James, W. (2004). *The Varieties of Religious Experience*, terj. *Gunawan Admiranto, Bandung: Mizan*.
- Khanna, S., & Greyson, B. (2014). Near-death experiences and spiritual well-being. *Journal of Religion and Health, 53*, 1605–1615.
- Mohd, Y. (2018). Hukum Umrah: Studi Komparatif Menurut Pendapat Imam Malik dan Imam As-Syafii. *I-Repository: UIN Syarif Kasim Riau, 6*, 27–36.
- Muhajarah, K. (2016). Pendidikan Toleransi Beragama Perspektif Tujuan Pendidikan Islam. *An-Nuha, 03*(01).
- Vi, A., & Semarang, D. (2023). *TINGKAT PENGETAHUAN PESERTA SERTIFIKASI PEMBIMBING MANASIK HAJI PROFESIONAL : CATATAN. 3*(1).
- Wasilatur Rahmi. (2008). *Bentuk Komunikasi Pembinaan Muallaf Daarut Tauhid Jakarta. 1–57*.
- Yulaikhah, S. (2015). *Upaya BP4 Dalam Bimbingan Islami Terhadap Muallaf di Kecamatan Turi Kabupaten Sleman. UIN SUNAN KALIJAGA YOGYAKARTA*.
- Yusuf Sukman, J. (2017). «Эпидемиологическая безопасность» No Title. *Вестник Росздравнадзора, 4*, 9–15.

Zohar, D., Marshall, I. N., Rakhmat, J., Astuti, R., Burhani, A. N., & Baiquni, A. (2001). SQ: Memanfaatkan kecerdasan spiritual dalam berpikir integralistik dan holistik untuk memaknai kehidupan. (*No Title*).