

Hajj, Title and Social Stratification: Self Perception in the Sasak Community of Sepapan Village, East Lombok

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Abstract

Within the Sasak community of Sepapan Village, Jerowaru, East Lombok, the hajj title signifies more than the fulfillment of a religious duty. It serves as a symbol of prestige, honor, and social stratification in the local cultural context. This study examines the influence of the hajj title on social hierarchy and self-perception among titleholders. The research utilizes a descriptive qualitative approach, collecting data through observation, in-depth interviews, and documentation with both hajj and non-hajj participants. Data analysis involved reduction, presentation, and conclusion drawing, with triangulation applied to ensure validity and reliability. The results indicate that the hajj title substantially enhances social legitimacy and recognition in the community. Titleholders receive greater respect, increased authority in decision-making, and higher status in social and religious activities. Post-hajj self-perception demonstrates two main patterns: some individuals show increased motivation for broader social engagement, while others experience a sense of heightened moral and ethical responsibility. These findings indicate that the hajj title strengthens personal religious identity and acts as a significant cultural mechanism for structuring social relationships. Additionally, it reinforces communal cohesion and collective values in the Sasak community, highlighting the importance of this cultural practice.

Keywords: Hajj, Title, Social Stratification, Self Perception, Sasak Society

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A. INTRODUCTION

In Sepapan Village, Jerowaru Sub-district, East Lombok, a Muslim-majority region, the hajj is understood not only as the fulfilment of a pillar of Islam, but also as a source of prestige and a marker of social standing. Each year, departure quotas are regulated by the government through the Ministry of Religious Affairs, and the issue of post-pandemic quota recovery and increase often comes to public attention, signalling the significance of the hajj as both a religious practice and a far-reaching social phenomenon in Indonesia (Ali, S. Z., Baloch, Z.W., Cochand-Priollet, B., Schmitt, FC, Vielh, P., & VanderLaan, PA 2023). In the Sasak context, the title "Haji or Hajjah" that follows the pilgrimage has significant symbolic consequences: it affirms piety while strengthening social legitimacy, influencing interaction patterns, and repositioning individuals within local structures (Hidayati, 2024; Rasyad, 2017).

Sociologically, this phenomenon can be understood through the framework of social stratification, i.e., layered distinctions in society based on access to resources and recognition (Weber, 1978). Hajj titles work like symbolic capital that can be "exchanged" for honour, trust, or moral authority in the eyes of the community (Bourdieu, 1986). Studies in Indonesia have shown that the title of Hajj is often associated with higher social status, public trust, and, in some cases, access to religious and social leadership roles (Zainuddin, 2013; Puspita, 2024). At the praxis level, the mention of "Pak Haj or IBu Hajjah" marks a symbolic boundary between those who have made the pilgrimage and those who have not, thus clarifying status differentiation in daily interactions (Fitriana, 2023; Pratama, 2023).

Cross-regional research reveals the consistency of status meaning in rural Java, Aceh, and Madura, with local nuances specific to each region. In rural Lampung, for example, people who have made the hajj are perceived to have a higher "degree" and are often asked to lead prayers in religious events (Nuryani, 2023). In Aceh, the awarding of the hajj title is viewed as a factor that influences the way society treats individuals within its social structure (Rossa, 2021). Even in Madura, the status of "Ebhu Ajjhi" (Ibu Haji) is discussed in terms of social capital and its influence on women's interaction networks in the village (Nafila, 2023). Several findings also highlight the symptoms of the commodification of the Hajj title, such as its use to enhance the image of candidates in village head elections (Kandam et al. 2024). In

urban areas, the meaning of titles is also layered normatively, culturally, historically, and sociologically, intersecting with identity and social mobility (Famelia, 2023).

At the same time, the literature reminds us that the religious meaning of Hajj has not been lost. Hajj is still regarded as a spiritual journey that requires physical, mental, and financial readiness, and is the pinnacle of a Muslim's devotion (Muawanah, S., & Mustolehudin, M., 2020). However, when this religious experience returns to the social sphere, it is "translated" in the language of symbols, recognition, and expectations, forming a new habitus that has the potential to affirm social position, while demanding moral consistency from the titleholder (Bourdieu, 1986; Rasyad, 2017). In many communities, Hajj title holders are expected to be more active in religious activities, serve as ethical references, or appear to mediate social issues—an expectation that links spirituality with social mandates (Pratama, 2023; Puspita, 2024).

In the Sasak context of Sepapan Village, such dynamics resonate with cultural structures that value religious reputation and communal contributions. The title of Hajj is often perceived as an accumulation of economic capital (large costs, travel logistics), cultural capital (assumed increased religious knowledge), and social capital (expanded networks during the ritual process to post-Hajj), which is then "crystallised" into symbolic capital, namely collective honour and trust (Bourdieu, 1986). This capital conversion is evident in the practice of giving precedence to "Haji/Hajjah" in social ceremonies, inviting them to offer advice, or positioning them as moral patrons. However, not all residents preferential treatment; some refuse to be formally addressed by titles and emphasize that piety should be measured by the consistency of charity, not labels (Zainuddin, 2013; Famelia, 2023).

At the national level, fluctuating quota policies influenced by demographic factors and Saudi Arabian policies contribute to the perception of degree exclusivity. News about quota increases, such as Indonesia's return to pre-pandemic levels and technical adjustments to implementation, reinforces the idea that Hajj is a rare and "expensive" source of social pride. This rarity, according to the Weberian framework, is easily intertwined with status group closure, a social mechanism that subtly differentiates between "already" and "not yet," potentially reproducing stratification (Weber, 1978).

However, recent research has also highlighted its ambivalence: on the one hand, the title of Hajj can increase social legitimacy; on the other hand, it can be used intentionally or unintentionally for local political purposes (Widyadhana, 2024) or to reinforce symbolic distance between groups (Fitriana, 2023). This ambivalence is what makes research on the self-perception of Hajj titleholders crucial. How do individuals interpret post-Hajj identity transformation? Does the title motivate them to expand their social contributions, for example, in religious education, philanthropy, or community leadership, or does it create a new moral burden that demands consistency of behaviour?

This article places Sepapan Village as the site of study to answer these questions. Using a descriptive qualitative approach through observation, in-depth interviews, and documentation, this study explores how the title of Hajj reconfigures social relations, opens up opportunities for mobility, and shapes the self-narrative of its bearers, while mapping the views of residents who have not made the pilgrimage to gain a balanced perspective. The main contribution of this research lies in enriching the study of faith-based stratification in specific Sasak communities: combining analyses of symbolic capital (Bourdieu, 1986), status groups (Weber, 1978), and Indonesian empirical findings on the Hajj title as a marker of status, social capital, and in some contexts a political commodity (Rasyad, 2017; Zainuddin, 2013; Widyadhana, 2024).

Thus, this introduction asserts that the title of Hajj in Sepapan is not simply the epilogue of a spiritual journey; it is a social event that reorganises the map of recognition, responsibility, and aspiration. At the individual level, it shapes self-perception between pride and obligation. At the communal level, it influences stratification, patterns of respect, and the distribution of roles. At the policy level, it resonates with national quota dynamics that contribute to the perception of scarcity. Understanding these intersections is important not only to read Sasak today, but also to formulate a public ethic that places the title of Hajj as a trigger for inclusive social contributions rather than just a symbol of privilege. At the national level, fluctuating quota policies influenced by demographic factors and Saudi Arabian policies contribute to the perception of degree exclusivity. News about quota increases, such as Indonesia's return to pre-pandemic levels and technical adjustments to implementation, reinforce the idea that Hajj is a rare and "expensive" source of social

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B. METHODS

This research method uses a descriptive qualitative approach with an ethnographic design to understand the social meaning and status stratification of Hajj among the Sasak people of Sepapan Village, Jerowaru District, East Lombok. The researcher acts as the main instrument as well as data collector through direct observation, structured and semi-structured interviews with people with Hajj titles, people without Hajj titles, and village officials, and is complemented by documentation in the form of archives, official records, and other written sources. The presence of researchers in the field enabled in-depth data collection on experiences, perceptions, and social practices related to the Hajj title. Data analysis was conducted through the stages of data reduction, data presentation, and conclusion drawing, as proposed by Miles, Huberman, and Saldaña (2014), so as to filter out information relevant to the research focus. To ensure the validity of the data, triangulation techniques of sources, methods and time were used, in accordance with Denzin's (2017) view that triangulation is needed in qualitative research to increase the validity and reliability of findings. With this approach, the research seeks to present a comprehensive description of the role of the Hajj title as a religious symbol as well as a marker of social stratification in Sasak society.

C. RESULTS AND DISCUSSION

Perceptions of Social Status Associated with Hajj Title Holders

Based on its geography, Sepapan Village consists mostly of rice fields and plantations, so many people work as farmers. Nevertheless, Sepapan village is also close to the coastal area, namely Tanjung Luar beach, which is rich in seafood, which also makes many people in Sepapan village work as fish or other seafood traders in the market.

In many Muslim societies, including in Indonesia, the title "Hajj" not only represents a spiritual achievement but also has significant social aspects. The title of Hajj is not just a marker that someone has performed the pilgrimage, but also a symbol of respected social status. The understanding of the religious teachings of the community to perform Hajj cannot be separated from the religious understanding of the community so far. Fulfilling the fifth pillar of Islam is the main reason for a

Muslim to perform Hajj. For some Muslims in the country, their Islamic faith is not perfect if they have not performed the pilgrimage.

This perception is further reinforced by the attitude of the community, which places honour on anyone who has performed the pilgrimage. In Indonesian society, a person who has performed the Hajj is entitled to bear the title Haji (abbreviated as H) in front of his or her name. Moreover, if he is able to perform the Hajj more than once, his Hajj letters may multiply, which is a phenomenon that may not be found in other Muslim countries. The titles H. (Haji) and Hj. (Hajjah) are often used in Indonesia as a form of respect for individuals who have performed the pilgrimage. In general, the title H. is given to men, while Hj. is given to women. However, the use of these titles is still a matter of debate among the public and academics.

People generally regard individuals who have performed the fifth pillar of Islam as more religious, wiser, and closer to God. The more titles a person has, the more respected, honoured and valued he or she will be by the rest of society, because it is basically a title that indicates a person's social status in society. A Hajj is often considered elite in society because of his title, and it becomes symbolic capital to justify his actions. Although the intention of Hajj is known only to himself and Allah, in his daily life, a Hajj should reflect the meaning and purpose of his Hajj. The mention of a title, rank or position also provides a clue to a person's status in society, whether earned or achieved through effort.

The title of Hajj (abbreviated as H) can slowly and unconsciously bring a difference to other communities, in the form of the emergence of social layers in the life of the community. Despite the fact that God created human beings with equal status, the reality in society shows that there are different appreciation towards groups of individuals based on their advantages. These advantages can be in the form of wealth, power, descent (honour) and education. The existence of different assessments from one group to another based on something that is considered more, results in the emergence of community grouping patterns. The grouping patterns that exist in society will eventually result in differences in social status that will be lived by everyone, so that in the end the difference in a person's social status in society triggers the emergence of a society based on classes or in the language of sociology referred to as social stratification.

In the context of the Sasak community in Lombok, a person who has performed the pilgrimage is often honoured more highly than an ordinary person. This is due to the assumption that the pilgrimage reflects piety, closeness to God and also sufficient economic ability. Thus, individuals who have performed the Hajj are usually considered more authoritative and are often trusted to occupy leadership positions in society, both in religious and social contexts.

In this case, the kinds of social status that occur are self-inflicted, where the assessment of social status in this society is not based on wealth, intelligence, and descent. Rather, it is because of the title of Hajj, which can be said to be a high title because it can carry out worship from the holy land of Mecca. This occurs without us realising that there is something inherent in us that affects the social layers in society and has a different assessment from other communities.

The view of people with the title of Hajj in Indonesia is generally very high and respectful. The title "hajj" or "hajjah" bestowed upon a person after performing the pilgrimage is often considered a sign of success, both spiritually and materially. This is because performing the Hajj requires not only faith, but also adequate financial means. As it is known that performing the fifth pillar of Islam is quite expensive, so people flock to achieve it, so there are many ways that people can perform the Hajj. The cost of Hajj (ONH) from year to year continues to increase, in accordance with the results of research that researchers summarised from ustadz Muhammad Nur as an umrah travel partner in Sepapan village, he said that "there are several ways that people do to be able to carry out the pilgrimage such as:

Regular Hajj, Regular Hajj is a Hajj programme organised by the government through the Ministry of Religious Affairs. Pilgrims who register for regular Hajj must follow official procedures, including a waiting period that can reach dozens to decades depending on the quota in each region. The cost of regular Hajj is more affordable than special Hajj, but the facilities provided are standard, such as accommodation in lodges that have been determined by the government.

Hajj from the proceeds of selling land: This is one of the most common methods used by the people in Sepapan Village, whether they are from a lower middle class family or an upper middle class family, "to perform Hajj from the proceeds of selling land".

Credit Hajj, Usually people whose jobs are outside of civil servants and farmers try to pay for Hajj by saving at banks that provide Hajj facilities. People usually save for many years at the bank until they have accumulated enough money to go on Hajj, which is why people who make Hajj by saving at the bank are called credit Hajj.

Becoming a migrant worker, This method is only taken by people who become labourers, especially in Saudi Arabia or in Makkah. People who migrate to Saudi Arabia or Makkah are usually rewarded by their employers. The cost of Hajj is usually taken from salary deductions from workers, all Hajj matters are arranged and taken care of by the employer where the TKI (Indonesian Worker) works.

TKI (Indonesian Migrant Workers) Hajj is a pilgrimage performed by Indonesian migrant workers who are abroad, especially in Saudi Arabia. TKI pilgrims usually do not go through the official channels of the Indonesian government, but use Hajj visas obtained independently or through sponsors. Because they are not registered in Indonesia's regular hajj quota, migrant worker pilgrims often face challenges such as limited facilities and less supervision than regular pilgrims.

The above statement gives us an idea of the various efforts made by the community to perform the Hajj pilgrimage. Therefore, someone who has performed the hajj is often seen as a more pious and honourable individual in the eyes of society, especially in rural environments or communities that still uphold pious values. In the context of the views of the people of Sepapan Village, Jerowaru Sub-district towards people who have the title of Hajj, we need to know how the community views people who have the title of Hajj and specific explanations in terms of attitudes and behaviour in the community after and before the title of Hajj. Based on the results of interviews conducted by researchers with the local community, namely with Mrs Humaerah, she said about people who have the title of Hajj as follows:

According to Mrs Humaerah, a housewife, the title of Hajj for most people is a sign of success, both spiritually and economically. In the context of the Sasak community in Lombok, a person who has performed the pilgrimage is often honoured more highly than an ordinary person. This is due to the assumption that the pilgrimage reflects piety, closeness to God and also sufficient economic ability. Thus, individuals who have performed the Hajj are usually considered more authoritative and are often trusted to occupy leadership positions in society, both in religious and social contexts.

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According to Mrs Humaerah, a housewife, the title of Hajj for most people is a sign of success, both spiritually and economically;

"ndek selapuk dengan tao taek haji, laguk lamun wah jari haji ,selapuk dengan serioke e mampu kance sukses daet endah dekat hubungan kance Allah Ta'ale" [Not everyone can go on Hajj, so if someone has gone on Hajj, people see them as someone who is successful and closer to Allah]".

But when I asked him whether there is a different view of people who have performed Hajj. According to her, there is definitely a difference in terms of the attitude and behaviour of people who have performed Hajj and people who have not performed Hajj. As expressed by Mrs Humaerah as follows:

"Not everyone who performs hajj really changes their attitude. According to him, there are those who do become more religious, more patient, and more generous after returning from the holy land. Some are more diligent in going to the mosque, more often giving alms, and more humble, but he also admits that some of their behaviour remains the same, and some are even still involved in less praiseworthy actions."

From this, the researcher can explain that people have different views about Hajj. Some feel that not everyone who holds the title of Hajj always reflects better morals. So, for many people, what is more important is not just the title, but how a person who has gone on hajj lives their daily life.

Similarly, Mrs Mahesah, a local resident, said that the status of Hajj is higher because they are considered privileged and respected by the community.

"If there is something like that, then there must be something like that; people who have gone on Hajj are respected by their neighbours, for example if someone visits a person who has gone on Hajj, they are greeted with the nicknames pak aji/kak tuan or bu hajjah. And usually, if there is a begawe (thanksgiving), the pilgrim is usually called upon to open the traditional event in the village. In terms of clothing, each region has a different way of wearing the attributes of Hajj, from wearing the Hajj cap, turban and Hajj clothes. People who have gone on hajj are respected by the community, such as when there is a wedding in the village, the person who has gone on hajj must be asked to sit at the front along with other hajjis to give a speech or lead the prayers."

Based on the results of the interview above, that Hajj changes in terms of appearance and the community's respect for Hajj. Here the researcher can conclude that in the village, those who have gone on hajj will definitely change in terms of appearance, starting from clothes that always wear gamis combined with songko' haji. After the Hajj, the community in general emphasises changes in appearance, both male and female. The appearance of men is usually always seen with the use of a white skullcap accompanied by the use of a surban wrapped around his neck, while the appearance of women who have gone on Hajj is generally seen always using a small-sized anak telekung or daleman jilbab and is usually decorated with lace or beads around it, and is complemented by the use of a shawl as a jillbab and long clothes that cover the aurat..

Actually, this phenomenon is a clue to us that there are differences in society that are created by ourselves and must be distinguished from other communities, especially those who have not made Hajj, because this difference is a form of prestige. As for the wedding, the Hajj must be respected and given precedence because it has always been like that, maybe this is also included as a culture that cannot be eliminated because it has always been carried out like that in the community in Sepapan village.

Mr Badrun, as a religious figure in the village, emphasised that

"people who have made the Hajj are seen as more honourable and are considered to have a higher level of faith. We believe that someone who has made the hajj is more likely to

understand the teachings of Islam, so they are often asked to be leaders in religious activities". But according to him, there is also a high expectation from the community that they (Hajj) should be wiser and set an example in daily life. "If someone is a Hajj pilgrim but still speaks rudely or dishonestly, it can become the talk of the community," he adds..

In contrast to Mr Badrun's view, Mrs Saedah, a local resident who regularly participates in weekly recitation with the community, revealed that:

"yes, people who have gone on Hajj are respected by their neighbours, even though the behaviour of those who have gone on Hajj is normal. Perhaps there is a change in appearance too, such as wearing the Hajj songko' every time they leave the house".

Based on the results of the interview above, the researcher concludes that the community's view of the social status of people who have the title of Hajj is because it happens by itself, where the views of the average community are all the same that someone who has performed Hajj is a special person and changes in terms of appearance, which initially wore a regular hijab but after Hajj changed to wearing a Hajj songko' and has a high social status because the community assumes that Hajj is a smart and trustworthy person. So in this case there is a social layering between people who have performed Hajj and those who have not performed Hajj.

Variety of Social Perceptions of People with Hajj Titles

Every individual in society has a different social status. This difference in social status begins with the attitude of society that values certain things, both in the form of material (property) and non-material. A higher appreciation of a thing will place it in a higher position than other things so that everyone who has it will become high social status people. So, although there are some efforts to equalise the position and treatment of a person, in everyday reality it is very difficult or even impossible to realise as long as people's views have not changed.

Social stratification is the distinction or grouping of members of society vertically or ranked based on something that is valued in society, there are measures and criteria that are prominent or dominant as the basis for the formation of social layers, namely as follows:

Symbol of Wealth. The symbol of wealth is the ownership of a person's property seen from the material amount. Wealth (material or material) can be used as a measure of placing community members into existing social layers, whoever has

a lot of wealth then he is included in the upper layer in the social layering system, and vice versa, those who do not have wealth will be classified into the lower social layers.

Based on the results of interviews conducted with people in Sepapan Village named Hj. Saimah:

"I performed the Hajj pilgrimage for the purpose of worship, as well as events that I have participated in since returning from Hajj such as attending regular studies in the assembly, tablilan. The title of Hajj is often associated with better economic status. Because it costs a lot of money to go on Hajj, people often assume that those who have gone on Hajj are financially prosperous. There is even an assumption that they have more opportunities in the business world such as trading for example because they are considered more trustworthy and honest in running a business".

The results of the interview above can be observed that the title of Hajj in Sepapan Village not only has religious significance but also has an impact on a person's social and economic stratification in society.

Wealth is an economic criterion, so people who earn a high or large income will occupy a high social layer as well. A successful businessman will be in the upper class layer, this condition results in a social class called "the haves" and "the haves not" or people who strive (rich) and people who do not have (poor). Hajj's social stratification falls into the category of upper-class social stratification, because Hajj has wealth in the form of property, land and so on.

Furthermore, the results of interviews conducted by the author with people in Sepapan Village named H. Sulaiman Karim S.Ag:

"I perform Hajj because of worship and I am economically capable, because I also work and have a sea algae business, so I am grateful to be given sustenance so that I am given the opportunity to perform the pilgrimage to the holy land of Mecca," he said".

Based on the results of the interview above, it can also be concluded that it can be said that they are capable and have wealth. Similarly, H. Sulaiman Karim S.Ag is also an upper-class social stratification because he has wealth in the form of property, because he also works as a teacher so that he can be said to be able to perform the hajj.

Symbol of Power. The symbol of power and authority is the possession of strength or power in organising. People who get the opportunity to become leaders, either through an election mechanism or hereditary, will occupy the top layer in the

social layering system of the community concerned. As stated by one of the people of Sepapan Village, Hj Nur:

"After my Hajj, the behaviour of the community towards me is that people respect and value me and are privileged. As a Hajj pilgrim, I am often considered a role model in terms of spirituality and morals, which makes me feel more responsible to set a good example, my social relationships with neighbours have also become closer, many come to listen to stories of my Hajj experience, which of course creates stronger bonds within the community, especially also in social religious activities such as weekly dhiker at the mosque, for example".

The results of the interview above explain that Hajj in Sepapan Village is still treated preferentially because Hajj is often used as a role model by the local community as a person who understands religion.

Symbol of Honour. Symbols of honour can be measured by titles of nobility or by material wealth. People who are respected or honoured will occupy the upper social layers of the social layering system. This measure of honour is very pronounced in traditional societies, where they usually have great respect for people who have done a lot of service. To the community, parents or people who behave nobly.

Based on interviews conducted by researchers to a community named H. Sulaiman Karim S.Ag.:

"I did Hajj because it was an act of worship, the people treated me very well, they respected me, and in the community, the title of Hajj has a very deep meaning. A Hajj is considered to have a higher position, both in terms of closeness to Allah, and socially. When there is a wedding, the presence of a Hajj is often a symbol of blessing. Many people believe that the prayers and blessings of a Hajj will bring success to the married couple".

Then based on interviews conducted by researchers to Saimah:

"Yes, my mother performed the Hajj because of worship and also because she was able to carry out the obligations of Allah SWT. When it comes to attending weddings and participating in the traditional role of marriage, yes, I have but because I also have a trading business, I am busy so I only attend once in a while. The community's treatment of my mother is Alhamdulillah good and respectful of each other".

In the interview above, it is very clear that people who have performed the pilgrimage are respected, respected, and even have an important role in the wedding ceremony, the respected person is also respected to get the top place. This measure of honour is a manifestation of appreciation from one party to another.

In this case, it is the researcher's opinion that in both traditional and modern societies, the Hajj occupies a higher social class. They are highly respected, and are often used as a source of various human social needs, and this measure is commonly found in traditional societies. In traditional societies, people who are respected are the elderly or those who have made merit.

Forms of Social Stratification of Hajj Jama'ah in Sepapan Village

For individuals who have performed Hajj, the title of Hajj often brings about a major change in their perception of themselves. They may feel an increased sense of responsibility, whether towards family, neighbours or the community. Self-perception refers to the way a person views, assesses and understands themselves. It encompasses various aspects, including an individual's beliefs, values, identity, roles and abilities.

Self-perception is formed through the interaction between personal experiences, social environment, and expectations from others. In the context of individuals with the title of Hajj, their self-perception often changes after performing Hajj. Performing Hajj is considered the highest spiritual achievement in Islam, so they may feel they have fulfilled their religious obligations and feel closer to God. These feelings can lead to increased gratitude, inner satisfaction and spiritual peace. But on the other hand, the title of Hajj also entails moral responsibility.

People with the title of Hajj feel the need to continuously improve themselves and maintain their behaviour in accordance with religious values. This change in identity also affects the way they perceive their social roles. Hajj becomes a profound experience and changes their outlook on life. For example, they may feel closer to Allah SWT, more patient, and more tawadhu. However, the title of Hajj can also shape a greater perception of others' expectations. Society often expects them to set an example in terms of kindness, honesty, and good behaviour.

On the other hand, the people of Sepapan village tend to regard individuals with the title of Hajj as more respected figures. They are considered to have deeper religious knowledge and to be moral leaders in the community. This creates a problem where individuals with the title of Hajj are expected to be role models in various aspects of life, ranging from worship, social interactions, to attitudes towards social problems that arise in society. Even someone who has just returned from Hajj

can feel pressure to fulfil these expectations, although in reality, not all individuals feel ready or able to deal with them perfectly.

On the other hand, there are also challenges for individuals with Hajj status in balancing their self-perception and societal expectations. They may feel that their Hajj status reflects not only a personal spiritual journey, but also social demands. This can create anxiety or tension for individuals with the title of Hajj who have to fulfil standards that are considered high by society.

This is in accordance with what Hj. Saimah, one of the people of Sepapan village, explained:

"After Hajj, I feel a greater responsibility, especially when it comes to helping others. People expect me to share more religious knowledge and also participate in community activities. I feel like I have to take care of myself to always be a good example of kindness, both in my family and in the community. Sometimes, it can be hard, because there are high expectations from others, but I try to fulfil them to the best of my ability".

Self-image transformation in the social aspect is formed after the Hajj pilgrimage which is indicated by changes in the self related to one's role in society. These changes are related to demands from oneself to portray a new self-image, demands from others and the Indonesian community environment that has a perspective based on expectations of Hajj pilgrims as a new social group, which is expected to be able to bring a mission of change for themselves and society.

People who have completed the pilgrimage are considered "holy people", which has an impact on the expectations of them to implement Islamic values in their social life. These expectations arise from significant others in the family, neighbourhood, workplace and the general public.

The form of appreciation and respect for people who have completed the Hajj pilgrimage is called "haji" for men, or "hajjah" for women in daily social interactions. In addition, there is the inclusion of the title "H" or "Hj" in a series of honorary titles in the community. This labelling and title is natural, so that for a new "haji" there is a feeling of discomfort when he or she first receives a nickname that describes a higher social status than the general population. However, over time, the labelling on him and turns into a label that is inherent in a person, even feeling "something is missing" when the title or call of Hajj is not included in daily communication.

This is also explained by H. Sulaiman Karim S.Ag that the label or title of Hajj has a significant influence on his life:

"I feel very grateful and honoured after performing Hajj. The title of Hajj for me is an honour and also a reminder that I have fulfilled one of the most important religious obligations. However, once the title is attached, I feel that I have a great responsibility. The community sees me as an example of how to worship and live in accordance with religious teachings. Therefore, I feel that I must maintain my attitude and behaviour, so as not to disappoint the expectations of those around me. Not only in terms of worship, but also in my daily life, I feel more responsible to help others and share the knowledge I have gained".

Then H. Aer also as a member of the community who has performed the hajj said as follows:

"For me the title of Hajj is not necessary, the important thing is that we can maintain the good name of Hajj, what is necessary is that after returning from Hajj we can or not practice the fifth pillar of Islam, the most important thing is his personality, his morals, just to be a good person in the community".

Overall, the title of Hajj provides high social esteem, but also creates a great sense of responsibility. Individuals with the title of Hajj are also expected to maintain the quality of their worship. In Indonesian society, especially in the Sepapan village community, they often measure a person's success in performing Hajj through a simple indicator, namely prayer. If someone who has performed the hajj never prays in congregation at the mosque, then the community will label them negatively, as Hj. Nur told us:

"If the problem changes, there must be, people before going on Hajj, there are people who pray in the mosque every day, even though before they used to pray in congregation, maybe only at maghrib and dawn. But after the Hajj, they usually go to the mosque every day to pray in congregation.".

A Muslim who has gone on hajj has an internal demand to have more values that describe the ideal Muslim person. This is reflected in aspects of ritual worship such as the ability to recite prayers in prayer, mastery of the meaning of prayers in prayer, ability to read the Quran, and understanding of the meaning of the Quranic text.

These indicators are considered significant in relation to new roles in society, which often consider a person who has performed the pilgrimage to have "moved up the ranks", thus providing new roles that are often demanded in the Muslim community. Such as being a prayer leader, leading prayers during religious events, or certain events in the community.

A person should not be trapped in the title of honour given by the community, especially the call of Hajj or Hajjah, because the most important thing is how the core of the title attached to a person, namely practicing the values and teachings of religion correctly and consistently, as a form of implementation of *mabrur Hajj*. A *mabrur hajj* is a hajj that is accepted by Allah SWT as perfect, pure, and blessed worship. In the context of Islam, "mabrur" refers to a pilgrimage that is performed with sincerity, sincere intention for the sake of Allah, and following all the rules and pillars of Hajj correctly. Hajj mabrur is not only a ritualistic act of worship, but also has a significant impact on an individual's behaviour, morals, and social relationships.

D. CONCLUSION

The research findings indicate that the title of haji within the Sasak community of Sepapan Village, Jerowaru Subdistrict, East Lombok, significantly shapes social dynamics, status, and individual self-perception. The title signifies not only the spiritual accomplishment of fulfilling the fifth pillar of Islam but also serves as a symbol of prestige, honor, and social legitimacy. Individuals who have completed the Hajj pilgrimage typically receive greater respect, are regarded as wiser, and are entrusted with roles in decision-making and leadership of social and religious activities. Consequently, the Hajj title functions as a cultural mechanism that reinforces social stratification and consolidates the collective values of the Sasak community.

In addition, this study shows that the title of haji influences the self-perception of those who hold it. Some feel motivated to be more active in their social life, increase their religious participation, and maintain exemplary behavior. However, there are also those who feel a moral and ethical burden due to high social expectations, resulting in pressure to always display religious behaviour and be exemplary. This phenomenon highlights the dialectic between personal identity and social expectations. Drawing on Pierre Bourdieu's theory of social and symbolic

capital, it can be understood that the Hajj title grants access to symbolic capital in the form of honour, while also expanding social capital that strengthens an individual's position within the social structure. Ultimately, the title of haji is not merely a sign of religiosity, but also a cultural tool that connects religious values with social structures, maintains social cohesion, and serves as a means of transmitting noble values within the Sasak cultural context.

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