Hajj and Self-Transformation: The Moral Anchoring of Sustained Prosocial Behavior among Indonesian Pilgrims

*Risa Mai Putri[1], Hasyim Hasanah[2]

[1,2]Universitas Islam Negeri Walisongo, Semarang, Indonesia
*Corresponding Author: 2201056108@student.walisongo.ac.id

Abstract

This study examines how the Hajj pilgrimage shapes sustained prosocial behavior among Indonesian pilgrims, with a focus on the mechanisms that support post-pilgrimage transformation. While previous studies have documented the spiritual and social impacts of Hajj, less attention has been given to how such changes are maintained in everyday life. This study addresses that gap by analyzing how internal transformation is translated into consistent prosocial behavior. Using a qualitative interpretive design, data were collected from fourteen participants across diverse regions in Indonesia through open-ended narrative responses and focused observations. Participants were selected based on demonstrated post-Hajj behavioral change to capture cases of sustained transformation. Data were analyzed through thematic coding to identify patterns of change and the processes underlying behavioral consistency. The findings show that transformation unfolds through a sequence of character reconstruction, value reorientation, and social role actualization. A key shift occurs in motivational orientation, where prosocial behavior becomes internally driven and integrated into daily routines. The study also identifies a moral anchoring process, in which the Hajj identity functions as a stabilizing reference that supports self-regulation and behavioral consistency over time. These findings suggest that the impact of Hajj extends beyond ritual experience and depends on how its meaning is internalized and sustained in social life. The study contributes to discussions on religious transformation by offering a process-based explanation of how prosocial behavior is maintained. It also highlights the importance of post-Hajj engagement in supporting long-term social outcomes.

Keywords: *Hajj, Self-Transformation, Prosocial Behavior, Moral Anchoring, Religious Transformation*

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A. Introduction

Social behavior plays a central role in shaping how individuals interact, adapt, and sustain their presence within society. It reflects not only patterns of interaction but also the moral orientation that guides decision-making in everyday life (Mustafa 2011). Within the framework of social exchange, such behavior is often influenced by perceived consequences and reciprocal

expectations, where individuals tend to repeat actions that generate positive outcomes (Sufyanto 2024). In religious contexts, social behavior is closely tied to ethical responsibility and collective well-being. Islamic teachings, for instance, emphasize the ideal of *khairul ummah*, in which individuals are expected to embody moral excellence through socially beneficial actions grounded in faith and responsibility (Koirunisa et al. 2023; Amiruddin 2023). In this sense, the quality of religiosity is not assessed solely through ritual observance but through the extent to which it translates into meaningful contributions within society.

Among the various religious practices in Islam, the Hajj pilgrimage occupies a distinctive position as a transformative experience. It is not only a mandatory ritual for those who are able but also a profound spiritual journey that reorients personal values and social consciousness (Kementerian Agama 2023; Aman and Yulfajar 2023). Scholars have long understood Hajj as a rite of passage that marks a transition toward a renewed moral and spiritual identity (Donnan 1995). Empirical studies further suggest that the pilgrimage fosters egalitarian attitudes, strengthens solidarity, and encourages prosocial behavior in community life (Ruminnisa dan Murdianto 2023; Rosyidi and Dulwahab 2019; Dzaedzatul and Yazid 2025). Through intense ritual experience, individuals are exposed to a shared environment that temporarily dissolves social boundaries and reinforces collective identity.

From a psychological standpoint, Hajj may also function as a transformative intervention that reshapes cognitive frameworks, emotional regulation, and behavioral orientation. Transformative learning theory explains such change as a process through which individuals revise previously held assumptions and construct new meaning structures based on critical reflection and lived experience (Mezirow 2000). In the context of pilgrimage, this transformation often manifests in increased empathy, patience, and commitment to social responsibility (Saputra 2016; Leaver and Campbell 2023). Several studies have identified stages of transformation before, during, and after the pilgrimage, indicating that the experience carries both personal and social consequences (Yussanti and Bintari 2023). At the community level, returning pilgrims are often perceived as moral exemplars whose behavior is expected to reflect the values internalized during the pilgrimage.

Despite these expectations, empirical realities show a persistent gap between theological ideals and observable behavior. Not all pilgrims sustain the expected transformation after returning home. Some experience stagnation or struggle to integrate spiritual insights into daily social practices (Ruminnisa dan Murdianto 2023). In a broader context, although Indonesia sends the largest number of pilgrims globally, the long-term impact of Hajj on collective prosocial behavior remains uneven and difficult to generalize (Kementerian Agama 2024;

Insani and Hasanah 2024). This discrepancy raises an important question about how spiritual experience is translated into prosocial behavior.

Existing literature has largely focused on institutional, ritual, or descriptive aspects of Hajj, including management systems, logistical arrangements, and general spiritual narratives. Less attention has been given to the internal processes that enable certain individuals to maintain consistent behavioral transformation over time. Studies that address transformation often describe outcomes but do not sufficiently explain how internal awareness evolves into structured and sustained prosocial action (Sears, Freedman, and Peplau 1991). As a result, the micro-level mechanisms that connect spiritual experience with long-term behavioral change remain underexplored.

To address this limitation, the present study deliberately focuses on individuals who demonstrate consistent post-Hajj behavioral transformation. This analytical choice does not aim to ignore cases of failed transformation but to examine the specific conditions under which transformation becomes stable and socially meaningful. By concentrating on these cases, the study seeks to uncover the psychological and social mechanisms that support the continuity of prosocial behavior. The inclusion of participants from diverse geographical regions across Indonesia further allows the analysis to capture variations in cultural and social contexts while identifying common patterns of transformation.

Building on the framework of transformative learning (Mezirow 2000), this study examines how internal shifts in meaning structures are translated into concrete social practices. It aims to answer the following questions: how does post-Hajj self-transformation manifest in observable prosocial behavior, and what factors sustain the consistency of such behavior within everyday social life? By addressing these questions, the study contributes to a more grounded understanding of religious transformation as a process that links spiritual experience with social responsibility in contemporary Indonesian society.

B. Methods

This study employs a qualitative interpretive design to examine how post-Hajj self-transformation is translated into sustained prosocial behavior. The approach is grounded in social psychology and informed by transformative learning theory, which allows for an in-depth exploration of how individuals reconstruct meaning and reorient their actions after a significant spiritual experience (Mezirow 2000). Rather than aiming for statistical generalization, the study seeks analytical depth by focusing on the processes that underlie consistent behavioral change. This approach allows the study to capture depth of meaning rather than breadth of representation. Data sources include both primary narratives from participants and supporting literature that contextualizes the findings within broader scholarly discussions.

Participants were selected using purposive sampling with clearly defined criteria, focusing on individuals who demonstrated observable and sustained prosocial change after returning from Hajj. This selection strategy was applied deliberately to capture cases where transformation is not only experienced but maintained over time. Primary data were collected through open-ended narrative questionnaires distributed via digital platforms, allowing participants to reflect on their experiences in a structured yet flexible format. From the responses received, fourteen participants representing diverse regions across Indonesia were retained based on the richness and consistency of their narratives. To strengthen data credibility, focused field observations were conducted with selected participants to examine the alignment between self-reported experiences and everyday social behavior.

Data analysis followed an interactive model involving iterative coding, categorization, and interpretation (Miles, Huberman, and Saldaña). Initial coding was used to identify key meaning units within participants' narratives, which were then organized into thematic categories related to character reconstruction, value reorientation, and social role actualization. These themes were further interpreted in relation to the process of sustained transformation, including shifts in motivation and mechanisms that support behavioral consistency. Analytical rigor was maintained through constant comparison across cases and triangulation between narrative data and observational insights. The use of triangulation and iterative qualitative analysis follows established methodological approaches in qualitative research (Arianto 2024; Nurfajriani et al. 2024; Ridwan et al. 2021; Mas'odi et al. 2024; Winarni 2021).

C. Results and Discussion

1. Results

a. Socio-Demographic Profile and Geographical Representation

The study involved fourteen participants with a balanced gender composition, consisting of seven male and seven female respondents. Participants were drawn from eleven provinces across Indonesia, representing western, central, and eastern regions. This geographical distribution allows the analysis to capture diverse socio-cultural contexts while identifying shared patterns of post-Hajj transformation.

The dataset reached saturation, as recurring patterns related to character change and prosocial behavior appeared consistently across participants. In addition, variation in the year of pilgrimage, ranging from 2004 to 2025, provides insight into how behavioral transformation is sustained over time. Participants who performed Hajj earlier tend to show more stable internalization, while recent pilgrims demonstrate a stronger orientation toward immediate prosocial action.

Table 1.
Socio-Demographic and Geographical Distribution of Participants

Category	Sub-Category	n	%
Gender	Male	7	50%
	Female	7	50%
Region	Western Indonesia (Sumatra, Java)	4	28.5%
	Central Indonesia (Kalimantan, Sulawesi, Nusa Tenggara)	6	43%
	Eastern Indonesia (Maluku, Papua)	4	28.5%
Year of Hajj	Veteran (2004–2018)	4	28.5%
	Recent (2022–2025)	10	71.5%

Source: Processed field data (2025).

The variation between veteran and recent pilgrims enriches the analysis by showing how transformation develops from initial enthusiasm into more stable behavioral patterns over time.

b. Thematic Construction of Self-Transformation

The findings indicate that post-Hajj transformation unfolds through interconnected layers rather than as a single change. Based on iterative coding of participants' narratives, three core dimensions were identified: character reconstruction, value reorientation, and social role actualization.

Character reconstruction is reflected in improved emotional control, patience, and inner stability. Value reorientation involves a stronger awareness of spiritual accountability, sincerity, and reliance on divine guidance. These internal changes form the basis for social role actualization, where individuals begin to express their transformation through concrete actions in their communities.

Table 2.
Thematic Coding Matrix of Self-Transformation

Core Category	Sub-Category	Selected Verbatim	Participants
Character Reconstruction	Self-control, patience, emotional stability	"More patient, less reactive, calmer in facing problems."	AS, A, BK, MN, NL, SA
Value Reorientation	God-consciousness, sincerity, reliance (tawakal)	"Serving others sincerely, maintaining the meaning of Hajj."	AH, NL, SNA, SA
Social Role Actualization	Altruism, professional contribution, community service	"Providing free services, helping neighbors, supporting local needs."	ARR, ACA, M, SNA, BK

Source: Processed qualitative data (2025).

The pattern suggests a bottom-up process in which internal transformation stabilizes before being translated into social action.

c. Empirical Manifestations of Prosocial Behavior

Prosocial behavior among participants appears in consistent and functionally meaningful forms. The findings identify four main domains: empathy and solidarity, generosity, integrity, and professional dedication.

These behaviors are not limited to symbolic expressions but involve sustained engagement that directly benefits others. The consistency of these patterns across different regions indicates that prosocial transformation is not context-dependent but structurally similar.

Table 3.
Manifestation of Prosocial Behavior

Type of Behavior	Verbatim Indicators	Social Impact
Empathy & Solidarity	"Helping sick neighbors," "Providing transport for elderly."	Strengthened community cohesion
Generosity	"Regular charity distribution," "Supporting orphans."	Local economic support systems
Integrity	"Maintaining honesty because of Hajj identity."	Increased public trust
Professional Dedication	"Offering free services in the community."	Improved access to social services

Source: Processed qualitative data (2025).

Observations conducted with selected participants confirm alignment between reported experiences and actual behavior, reinforcing the credibility of the findings.

d. Shift in Motivational Structure

A central finding is the shift in motivation underlying prosocial behavior. Before Hajj, actions were often situational and influenced by social expectations. After Hajj, behavior becomes more structured, consistent, and internally driven.

Table 4.
Transformation of Prosocial Motivation

Dimension	Before Hajj	After Hajj	Analytical Shift
Motivation	Social expectation	Internal religious commitment	External to internal orientation
Frequency	Situational	Routine and structured	From occasional to consistent
Scope	Limited social circle	Broader community engagement	Expanded social concern

Source: Processed qualitative data (2025).

This shift reflects a reorganization of personal values, where prosocial action becomes part of everyday life rather than a response to specific situations.

e. Sustaining Transformation: Moral Anchoring Mechanism

Despite facing routine pressures such as work demands and economic challenges, participants develop strategies to sustain their transformation. These

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include integrating religious practices into daily routines, maintaining reflective awareness of their Hajj experience, and engaging with supportive communities.

Table 5.
Challenges and Coping Strategies in Sustaining Transformation

Challenge	Coping Strategy	Resulting Function
Work routines	Integrating spiritual practices into daily activities	Strengthened personal discipline
Economic pressures	Reflecting on spiritual experiences and values	Resistance to unethical behavior
Social environment	Engaging with supportive communities	Reinforced moral identity

Source: Processed qualitative data (2025).

A consistent pattern emerging from the data is the role of Hajj identity as a stabilizing reference for behavior. This identity functions as an internal monitoring mechanism that encourages alignment between personal actions and socially recognized moral expectations. Sustained transformation is therefore supported by the interaction between internal commitment and external recognition within the social environment.

2. Discussion

The findings show that the Hajj pilgrimage functions as a transformative experience that reshapes both personal orientation and social behavior. The transformation observed in this study aligns with the idea that religious experience can reorganize meaning structures and guide subsequent action. Participants describe a shift in how they interpret their role in society, moving from routine religious practice toward a more socially engaged form of religiosity. This pattern supports earlier work suggesting that Hajj contributes to increased spiritual awareness and social responsibility among pilgrims and also reflects the communicative and symbolic dimensions of Hajj in everyday social life (Rosyidi 2020; Indra et al. 2024; Putra et al. 2025; Said, Kurniawan, and Supriyatmoko 2025).

The transformation process identified in this study reflects a structured progression rather than an isolated change. The sequence from character reconstruction to value reorientation and finally to social role actualization indicates that behavioral change is rooted in internal stabilization. This pattern resonates with transformative learning theory, which explains that individuals revise their assumptions through critical reflection and gradually integrate new perspectives into their daily lives (Mezirow 2000; Rosmilawati 2017; Fleming 2018). Participants who demonstrated consistent prosocial behavior appear to have moved beyond initial emotional responses and developed a stable interpretive framework that guides their actions. In this sense, transformation is

not limited to spiritual experience during the pilgrimage but continues as an ongoing process shaped by reflection and practice.

At the behavioral level, the shift from situational action to structured and routine engagement suggests a reorganization of motivational orientation. Prior to Hajj, social actions tend to follow social expectations or immediate circumstances. After the pilgrimage, these actions become internally driven and more consistent. This shift corresponds to the transition from externally regulated behavior toward intrinsic motivation, where actions are sustained by personal conviction rather than social pressure. Such a pattern supports findings in social psychology that emphasize the role of internalized values in sustaining prosocial behavior over time (Sears, Freedman, and Peplau 1991; Yuwono 2002).

A key contribution of this study lies in identifying the mechanism that supports the continuity of transformation. The findings indicate that the Hajj identity functions as a stabilizing reference that shapes self-regulation. Participants consistently describe a heightened sense of responsibility associated with being recognized as a Hajj pilgrim. This social recognition is internalized and operates as a form of ongoing self-monitoring. Rather than acting as external pressure, it becomes part of the individual's moral orientation, guiding behavior across different contexts.

This mechanism can be conceptualized as a moral anchoring process, where identity and social expectation interact to stabilize behavioral change. This study proposes moral anchoring as a mechanism that links spiritual experience with sustained prosocial behavior over time and provides a conceptual basis for understanding the continuity of post-Hajj transformation. The anchor does not simply constrain behavior but provides a reference point that individuals use to evaluate their actions. In this process, spiritual experience, social recognition, and personal commitment converge to produce a form of self-regulation that is both internal and relational. This finding extends existing discussions on post-Hajj transformation by offering a more precise explanation of how behavioral consistency is maintained over time. While previous studies have emphasized outcomes such as increased piety or social engagement (Yussanti and Bintari 2023; Rosyidi and Dulwahab 2019), the present study highlights the mechanism that connects these outcomes to sustained prosocial behavior.

The role of social context also appears significant in shaping the durability of transformation. Participants who remain connected to supportive communities or religious networks tend to sustain their behavioral changes more effectively. This observation is consistent with studies that underline the importance of post-Hajj guidance and community-based programs in maintaining religious commitment (Abidin and Ali 2020; Hasanah 2023). Social environments provide reinforcement that complements internal motivation,

allowing individuals to maintain consistency despite routine pressures such as work demands or economic challenges.

At the same time, the findings indicate that transformation is not uniformly sustained. Differences between participants suggest that the depth of internalization during the pilgrimage plays a critical role. Those who describe more reflective and meaningful experiences tend to exhibit stronger and more consistent behavioral change. This supports the view that transformation depends on how individuals interpret and internalize their experiences rather than the experience itself (Kunwar and Ulak 2024). In this sense, Hajj serves as a potential catalyst, but the outcome is shaped by subsequent reflection and social engagement.

This study also has implications for how Hajj preparation and post-pilgrimage programs are designed. Current approaches often emphasize ritual knowledge and technical preparation in manasik guidance, while less attention is given to sustaining behavioral transformation after the pilgrimage (Kementerian Agama 2024c). The findings suggest the need for structured post-Hajj engagement that supports reflection, community participation, and continuity of prosocial practice. Strengthening institutions such as Hajj guidance groups or alumni associations may provide an effective framework for maintaining transformation over time (Faqih and Hasanah 2024).

D. Conclusion

The findings demonstrate that the Hajj pilgrimage can generate a sustained transformation that connects internal spiritual change with observable prosocial behavior. This transformation unfolds through a sequential process, beginning with character reconstruction, followed by value reorientation, and culminating in the actualization of social roles. The shift in motivation from externally guided action to internally grounded commitment marks a critical transition, where prosocial behavior becomes part of everyday practice rather than a situational response. This pattern shows that the significance of Hajj lies not only in the ritual experience itself but in how its meaning is carried forward into social life.

A central insight of this study is the identification of a moral anchoring process that supports the continuity of transformation. The Hajj identity, as experienced by participants, functions as a stable reference for self-regulation, where personal commitment and social recognition interact to maintain behavioral consistency. This mechanism helps explain why some individuals are able to sustain prosocial behavior despite routine pressures and environmental challenges. By clarifying how transformation is stabilized over time, the study contributes to ongoing discussions on religious experience and behavioral

change, particularly within the context of transformative learning and social psychology.

These findings suggest the need to strengthen post-Hajj engagement beyond ritual preparation. Programs that support reflection, community involvement, and continuity of prosocial practice may enhance the long-term impact of the pilgrimage. While this study focuses on cases where transformation is successfully sustained, it provides a conceptual basis for further research to examine variation across different contexts and populations. Future studies may expand this approach by incorporating comparative or longitudinal designs to better understand how prosocial behavior develops and persists over time.

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